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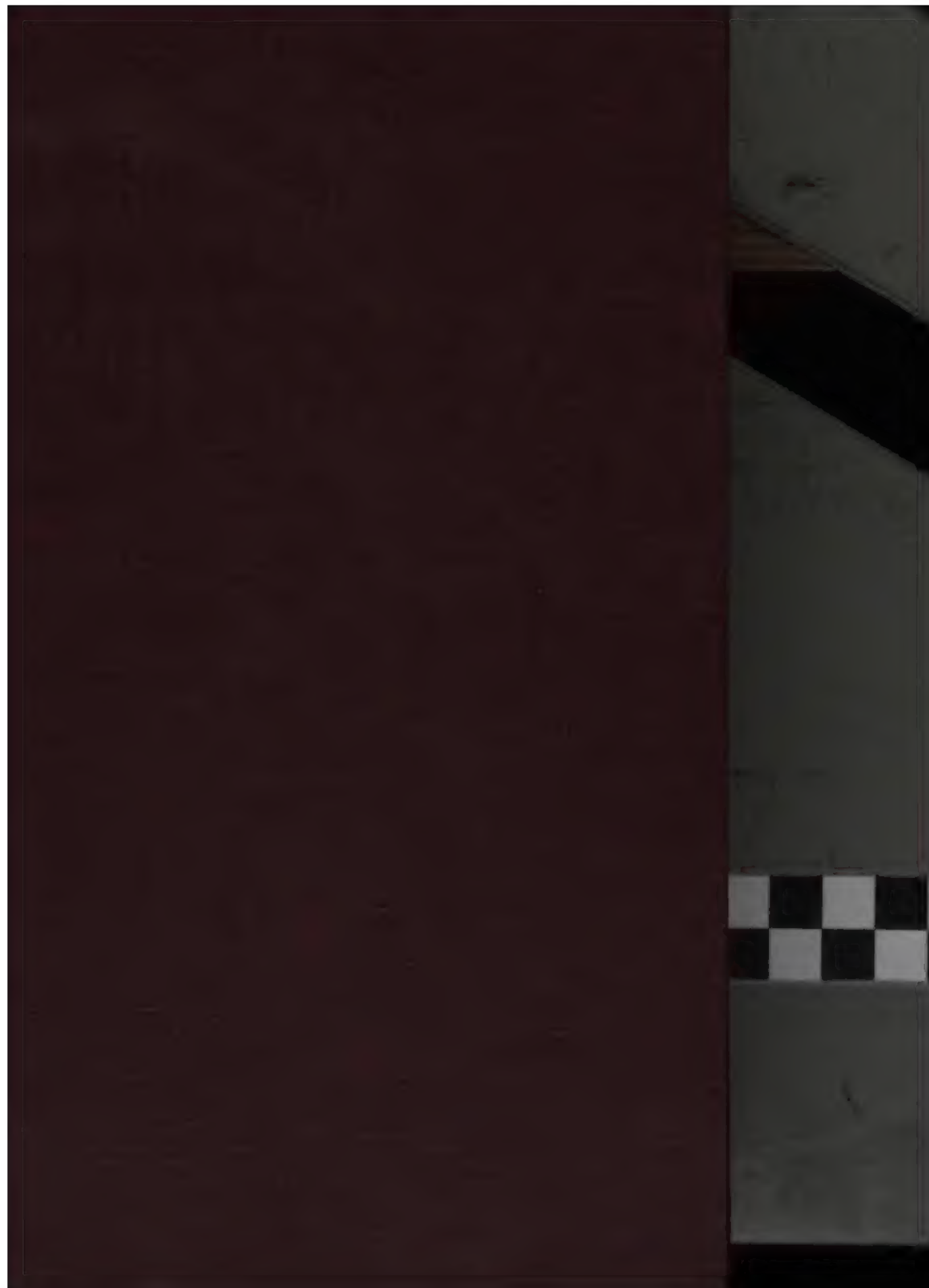
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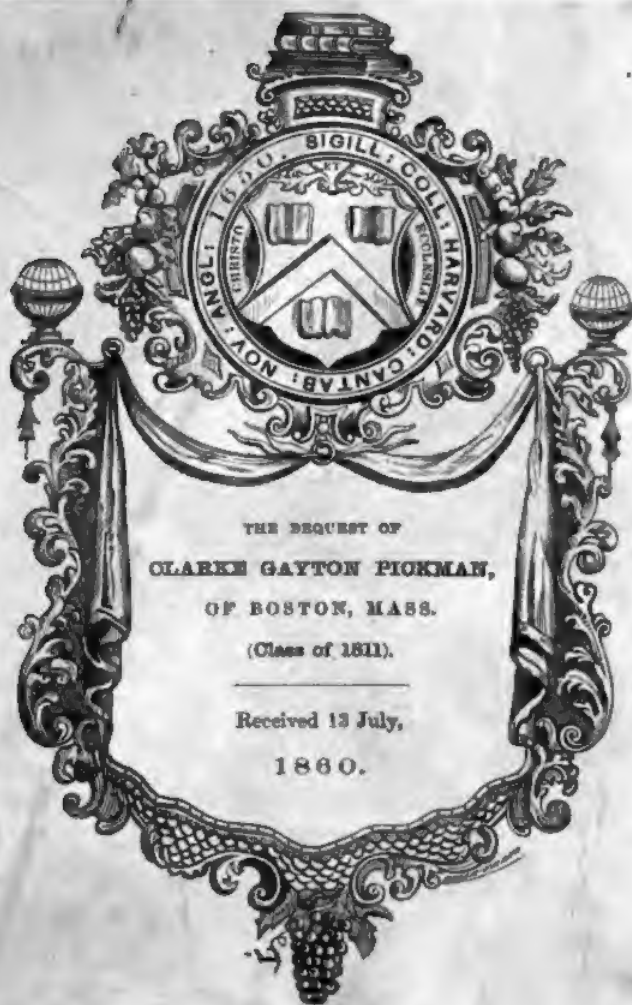
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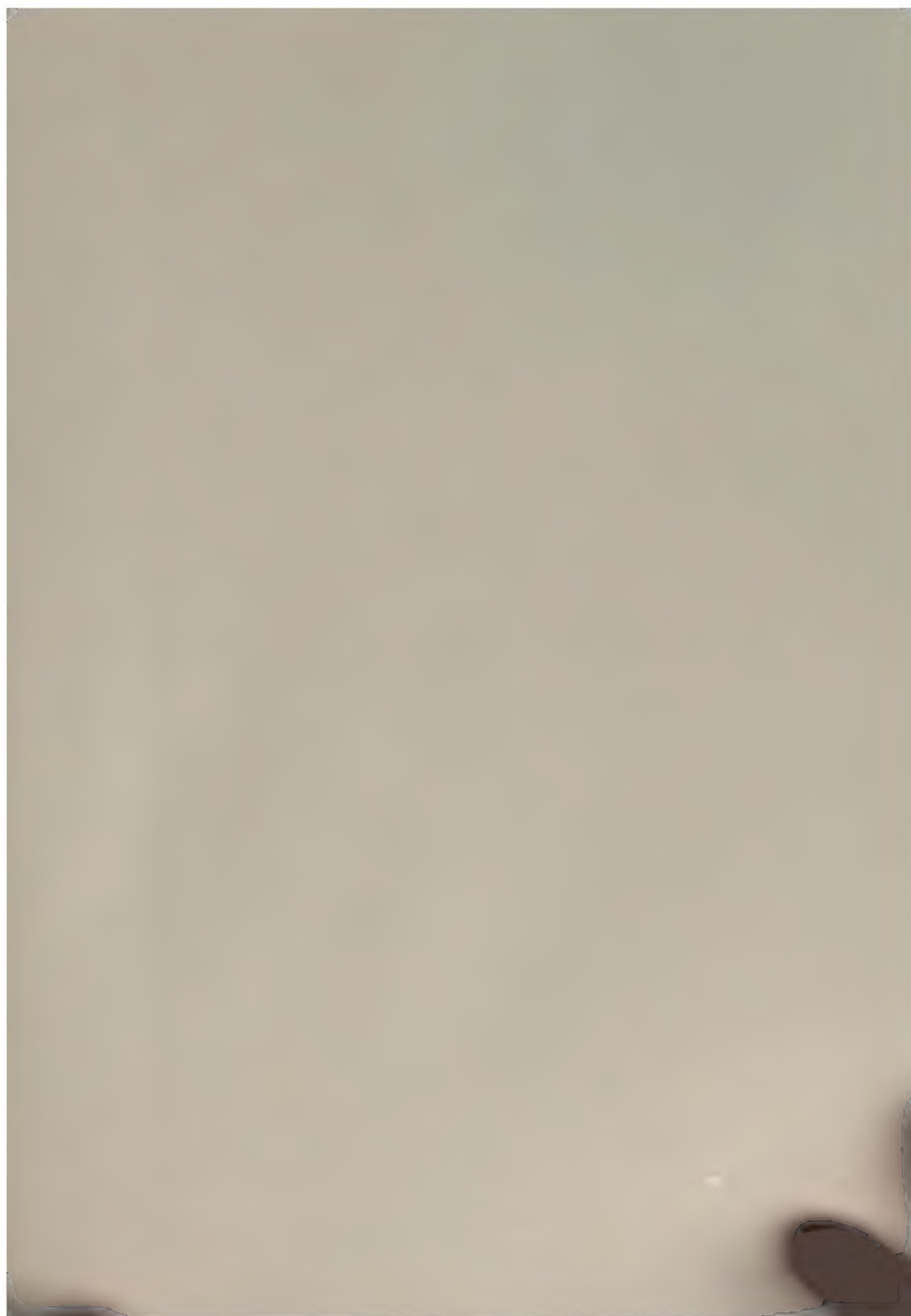
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1. The first part of the document is a list of names and titles.





C. Gayton Pickman.

22: Nov: 1852 -







**The New Testament**  
**John Wycliffe**



**Pickering**

1848





10

11

12

13

14

**pe synnangelie of Ioon**

**I**n pe bygyrnyng was pe  
borde yat is goddis to he  
and pe borde was at god &  
god was pe borde yis was  
in pe bygyrnyng at god/  
alle yungis ben made by hym/  
and by outhen hym is ma-  
de nouw yat yung yat is  
made in hym was hif and  
pe hif was pe hite of men/  
and pe lute aþney in dirbe  
neffis & dirbeuellis compe-  
henden of taken not it a-  
man was sente to god to  
whom yenaue was ioun  
yis man came into bituel-  
lyng yat he afulde bere  
bituellyng of pe hif yat alle  
men afulden buene by hym he  
was not pe hif but yat he afulde  
bere bituellyng of pe hif it was  
verey hite pe whiche luteney eche  
man comyng into yis worlde/



**T**he **N**ew **T**estament in  
English translated by  
John Wycliffe

Circa Decclxxx



Now first printed from a contemporary Manuscript  
formerly in the Monastery of Sion Middlesex late  
in the Collection of Lea Wilson F S A



Printed at Chiswick by Charles Whittingham for  
William Pickering Piccadilly London  
MDCCLXIII

Bi 57.848

1860, 1861, 1862.  
The term of  
Request.



## Preface.



THE Manuscript from which the following *Version in English of the New Testament* is now for the first time printed, was formerly in the collection of the late Lea Wilson, Esq. of Norwood, and is thus described by him in the Catalogue of his Bibles and Testaments.

MANUSCRIPTS. No. I.

“ **The New Testament.** MS. Super membr.  
4to. forma major. Circa 1380.

“ The translation of this beautiful volume is *not* that usually known as Wickliffe's. In the Historical Account of the Saxon and English Versions, prefixed to the Rev. H. H. Baber's edition, p. lxix, he says, ‘ Though all these MS. lay claim to the title ‘ of Wiclif's English Version of the Bible, yet there ‘ are a few amongst them which differ so materially ‘ from the rest, as to warrant the assertion, that we ‘ enjoy two ancient English translations of the Scrip-



## Preface.

‘tures. In some places we trace no other similarity  
‘betwixt these versions, than that which arises from  
‘the circumstance of their being made from one  
‘common original, the Latin vulgate; but in general  
‘we discover features of resemblance between them  
‘so numerous and so striking, that it is most clear,  
‘that the author of the later translation not only  
‘saw, but copied very freely from that which had  
‘been previously completed.’

“Judging from the greater rudeness of the language, I conceive this to be the earlier: and I think it very probable that it was Wickliffe’s first attempt, and subsequently revised and polished by himself or his disciples; which would account for the ‘features of resemblance’ above remarked. If this opinion be correct, it leaves with him the whole merit of first translating the Scriptures into English.

“The Volume is beautifully written, and the initial letters of each Book and Chapter are illuminated. There are no prologues. It ends, ‘here endiþ þe apocalips Blessed be þe holy trinitie Amē.’ It has been in the possession of Reynolds, Bishop of Norwich, 1670, as appears by his autograph on the first page, ‘Ed. Reynolds. Ex dono D. Gulielmi Simonson. Coll: Merton Socii.’ On the reverse of the last leaf is engrossed as follows—

“Good M<sup>r</sup>. Confessor of Sion w<sup>h</sup> his brethren.

“Dame Anne Danvers Widowe Sūtyme Wyffe to  
Sr Willm Danvers knyght (hoofe Soule god affoyle)  
hathe

## Preface.

hathe gevyn this p̄sent Booke vnto mastre confessor  
and his Bretherne encloosed In Syon entendyng  
therby not oonly the hono<sup>r</sup> laude and preyse to al-  
myghty god but also that she the moore tenderly  
may be cōmytted vnto the mercy of o<sup>r</sup> lord god by  
the hoōly demerytes of mastre confessor and his  
Bretherne aforseid. Which she hertly desyrethe. and  
specyally to remembre the lyves and the foullys of  
suche p̄sons hoose names heeafter be wryten

“ The good astate of Dame Anne Danvers.

Thoms	}      Itm p <sup>r</sup> aīabz	Iohīs pury	} vxor <sup>r</sup> ei <sup>r</sup>
Willm		Isabelle	
Anne		Elizabeth	
Alys		Willi Danvers milit <sup>r</sup>	
Isabell		Johīs	
	Johīs	} defunctor <sup>r</sup>	
			margarete
		Johīs	} frūor <sup>r</sup> ei <sup>r</sup>
		Thome	
		margarete langford.	

“ The aforseid Dame Anne Danvers hathe dely-  
verd this booke by the hond<sup>r</sup> of her son Thomās  
Danvers on myddellent sunday. In the viij yeere of  
the reigne of kyng Henry the Eytethe. In the  
yeere of o<sup>r</sup> lord god a m fyve hundred and seven-  
teene. Deo g̃cias.

“ Mr. Thomas Duffus Hardy, the keeper of the  
Records in the Tower, says the MS. is of the time

## Preface.

of Richard II. or Henry IV. and therefore certainly coeval with Wickliffe. The volume measures 10½ inches by 7½. The Acts of the Apostles follows the four Gospels; then the Epistles of James, Peter, John and Jude; those by S. Paul, and the Apocalips concluding the book.

“ \* \* \* This is supposed to be the earliest version of the New Testament in the English language.”

Mr. Wilson under the head of the two next MSS. in his Collection, Nos. 2 and 3, says in reference to the foregoing No. 1, “The following specimens from chance openings of the volume, will shew the difference between the two versions.”

No. 1.                      Luke Ch. 8.                      Nos. 2 and 3.

forsoþer was a flok of many  
hoggis lesotwinge in an hil/  
and þei preyeden hym þat he  
schulde suffre hem forto entre  
into hem/ and he suffride hem.  
þerfore þe deuellis wenten  
oute fro þe man; & entriden  
into hoggis/ & wiþ birre þe flok  
wēte hedelynge into þe lake  
of water; and is stranglide.

And þere was a flok of many  
swyne lesotwinge in an hil/  
and þei praieden hy þat hee  
schulde suffre hem to entre  
ito hem/ and he suffrid hem.  
& so þe deuellis wenten out  
fro þat man & entridē in to þat  
swyne and wiþ a bire þe flok  
wente hedelynge into þe pool  
& was drenchid.

Ch. 20.

And it is done in one of þe  
dayes hym techyng þe puple  
in þe temple and euangeliz-  
yng.

And it was doon in oo of þe  
dayes whanne hee tautzte þe  
peeple in þe temple & pchide  
þe gospel.

## Preface.

No. 1.	Ch. 21.	Nos. 2 and 3.
forsoþe þe biholdynge siȝe hem þat senten her ȝiftis into þe tresorie riche men. forsoþe þe siȝe & sum litil pore widowe tendynge two mynūtis or fer- þingis.		And þee biheeld & saiz þe riche men þat castiden here ȝiftis in to þe tresorie/ but þee saþ also a litil poore widowe cast- inge tweye ferþingis

Mr. Wilson had with much care prepared a transcript, and passed it through the press to the end of the Gospels.

Some reasons should perhaps be here offered why our Title page entitles this "Wicliffe's version, now first printed," there being already two imprints bearing the name, that of Lewis, 1731, reprinted by Mr. Baber in 1810, and "The Wicliffe version" of Bagster's Hexapla.

Besides the parallel passages given in the above extracts from Mr. Wilson's Catalogue, a more extended comparison of Mr. Baber's imprint, usually termed Wicliffe's version, with the corresponding text of our copy,\* will still further shew that while there is sufficient resemblance to connect them together, they are so far from identical, that a very considerable difference exists, and being, as is evidently the case, equally translations from one original, namely, the

\* Take also, as immediately at hand to every reader, the specimen in the preface to Dr. Johnson's Dictionary.

## Preface.

Vulgate, this difference is the more remarkable, certainly justifies Mr. Wilson's decision, that "translation is *not* that usually known as Wicliffe. So also comparison with the version employed Mr. Bagster in his Hexapla, there given as the Wicliffe text, and which is taken from a MS. formerly the collection of the Duke of Suffex, but subsequently possessed by Mr. Wilson, shows at once the difference and resemblance. The subjoined, being the commencement of S. Mark's Gospel, may serve as a specimen of that version,

**"The bigynnyng of þe gospel of ihu crist þe sone of g  
as it is writun in Ihesu þe profete/ lo I sende myn aungel  
for þi face/ þat schal make redi þi weye biforn þee/ þe vois  
a crier in desert/ make ze redi þe weye of þe lord/ make  
þise pahis ryz/ Ioon was in desert/ baptisynge and prechyn  
þe baptism of penaunce in to remyssion of synnes/ and al  
cuntré of judee wenten out to hym/ and al men of Ierusalem  
and þei weren baptised of hym in þe flú Jordan/ and kno  
lechiden her synnes/"**

Of these several versions, for it is evident that ours is not the same with either of the above, it only remains to inquire which is the earliest, and then determine to whom belongs the merit of such *earliest* translation of the New Testament into English.

An accurate and careful investigation of each, can alone *settle* the question of priority of the version and this is not the place to attempt it; but for a few grounds for a conclusion may be indicated.

## Preface.

The writing of the MS. itself, which at that period is so nearly uniform, *fixes* it to the time of either Rich. II. or Hen. IV., or about 1380, and contemporary with Wicliffe. (The language of this version is, as has been stated above, "runder," that is, it is older.) The orthography varies; so much so, that the same word is spelt quite differently in even two following lines, marking the unformed and uncertain state of the language.\* (Moreover, a kind of interpretation, or running gloss, not found in the other versions, accompanies many words in this; the second word, or rendering, being of a more simple character: some words are paraphrased, others are explained.†) Many words indeed, besides those termed sacred, are not translated at all, but the Latin is retained; others again are literally translated, that is, the idea is transferred, and rendered, not, as obtained afterwards, and as is found in the other versions, by the formation of a word out of the Latin, but by giving the English equivalent, or com-

\* We think that the various spelling of the same word in MSS. of this period may be accounted for by the transcribers living in different districts, and conforming each to the prevailing rule of his own division. There is still extant a Northumbrian version of the Gospels, which illustrates this adherence to a provincial orthography; besides which there was no uniform standard, and many words were evidently written according to their sound.

† Take as an instance of this gloss, not found in the other versions, the words *profelitte* and *filateries*; after the first we find, in a parenthesis, "*þat is a convertide to 3our ordre,*" and after the second, "*þat ben smale scrowis.*"

## Preface.

pound equivalent, of the original, and this oftentimes in a very striking manner. On the other hand, a closer adherence to the words of the original, the Vulgate, is sometimes maintained at the cost even of idiom and correctness. Again, there are evident errors in this version, and corrections in the others which mark this as the earliest. The prologues of S. Jerome are added to all the other versions, but are not found with this.

Now upon all the particulars indicated above, which manifestly bespeak a first attempt, and on the internal evidence of the language, no hesitation can be felt in deciding that Mr. Baber's reprint from Lewis, and the text of the Hexapla, are each of them later than the following version; the language at their date had then become more fixed, and we must not fail to remember that in all transcripts at that period the transcriber did not scruple to change or modernize an obsolete word so as to suit it to his own day.

With respect to the other question proposed, to whom belongs the merit of this, the earliest translation into English of the New Testament, Mr. Wilson's remark that it remains with Wicliffe, appears correct. Mr. Baber in his "Historical Account," pp. 68-72, may be considered to have settled the point, and the sum of the arguments is here given in his own words. "Some authors have  
"doubted whether Wiclif ever translated the Scriptures.



## Preface.

“ tures. When Hufs, a martyr to Wiclif’s prin-  
“ ciples, and one nearly his contemporary, speaks  
“ of fuch a production ; when amongst the accusa-  
“ tions brought againft the reformer by Knyghton,  
“ this pious labor feems in the opinion of this au-  
“ thor to be his higheft offence ; when Wiclif in one  
“ of his homilies mentions the fevere ufage he met  
“ with becaufe he dared to enable the people at  
“ large to read in their own tongue the revealed  
“ word of God ; and when in every lift given of  
“ his works by his numerous biographers, mention  
“ is always made of his having translated the Scrip-  
“ ture into Englifh, every doubt upon this point muft,  
“ one would think, for the future vanifh.”

Mr. Baber fays, “ John de Trevisa, who flourifhed  
“ towards the end of the fourteenth century, enjoys  
“ the reputation in the eftimation of fome men of let-  
“ ters of having produced an Englifh translation of  
“ the Bible ; but his title to this fame has hitherto  
“ eluded all attempts I have made to trace it.” It  
may however be confidered to reft folely on the  
authority of Caxton, who, in the Preface to the  
Polychronicon of Higden, translated by this fame  
John de Trevisa, and the moft popular book in  
that age, fays, that he alfo translated the Holy Scrip-  
tures ; but no part of fuch translation is known to  
exift, and it is thought that the translation afcribed  
to him confifted only of texts painted on the walls  
of the chapel at Berkeley Caftle, and the church at

## Preface.

Berkeley, where Trevifa was Chaplain and V and where he died about thirty years after Wicliffe.

It may be added that no copy of an English version of the entire New Testament of a date anterior to Wicliffe is known.

It is not however meant to be asserted either Wicliffe was alone and unassisted in this great work or that he did not make use of such materials for his version as he had at hand; it is certain that he received assistance from others, and it is probable that he gathered together the various portions of versions already made. It only needs this most natural explanation to reconcile with the fact that he first produced the entire version, many matters as to which there need at no time have been much controversy. When More, for example, says that Wicliffe's translation was needless, as there was one before his day, we may readily allow it, so far as portions of the Bible, and in particular as respects the Gospels. We quite allow the extent and importance of the labours of Nicholas de Hereford, and we think it even probable that he rendered direct assistance to Wicliffe in his version. We may even admit that there were translations in use and authorized by the Church of Fox himself, though for quite another purpose, in the dedication of Archbishop Parker's Gospels to Queen Elizabeth, freely allows this. And we are told that Archbishop Arundel, in his funeral sermon for Archbishop of Richard II. "did avouch that she had

" 1

## Preface.

“the four Gospels in the vulgare tongue with divers  
“expositions of the same.”

There being then two (or more) distinct versions in English of the Bible and Testament, or portions of them, extant, it is easy to understand how the later and improved version came to be attributed to Wicliffe, rather than the earlier and more uncouth, though the latter agrees far better with the style and orthography of his acknowledged writings, as may be seen by even a cursory comparison with his Homilies and the Trialogus. And this later and clearer version having been thus given to Wicliffe, it may be well believed that the older and more homely renderings of the other occasioned the inference that it was much before his time, so that Archbishop Usher even places it in the year 1290,\* although the very rapid mutation of the English language at the period in question would amply account for the difference between the two versions, even had they followed more nearly than they did the one to the other. As an illustration of the rapidity with which the English language was then developing itself, we might compare, see Baber, 67, the translations of Richard Rolle, the hermit of Hampole, who died

\* Mr. Westwood, *Palæog. Sacra*, tells us that from a collation by the late Rev. T. Symonds, he found that the Bodleian MS. Fairfax, No. 2, considered by Archbishop Usher to have been written at the close of the thirteenth century is of the Wicliffite period, agreeing with the Arundel MS. 108, and the Lambeth MS.

## Preface.

in 1349, with either of the versions mentioned, the utmost interval between them being twenty-five or thirty years.

We think then that we have here the earliest version in English of the entire New Testament; that which followed, though at long interval, the Saxon, connecting itself, it may be, as by succession, with the translation of St. John's Gospel which occupied the last hours of the Venerable Bede; and also that this is the true translation of Wicliffe, that very translation which gave occasion to the Bill brought into the Parliament of 13 Rich. II. (1390) for the purpose of suppressing it, but which was rejected through the influence of the Duke of Lancaster, John of Gaunt, Wicliffe's chief patron, who solemnly declared, "We will not be the dregs of all. Seeing "other nations have the Law of God, which is the "law of our faith, written in their own language, "I will maintain our having this law in our own "tongue, against those, whoever they be, who first "brought in this Bill." That success it was, which encouraged Wicliffe's followers, and another, and in some respects a more correct translation followed, attributed to Wicliffe's curate, Purnay or Purvay, and it is this version which has hitherto been published as that of Wicliffe.\* Transcripts or copies were how-

\* "Of whose translation (i. e. Wicliffe's) no part has hitherto been published." *Palæographia Sacra*. Title, Early Engl. Biblical MSS.

## Preface.

ever so rare that according to the registry of William de Alnewick, Bishop of Norwich in 1420, the price of one of Wicliffe's Testaments, for so they were all called, was not less than 4 marks and 40 pence, or 2*l.* 16*s.* 8*d.* equal to about 40*l.* of our day.\*

For the first time, then, is the reproach of Fabricius removed, (*Mirum est apud Anglos eam, i. e. versionem Wiclivitam, tam diu neglexisse*) so far at least as respects the printing of the New Testament; and this version, so interesting from the circumstances under which it was made, and its connection with one of the great names of our country, so curious a monument of the language at that period,† of so much philological importance, illustrating, as it does, the formation of our own mother tongue, and exhibiting it in its transition state, and also so valuable, as showing incidentally, and therefore the more surely, how certain questions of theology were regarded by him whom we term our earliest reformer, and what was, in his day, and by him, con-

\* It is not a little singular that though printing was introduced into England in 1474, no English Bible or Testament was printed till 1526, and then at a foreign press, viz. Tyndal's 4to New Testament at Cologne, and his 12mo at Antwerp. The constitutions of Archbishop Arundel in the Convocation at Oxford (1408) forbidding the translation of Holy Scripture into English, and the real "any book of this kind composed lately in the time of John W. since his death," were not only enforced at the time but long afterwards.

† Fabricius, speaking of the Wicliffe version, says: "*causa in pretio esse debeat.*" *Bibl. Lat. et instr.* p. 321.

## Preface.

considered the most authentic as a standard, and, were, an original text—this,—the earliest translation of the Testament into English, is now printed for the first time, and it is believed with that scrupulous accuracy which is the first and most necessary though very humble requisite, for passing such a volume through the press.

London,  
March, 1848.

## The Order of the Books.



Matheu  
Mark  
Luke  
Joon

þe dedis of þe apostlis  
þe pistel of James  
þe firste pistel of petre  
þe secounde pistel of petre  
þe firste pistel of Joon  
þe secounde pistel of Joon  
þe þridde pistel of Joon  
þe pistil of Jude  
þe pistil to romayns  
þe firste pistel to corrinþeis  
þe secoude pistle to corrinþeis  
þe pistel to galat̃eis  
þe pistel to ephesies  
þe pistel to philipenses  
þe pistel to colocenses  
þe firste pistel to tessalonicenses  
þe secounde pistel to tessalonicenses  
þe firste pistel to tymothe  
þe secounde pistel to tymothe  
þe epistel to tye  
þe pistel to philomon  
þe pistil to ebrues  
þe apocalips



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## Matheu



Ere bigynnes þe gospel of mathew · The C<sup>m</sup> 1<sup>m</sup>

booc of þe generacion of ihū crist þe sone  
of dauid þe sone of abraham/ Abraham  
gendride (or bigate) Isaac/ Isaac for-  
soþe bigate Jacob/ Jacob forsoþe bigate  
Judas & his breþeren/ Judas forsoþe  
bigate Phares and Zaram of thamari/  
Phares forsoþe bigate Esrom/ Esrom

forsoþe bigate Aram/ Aram forsoþe bigate Amynadab/ Amyna-  
dab forsoþe bigate naalon/ Naalon forsoþe bigate Salmon/  
Salmon forsoþe bigate booz of raab/ Booz forsoþe bigate obeth  
of ruth/ Obeth forsoþe bigate iesse/ Jesse forsoþe bigate dauid  
þe kyng/ Dauid forsoþe þe kyng/ bigate salamon of þat (wom-  
man) þ<sup>e</sup> was uries wiif/ Salomon forsoþe bigate roboam/ Ro-  
boam forsoþe bigate abias/ Abias forsoþe bigate asa/ Asa for-  
soþe bigate iosaphath/ Josaphath forsoþe bigate Joram/ Jo-  
ram forsoþe bigate osias/ Osias forsoþe bigate Joathan/ Joa-  
than forsoþe bigate achaz/ Achaz forsoþe bigate ezechie/ eze-  
chie forsoþe bigate manasses/ Manasses forsoþe bigate amon/  
Amon forsoþe bigate iosias/ Josias forsoþe bigate Jeconyas  
and his breþeren/ into the transi-  
stir þe transmygracion/ Jeconyas  
latiel/ Salatiel forsoþe  
bigate abiud/ Abiud for-  
soþe bigate azor/ Azor for-  
bigate achym/ Achym for-  
gate eliazar/ eliazar forsoþe  
bigate iacob

and  
ate sa-  
forsoþe  
m

## Matheu

marpe/ of whiche (marie) ihc̄ is borne : pat is clepide  
**A**nd so alle generacoñs from abraham til to daupd  
 fourtene generacoñs/ and fro daupd til to he transmygr  
 of babyploñe : ben fourtene generacoñs/ and fro he tran  
 gracō of babyploñe til to crist : ben fourtene generacoñs/  
 soþe he generacoñ of c̄st was þus/ whanne marie his m  
 was spoude to Ioseph : biforn þat þei shulden come to ge  
 sche is founden haupnge in wombe of þe holy goð/ Ioseph  
 housbond whan he was a iuste man (or ryztful) · & wolde  
 puplische hire (or leede hir forþer) · wolde pryuelly forsake  
 soþely hym þenkyng þes þingis · lo þe aungel of þe lord  
 peride in sleep (or swenene) · to hym seyinge/ Ioseph þe son  
 daupd nyl þou drede : to take marie þi wiif/ forsoþe þat  
 þat is borne in hire : is of þe holy goð/ and sche schal be  
 sone : and þou schalt clepe his name Iesus/ for he schal m  
 saaf : fro here synnes/ forsoþe al þis þing was done þa  
 schulde be fulfild þat þing þat was seyde by þe prophete  
 inge/ lo a virgyn schal haue in wombe · & sche schal bere a so  
 and his name schal be clepide emanuel þat is interpretide  
 expounyde) god wip us/ soþely Ioseph rysynge vp fro sle  
 dide as þe aungel of þe lord comaundyde hym : & took  
 wiif/ and he knewe hir not · til sche hadde borne hir firste  
 goten sone : & clepide his name ihc̄/

C<sup>a</sup> 2<sup>m</sup>



Therefore whanne ihc̄ was borne in bethlem of Ju  
 in þe dages of kyng heroude : lo kyngis or (wisem  
 camen fro þe este to ierlm̄ seyinge/ where is he þat  
 borne : kyng of iewes/ forsoþe we haue seen  
 sterne in þe este · & we comen forto worschip hym/ soþely ky  
 heroude herynge is turblide : and al ierlm̄ wip hym/ and  
 gederynge togedir alle þe prynces of priuēis & scribis of  
 puple enqueride of hem : where crist schulde be borne/ and  
 seiden to hy/ In bethlem of Iuda/ so forsoþe it is wryten  
 þe prophete/ & þou bethlem þe lande of Iuda · þou art n  
 lea

## Matheu

leaste in þe prynces of Iuda/ for of þee a duke schal gone oute:  
 þat schal gouerne my puple of isrl/ þanne heroude prpuely þe  
 kyngis clepide to hym: bisily lernyde of hem • þe tyme of þe  
 sterre þat apperide to hem/ and he sendynge hem into bethlem:  
 seyde/ go see & are see bisily of þe childe: and whā see hane  
 founden • telle azen to me • þat I comynge worschip hym/ þe  
 whiche whanne þei hadden herde þe kyng: wenten away/ and  
 lo þe sterre • þe which þei sizen in þe esse: wente bifore hem:  
 til þat it comynge • stode aboue where þe childe was/ forsoþe  
 þei seinge þe sterre: loyeden wih a ful greet ioye/ and þei en-  
 trynge þe hous: founden þe childe • wih marie his modir/ and  
 þei fallynge doune: worschippede hy/ and here tresours open-  
 yde: þei offerden to hym ziftis • golde • encens • & myrr/ and an-  
 swere taken in sleep • þat þei schulden not turne azen to he-  
 roude: þei ben turnyde by anoper weye into here cuntre ¶ And  
 whanne þei hadden gone away: lo þe aungel of þe lorde • ap-  
 peride in sleep to ioseph/ rise vp • and take þe childe & his modir:  
 and flee into egipte • & be þou here • til þat I seye to þee/ soþely  
 it is to come: þat heroude seek þe childe for to leese hym/ þe  
 whiche Ioseph risynge vp • took þe childe & his modir by  
 nyzt • & wente into egipte/ and was here til þe deþ of heroude/  
 þat it schulde be fulfild • þat þing þat was seyde of þe lorde  
 by þe prophete: seyinge/ fro egipte I haue clepide my sone/  
 þanne heroude seinge þat he was scornyd (or deceyuede) of þe  
 kyngis was gretely wroþe/ and he sendyng flowe alle þe  
 children þat weren in bethlem & in alle þe edis of it • fro two  
 zeet age and wipine: astir þe tyme þat he had souzte oute of  
 þe kyngis/ þanne it was fulfild þat þing þat was seyde by  
 Ieremye þe prophete: seyinge/ a voyce is herde an hize • we-  
 pyng & myche wepyng • rachel wepyng hire sones • & sche  
 wolde not be comfortide: for þei ben not/ soþely heroude  
 deade: lo þe aungel of þe lorde apperide in sleep to Ioseph in  
 egipte seyinge/ rise vp & take þe childe & his modir: and go in-  
 to þe lande of isrl/ for þei þat souzten þe lijf of þe childe: ben  
deade

## Matheu

deade/ þe whiche Ioseph rýsýnge vp/ took þe childe & his  
 dir · & came into þe lande of isrl/ forsoþe he berynge þat  
 chelaus regnyde in Jude for heroude his sadir/ dredde to  
 go þidir/ and he moneside in sleep/ wente into þe partis  
 galilee/ and he comþge dwelte in a cytee þat is clepide  
 nazareth/ þat it schulde be fulfild þat þing · þat is seyd by  
 prophetes forwoþ/ he schal be clepide of nazareth//

C<sup>m</sup> 3<sup>m</sup>

**I**n the ilke dages came ioon baptist · prechynge  
 in þe deserte of Jude seyinge/ do zee penaunce/ for  
 þe kingdom of heuenes schal nyz (or comenyz)/ for  
 þis is he of whom it is seyd by ysaiæ þe prophet  
 voyce of a cryinge in desert/ make zee reedy þe weyes of  
 lordes/ make zee rýztful þe payes of him/ forsoþe þat ilke  
 hadde cloþe of þe heres of camels/ and a girdel of skyn abo  
 his leendis/ soþely his mete weren locustis & hony of þe wo  
 þanne irtm wente oute to hym · & al Judee · & al þe c  
 tte aboute iordan/ & þei weren cýtenyde of hym in Jorde  
 knowelechyngge here synnes/ soþely he seynge many of þe p  
 risees & of saduceis comyng to his baptyzm/ seyd to hem/ g  
 eracõs of neddris/ who schewide to you · for to flee þe w  
 to comyng/ þerfore do zee worþi fructis of penaunce/ and  
 zee seye wþinne you · we haue þe sadir abraham/ soþely I  
 to you · forwoþ god is myzty to reple vp of þes stoness · þe son  
 of abraham/ for nowe þe are is putte to þe roote of þe tre  
 soþely every tree þat makþ not good fructe/ schal be h  
 doune · & schal be sente into þe fýr/ forsoþe I cristen you  
 water into penaunce/ forsoþe he þat is to come astir me ·  
 strengter þan I/ whos schoon I am not worþi to beere/ he sch  
 baptise (or cristen) you in þe holy goost & fýr/ whos wenewyn  
 clooþ/ in his hande/ and he schal fully clenste his floor · & sch  
 gedir his corne into his berne/ but þe chaffes he schal brenn  
 wþ fýr vnquencheable (or þat neuer schal be quencheide) þan  
 ihc came fro galilee into iordan to Joon/ forto be cristenyng



## Matheu

prophete/ he lande of Zabulon & he lande of neptalyn  
wepe of he see · ouer iordan of galilee of heben men · he  
ple þat dwelte in dirkenesses: siȝe a greet list/ and men syt  
in he cuntre of schadowe of deþ: list is sprungen to hem  
þens ih̄c bigan for to preche · and sepe do ȝee penaunce/  
soþe he kyngdom of heuenes schal come nyz/ soþely ih̄c  
ynge biſidis he see of galilee: siȝe two breþeren · symount  
is clepide petre & andrew his broþer: sendynge a nettel  
he see/ forsoþe þei weren fischers · & he seyde to hem/ c  
ȝee aftir me: and I schal make ȝou to be made fischers of m  
and anone here nettis forsaken: þei sueden hym/ and he go  
forþe fro he place: siȝe two oþer breþeren · James of zebi  
& Joon his broþer · in he schippe wiþ ȝebede here sadir: &  
kynggeazen (or beetynge) here nettis/ and he clepide hem/ so  
anone he nettis forsaken & he sadir: þei sueden hym/ and  
enuprounde al galilee techynge in he synagogis of hem  
prechynge he goſpel of he kyngdom · & helynge al sorowe  
ache): and al seekenesse in he puple/ and his oppynpon (or sam  
wente into al syrie/ and þei offerden to hym alle (men) hau  
eupl: taken wiþ dyuerse sorowis & turmentis/ and hem  
hadden deuplis & lunatik men · & men in paleſte · and he hel  
hem/ and þere sueden hym many cumpanyes of galilee & of  
capolp · & of iclm̄ & of Judee & of bizonde iordan//

C<sup>m</sup> 5



Jh̄c forsoþe seinge he cumpanyes: wente vp into  
hil and whanne he hadde sette: his disciplis  
men nyz to hym/ and he openynge his mouþ: tau  
hem seyinge/ bleſſide be he pore in spirit: for  
kyngdom of heuene is heren/ bleſſide be mylde (men): for  
schulen welde he erþe/ bleſſide be þei þat mournen: for  
schulen be comfortide/ bleſſide be þei þat hungren & þrist  
riȝtwelnesse: for þei schulen be fulfild/ bleſſide be mercy  
(men): for þei schulen gete mercy/ bleſſide be þei þat ben of cle  
berte: for þei schulen se god/ bleſſide be peefible (men) for þ  
schul

## Matheu

schulen be clepide he sonex of god/ bleſſide be hei þat ſuffren  
perſecucion for riȝtwelneſſe: for þe kyngdom of heuenes is  
heren/ zee ben bleſſide whanne men ſchulen curſe zou & pur-  
ſue zou • & ſchulen ſeþe al euyl azenes zou • liȝinge • for me/  
ioþze zee (wiþine forþe) • & glade zee (wiþoute forþ): for your  
mede is plenteuous in heuenes/ forloþe ſo hei hane purſuede &  
prophetis: þat weren before ¶ zee ben ſalte of þe erþe/ þat ȝif  
þe ſalte ſchal vangsche aweye: wherin ſchal it be ſaltide/ to no  
þing is it worþi ouer: no but þat it be ſente oute • & defoulide  
of mē/ ¶ zee ben liȝte of þe worlde/ a cyte putte on an hiȝe  
hil • may not be hid/ neþer (men) tenden a lanterne & putten it  
vnder a buſchel • but on a candilſtik: þat it ȝue liȝt • to alle  
þat ben in þe hous/ ſo ſchþne your liȝte biſore men: þ̃ hei ſe  
your good werkis • & gloriſie your ſadir þat is in heuenes//  
¶ Aȝl zee geſſe (or deme) • þat I came to vndo (or diſtrupe) þe  
lawe or þe prophetis/ I came not to vndo þe lawe: but to ſul-  
fille it/ forloþe I ſeþe to you treuþe: til heuene & erþe paſſe •  
one I (þat is þe leeſte letter) • or a title • ſchal not paſſe fro þe  
lawe: til alle þingis be done/ þerfore he þat vndoip (or brekeþ)  
one of þes leeſte maundementis & techip þus men: ſchal be cle-  
pide þe leeſte in þe kyngdom of heuenes/ forloþe þis þat doip  
& techip: ſchal be clepide grete in þe kingdom of heuenes//  
¶ Forloþe I ſeþe to you • but ȝif your riȝtwelneſſe be more  
plenteuouſe • þan of ſcribis & phariſees: zee ſchul not entre  
into þe kyngdom of heuenes/ ¶ zee hane herde þat it is ſeyde  
to olde men: þou ſchalt not ſlee/ forloþe he þat ſleep: ſchal be  
gilty of doom/ but I ſeþe to you • that eueryche þat is wroþe  
to his broþer: ſchal beilty of doom/ forloþe he that ſchal ſeþe  
to his broþer racha (þat is a worde of ſcorne): ſchal beilty of  
counſeyl/ ſoþely he þat ſchal ſeþe fool (þat is a worde of diſ-  
pyſþinge): ſchal beilty of þe ſtir of helle/ þerfore ȝif þou  
offeriſt þi ȝiſte at þe auter • & þere ſchalt byþenke þat þi broþer  
hap ſumwhat azenes þee: leue þere þi ȝiſte biſore þe auter •  
& go firſte & be recounſeylide (or accorde) to þi broþer/ and  
þanne

## Matheu

panne þou comynge. schalt offte þi zift/ be þou consentyn  
 to þin aduersarie soone. þe while þou art in þe weye wip þy  
 leste paraenture þin aduersarie take þee to þe domesman/  
 þe domesman take þee to þe mynystre. & þou be sente into þe  
 soune/ treuly I seye to þee. þou schalt not go þens. til þe  
 zilde þe laste serþing ¶ zee hane herde for it was seyde to ol  
 men. þou schalt [not] do leccherie/ forsoþe I seye to zou. &  
 whi euery man þat seþ a womman for to couepte hir. now  
 hab done leccherie wip hire in his herte/ þat zif þin rizt h  
 schlaundre þee. pulle it oute & caste it fro þee/ for it spedith to þe  
 þat one of þi membres perische. þan all þi body go into helle  
 and zif þi rizthande schlaundre þee. kutte it away & caste  
 fro þee/ for it spedith to þee þat one of þi membres perisch  
 þat þat al þi body go into helle/ forsoþe it is seyde/ who eu  
 schal leue his wife. & þue he to hire a libel. (þat is a litil booke  
 forsakynge). soþely I seye to zou þat euery man that schal leue  
 his wife. outaken cause of fornicacō. he makith hir to do le  
 cherie/ and he that weddith þe forsaken wiuf. doith auoutery  
 ¶ eftsoþe zee hane herde/ þat it was seyde to olde men. þe  
 schalt not forswere/ soþely to þe lorde þou schalt zelde þi  
 opes/ forsoþe I seye to zou. to not swere on al maner. neþer  
 by heuene/ for it is the trone of god. neþer by erþe. for it  
 þe stool of his feet. neþer by irēm. for it is a cytee of a gre  
 kyng/ neþer þou schalt swere be þin heed. for þou mayst ne  
 make one heer whijt or blacke/ but be zoure worde. & he  
 nay nay/ forsoþe þat is more þan þis. is of euyl/ ¶ zee han  
 herde þat it is seyde/ ize for ize. toþe for toþe/ but I seye to  
 zou. to not azenstronde euyl/ but zif any schal smyte þee in þe  
 rizt cheek. & þue to hym & þe toþer/ and to hym þat wole stryke  
 wip þee in doom. & take away þi coote. leue þou to hym & þe  
 ouer clooth/ and who euer constreyneþ þee a housande paas  
 go þou wip hym opet/ to hym forsoþe þat ariþ of þee & þue. an  
 turne þou not away fro hym. þat wole borowe of þee/ ¶ zee  
 hane herde þat it is seyde/ þou schalt loue þi neizebore. an  
 bat



## Matheu

hate þin enemy/ but I seye to you. loue zee zoure enemies. do  
 zee wel to hem þat haten you. & prey zee for (men) pursuynge  
 you falsely chalengynge you. þat zee be þe sones of zoure fadir  
 þat is in heuenes/ þat makib his sunne to sprynge vpon good  
 & euyl men. and reyneþ vpon iuste men [ & uniuiste ]/ for zif  
 zee louen hem þat louen you. what mede schulen zee hane/  
 wheþer & puplicans done not his þing. and zif zee greten  
 (or saluten) zoure breþeren onely. what more ouer schulen  
 zee do. wheþer & paynymis done not his þing. þerfore be zee  
 parfite. as & zoure heuenely fadir is parfite/ take zee heed. lest  
 zee done zour ritzwefnesse bifore men. þat zee be sene of hem/  
 ellis zee schulen not haue mede at zoure fadir þat is in heuenes/  
 þerfor whan þou doiste almes. nyl þou synge bifore þee in a  
 trumpe as pporitis done in synagogis & stretis þat þei ben  
 made worschipsful of men/ forsoþe I seye to you. þei hane re-  
 ceyuede here mede/ but þee doinge almes. knowe not þi listre  
 hande. what þi ritz hande doib. þat þin almes be in hidels/ and  
 þi fadir þat sech in hidels. schal zilde to þee//



**A**nd whanne zee schulen preye. zee schulen not be as C<sup>m</sup> 6<sup>m</sup>  
 pporitis/ þe whiche stondeynge louen to preye in  
 synagogis. & in corners of stretis. þat þei be seen of  
 men/ treuly I seye to you. þei hane receyuede here  
 mede/ but whanne þou schalt preye. entre into þi couche/ & þe  
 dore schitte. preye þi fadir in hidels/ & þi fadir þat sech in  
 hidels. schal zilde to þee/ sobely preying. nyl zee speke myche.  
 as heþen men done/ for þei gessen þat þei ben herde. in here  
 myche speche/ þerfore nyl zee be made liche to hem/ for zoure  
 fadir woot what is nede to you. bifore þat zee aren hym/ for-  
 soþe þus zee schulen preye. ¶ Oure fadir þat art in heuenes.  
 halowide be þi name/ þi kyngdom come to/ be þi wille done. as  
 in heuene & in erþe/ zif to vs þis day. oure brede ouer oþer sub-  
 staunce/ and forþue to vs oure dettis. as we forþuen to oure  
 dottours/ and leede vs not into temptacōn. but delpueť vs fro

## Matheu

al euyl amen/ (pat is so be it) forsoþe zif zee schulen forþyue  
men here synnes: And zoure heuenely fadir schal forþyue  
zou zoure trespassis/ soþely zif zee schulen not forþyue to m  
neþer zoure fadir schal forþyue to zou zoure synnes, but what  
zee fasten: nyl zee be made as ypocritis sorowful/ for þei  
ten here faces (oute of kyndely termes): þat þei seeme fasty  
tomen/ treuely I seye to zou: þei hane receyuede here mede/  
whanne þou fastist: anoynte þin hede & wasche þi face: þat þ  
be not seen fastynge to men: but to þi fadir þat is in hidels/ &  
þi fadir þat sech in hidels: schal ȝyue to þee/ ¶ Ayl zee  
soure to zou tresours in erþe: where ruste & mouzte distrug  
and where þeues deluen oute & stelen/ but tresoure zee to ȝ  
tresours in heuene: where neþer ruste ne mouzte distrugeth  
where þeues deluen not oute: (or vndirmynen not): ne stelen  
forsoþe where þi tresoure is: þer & þin herte is/ þe lanterne  
þi body: is þin eyze/ zif þin eyze be synple: al þi body schal  
lystful/ but zif þin eyze be waywarde: al þi body schal be dir  
ful/ þerfore zif þe lyzte þat is in þee: be dirkeness: howe gr  
schulen þe ilke dirkeness ben/ ¶ A Roman may serue to t  
lordis/ forsoþe ouþer he schal hate the toon & loue þe toþer: &  
þer he schal susseyne þe toon & dispise þe toþer/ zee mowne  
serue to god & richess: þerfore I seye to zou: þat zee be not bi  
to zou lif what zee schulen ete: oþer to zoure body wih wh  
zee schulen be cloþide/ wher zoure lif is not more þan mete  
zoure body more þan cloþ: biholde zee þe sleinge foulis of  
eire: for þei sownen not ne repen: neþer gederen into berne  
and zoure fadir of heuene feediþ hem/ wher zee ben not mo  
worþe þan þei: soþely who of zou þenkyng may putte to þ  
nature one cubite: and of cloþinge what ben zee besyde: bihol  
zee þe lilies of þe seelde: how þei wahren/ þei traucylen na  
neþer spynnen/ treuely I seye to zou: for whi neþer salom  
in al his glorie was coueride as one of þes: for zif god cloþi  
þus þe heȝ of þe seelde þat to day is: & to morowe is sente in  
þe sournays: how myche more zou of litil seiþ: þerfore n

## Matheu

wey þat lediþ to liſt: and þer ben ſetwe þat ſynden it/ ¶ I  
ſepue & ſee fro falſe prophetis · þe whiche comen to ſou  
cloþinges of ſheep: but wipinne þei ben rauſchþynge wol  
of here fruchtis zee ſchulen knowe hem/ wheþer men geðe  
grapis of þornes: or figis of bretis/ to euery good tree: ma  
good fruchtis/ ſohely an euyl tree: makih euyl fruchtis/ a g  
tree may not make euyl fruchtis: neþer an euyl tree make g  
fruchtis/ euery tree þat makih not good fruchte: ſchal be ki  
doun & ſchal be ſente into þe fiir/ þerfore of here fruchtis  
ſchulen knowe hem/ not eche man þat ſeiþ to me lord & lo  
ſchal entre into þe kyngdome of heuenes: but he þat doiþ  
wille of my fadir þat is in heuenes · ſchal entre into þe ky  
dome of heuenes/ many ſchulen ſepe to me in þat day · lo  
wheþer we hane not propheteide in þi name · & hane caſte a  
deuylis in þi name: & hane done many vertues in þi nam  
and þanne I ſchal knoweleche to hem for I knewe zou neu  
departe away fro me · zee þat wirchen wickedneſſe/ þer  
eche man þat hereþ þes my wordis & doiþ hem: ſchal be mi  
liche to a wiſe man · þat haþ bildide his hous vpon a ſto  
and reyne came doun · & floodis camen · & windis blewet  
ruſcheden into þat hous: and it fel not doun · for it w  
founded on a ſoon/ and euery man þat heris þes my wor  
& doiþ hem not: is lyche to a man fool · þat haþ bildide  
hous on grauel (or ſonde) and reyne came doun · & flood  
camen · & wyndis blewet · and þei hurleden into þat hous  
it fel doun · & þe fallynge doun þerof was greet/ ¶ Ant  
is made whanne ihc hadde endide þes wordis: þe compang  
wondreden on his techþynge/ ſohely he was techþynge hem  
(aman) haupng power: and not as þe ſcribis of hem & þe ph  
riſeis//

## Matheu

neffis/ tohely ihc seinge manye cumpanyes aboute hym: bad his  
disciplis go ouer þe water/ and one scribe (or a man of lawe)  
comynge to: seyde to hym/ mayster I schal sue zee whidir euer  
þou schalt go/ and ihc seyde to hym/ foris hane dichis (or bo-  
rowis) & briddis of þe eyre hane neffis: but mannes sone hap  
not wher he restie his heed/ tohely anoper of his disciplis seyde  
to hym/ lordie suffre me to go firste & birie my fadir/ forsoþe ihc  
seyde to hym/ sue þou me: & lete deade men birie here deade  
men/ and ihu slepyng into a litil schippe: his disciplis sueden  
hym/ and lo a greet styrngge was made in þe see: so þat þe litil  
schippe was hiliðe wiþ watwis: but he slepte/ and his disciplis  
camen nyȝ to hym: and reyseden hym sepyng/ lordie saue vs:  
we perisohen/ and ihc seyde to hem/ what ben zee of litil seþ  
agast/ þanne he risynge comaundide to þe wyndis & þe see:  
and a greet peesiblenesse is made/ forsoþe men wondreden:  
seyng/ what maner (man) is (he) þis: for þe wyndis & see  
obeschen to hym/ and whanne ihc had comyn ouer þe water:  
into the cuntree of men of genazareth: two men haupnge  
deuelis runnen to hym goinge oute fro biriels: sul seerte (or  
wickide): so þat noman myȝte passe by þe weye/ and lo þei  
crieden sepyng/ what to vs & to þee ihu: þe sone of god/ hast  
þou comen hidir bifore þe tyme: for to turmente vs/ tohely a  
flocke (or droue) of many swyn hoggis lesotwngge: was not  
ser fro hem/ but þe deuelys preyeden him: sepyng/ zif þou  
castist vs oute hens: sende vs into þe droue of hoggis/ and he  
seþ to hem/ go zee/ and þei goinge oute: wenten into swyn/  
and lo in a greet birre: al þe droue wenten hebelyngge into þe  
see: & þei ben deade in warris/ forsoþe þe herdis fledden aweye:  
and comynge into þe cytee: tolden alle þes þingis: and of hem  
þat hadden þe sendis/ and lo al þe cytee wenten azens ihu:  
metyngge hym/ and hym sene þei preyeden þat he schulde passe  
fro here coostis//



## Matheu



**A**nd ihū goinge vp into a boot: passide ouer þe water. C<sup>m</sup> 9<sup>m</sup>  
 & came into his cytee/ and lo þei offredento hym a  
 man sick in paleſie: liggynge in a bedde/ forsoþe ihc  
 seinge þe seiþ of hem: seyde to þe man sick in paleſie/  
 sone haue þou trille: þi synnes ben forzouen to þee/ and lo  
 summe of þe scribis seyden wiþinne hem self/ þis blasfemeth/  
 and whanne ihc had seen here houztis: he seyde/ wherto þenke  
 zee euyl þingis in zoure hertis/ what is lizter to seye: þi synnes  
 ben forzouen to þee: oþer to seye: rise þou & walke/ forsoþe  
 þat zee wite: þat mannes sone haþ power to forzþue synnes  
 in erþe: þanne he seyde to þe sick man in paleſie/ rise vp:  
 take þi bed: & go into þin hous/ and he roos & wente into his  
 hous/ soþelp þe cumpanyes seeinge: dreedden & glorifieden god:  
 þat 3aue suche power to men/ and whanne ihc passide þens:  
 he siȝe a man sittynge in a tolboþe: matheu by name/ and he  
 seyde to hym/ sue þou me/ and he risynge: solowide hym/  
 and it is done hym syttinge at þe mete in þe hous: lo many  
 puplicans & synful men comynge: saten at þe mete wiþ ihū &  
 his disciplis/ and pharisees seinge: seyden to his disciplis/ whi  
 etih zoure mayster wiþ puplicans & synful men/ and ihc  
 herynge: seyde a leche is not nede to men þat saren wel: but  
 to men haupng euyl/ soþelp zee goinge: lerneþ what it is: I  
 wole mercy & not sacrifice/ forsoþe I came not to clepe ryztful  
 men: but synful men/ ¶ þanne þe disciplis of Joon camen  
 nyȝ to hym seyinge/ whi we & pharisees fasten ofte: but þi dis-  
 ciplis fasten not/ and ihc seyde to hem/ wheþer þe sones of þe  
 spouse (or housbonde) mowne weyle (or mourne) how longe  
 þe spouse is wiþ hem/ soþelp dapes schulen come: whanne þe  
 spouse schal be taken away fro hem: and þanne þei schulen  
 faste/ soþelp no man sendih in a medelynge of rude (or netwe)  
 cloþ: into an olde cloþ: & a worse kuttynge is made/ neþer  
 men senden netwe wijn into olde botels (or wijn vessels)/ elles  
 þe wijn vessels ben broken: & þe wijn is sched oute: and þe  
 wijn

## Matheu

wijn vessels perischen/ but men senden netwe wyne into  
wijn vessels: and bope ben kepte/ ¶ Ihu spekyng hes hi  
to hem: lo one prynce came to . & worschipide him . seyd  
lorde my douzter is now deade . but come hou & putte  
hande vpon hir: and sche schal lyue/ and ihc risynge suede  
& his disciplis/ and lo a womman hat suffride þe fluxe (or  
nyng of blood) twelue zeer: came to byhynde . & touchid  
hemme of his clooth/ sohely sche seyde wiþinne hir self/ &  
touche onely þe clothes of hym: ¶ I schal be saaf/ and ihc turt  
& seinge hire: seyde douzter hane þou trisle: þi seih þat  
þee saaf/ and þe womman was made saaf fro þat houre/  
whanne ihc came in to þe hous of þe prynce . & siþe mynd  
& þe cumpange makynge noyse: he seyde go zee aweye/ for  
wenche is not deade: but slepiþ/ and þei scorneden hym/  
whanne þe cumpange was caste oute: he entride in & helde  
hande/ and þe wenche roos vp/ and his fame wente oute  
al þe lande/ ¶ And ihu passynge þens: two blynde men suc  
hym . cryinge & seyinge/ þou sone of dauid: hane mercy of  
sohely whanne þei camen hoom: þe blynde men camen  
to hym/ and ihc seih to hem/ what wolen zee þat I do to zē  
and þei seyden lordes: þat oure eyzen ben openyde/ and  
seyde/ bileue zee: þat I may do þis þing to zou/ þei se  
sohely (or zhe) lorde/ þanne he touchide her eyzen: seyinge  
zoure seih: be it done to zou/ and þe yzen of bope . ben op  
yde/ and ihc þretenyde to hem: seyinge/ se zee þat no il  
wite: but þei goinge oute: defameden hym þoutz al þat lant  
¶ Sohely þei gone oute: lo þei offteden to hym a doun  
man haupnge a deupl/ and whanne þe deupl was caste ou  
þe dounbe man spac/ and þe cumpanges wondriden seyin  
it appertide neuer so in isrl: but þe pharisees seyden/ in  
prince of deuplis he castiþ oute deuplis/ and ihc cumpast  
aboute alle cytees & castels techynge in synagogis of hem  
prechynge þe gospel of þe kyngdom helynge alle langtwischyn  
(or ache): and al seekenesse/ forsoþe ihc seynge þe cumpange  
hadd

## Matheu

hadden reuþe on hem; for þei weren traueþlīde & liggynge as ſchepe not haupnge a ſcheperde/ þanne he ſeyde to his diſci-  
plis/ ſohely þer is myche riȝ corne; but ſewe werkemen/ þer-  
fore prepe zee þe lorde of þe riȝ corne; þat he ſende werkemen  
into his riȝ corne//



And þe twelue diſciplis gederide to gedir; he ȝpue to C<sup>m</sup> 10<sup>m</sup>  
hem power of vnclene ſpiritis; þat þei ſchulden  
caſte hem oute; and þat þei ſchulden heele al ache  
& al ſekenefſe/ þes ben þe names of twelue apoſtliſ/  
þe firſte Symount þat is clepide Petre & Andrewe his broþer;  
Philip & Bartholomeu; James of zebede & ioon his broþer;  
Thomas; & Matheu puplican; & James alþei & Cadee;  
Symount canane & Judas ſcarioth; þe whiche bitrapede criſt/  
Ih̄c ſente þes twelue; comaundyng to hem & ſeyinge/ go zee  
not into þe wey of heþen men; & entre zee not into þe cytees  
of ſamaritans; but raper go zee to þe ſcheep of þe hous of iſrt;  
þat perſchiden/ Sohely zee goinge; preche ſeyinge/ for þe  
kynghdom of heuenes ſchal neyze/ heele zee ſeche men; vprepe  
zee deade men; clente zee meſels; caſte zee oute deuēlis/ frely  
zee banie taken; frely ȝpue zee/ nyl zee welden golde neþer ſil-  
uer in zoure girdels; not a ſcrippe in þe weye; neþer two  
cootis; neþer ſchoon; neþer zerde/ for a werkeman is worþi  
his mede/ into what euer cytee or caſtel zee ſchulen entre;  
ariþ who þerinne is worþi; & here dwelle zee til þat zee gone  
oute/ forſoþe zee entryng into an hous; grete zee (or ſalute  
zee) it; ſeyinge pees to þis hous/ and ſohely ȝif þat hous be  
worþi; zoure pees ſchal come on it; forſoþe ȝif þat hous be not  
worþi; zoure pees ſchal turne azen to zou; and who euer ſchal  
not recepue zou; neþer here zoure wordis; zee goinge forþe  
ſeo þat hous or cytee; ſmytȝ awepe þe duſte fro zoure ſeet/  
trewely I ſepe to zou; it ſchal be more ſuſtable to þe lande of  
men of ſodom & gomor in þe day of iugement; þan to þat cy-  
tee/ lo; I ſende zou as ſcheep; in þe myddil of wolues/ þerfore

D

be

## Matheu

be zee war (or wise bifore) as fepentis: and fymple  
 douues/ forfoþe be zee war of men/ for þei fchulen take y  
 counfeplis: and þei fchulen beete zou in here fynagogis/  
 to prefidentis (or mayres) & to kþngis: zee fchulen be  
 for me: into witneffynge to hem & heþen men/ but wþ  
 þei fchulen take (or bitraye) zou: nþl zee þenke how or  
 þing zee fpeken/ forfoþe it fchal be zouen to zou in þat ho  
 what zee fchulen fpeke/ for it ben not zee þat fpeken: bu  
 fpirit of zoure fadir þat fpekeh in zou/ fophely þe broþer  
 take þe broþer into deþ: & þe fadir þe fone/ and fones fch  
 rife azenes fadir & modir: and fchulen turment hem by  
 and zee fchulen be in hate to alle men: for my name/ for  
 þe þat fchal dwelle ftille vnto þe ende: þis fchal be faaf/ fo  
 whanne þei fchulen purfue zou in þis cytee: flee zee into  
 þer/ treuly I feye to zou: zee fchulen not ende þe cytee  
 ifrl: til þat mannes (fonne) come/ þe difciple is not aboue  
 mayfter: ne þe feruaunt: aboue his lorde/ zif þei hane cle  
 þe houbbonde man (or fadir of meyne) belzebub: how my  
 more his houfholde meyne/ þerfore drede zee not hem/  
 noþing is coueride (or hid): þat fchal not be fchewþde/  
 no þing is pryuey þat fchal not be wiffe/ þat þing þat I  
 to zou in dickeneffis: feye zee in þe lifte and preche zee w  
 rous: þat þyng þat zee heren in ere/ and nþl zee drede  
 þat flee þe body: trewely þei moun not flee þe foule/  
 raþer drede zee hym þat may leeþe foule & body into þe  
 wheþer two fparowis ben not folde for one halpenye: &  
 of hem fchal not falle on þe erþe: with outhen zoure fal  
 forfoþe alle þe heres of zoure heede ben nowmbride/ þerf  
 nþl zee drede: zee ben better þan many fparowis/ þerfore eu  
 man þat fchal knoweleche me bifore men: and I fchal kno  
 leche hym bifore my fadir þat is in heuenes/ fophely þe þat fo  
 denye me bifore men: & I fchal denye hym bifore my fadir  
 is in heuenes/ ¶ Nþl zee deme þat I came to fende pees i  
 þe erþe: I came not to fende pees into þe erþe: but fweri  
foph



## Mathew

þan a ptophet/ for þis is he of whom it is wrotten/ lo I send  
 myn aungel bifore þi face/ þat schal make reddy þe weye bi  
 fore þee/ treuely I seye to you þer roos none more þan Ioon  
 baptist/ amonge children of wommen/ forsoþe & he þat is last  
 in þe kyngdom of heuenes/ is more þan he/ soþely fro þe daye  
 of Ioon baptist til now/ þe kyngdom of heuenes suffriþ  
 strengthe (or violence) • & violent men rauynen it/ for all  
 prophetis & þe lawe til Ioon baptist prophceden/ and zif ze  
 wolen receyue he is helie þat is to come/ he þat hath eris o  
 berynge/ here he/ but to whom schal I geue þis generaciō  
 liche/ it is liche to children sittynge in a chepyngre/ þe which  
 crynge to here peetis • seyn/ we hane tungen to you/ and ze  
 hane not lippide (or daunside)/ we hane mournyde to you  
 and ze hane not weylide/ soþely Ioon came • neþer etynge  
 ne drynkyngre/ and þei seyn he hath a deuyl/ þe sone of man  
 came etynge & drynkyngre/ and þei seyn/ lo a man deuoure  
 (or gloton) • & drynker of wijn • & frende of puplicans & synne  
 men/ and wisdom is iustifiede of here sones/ ¶ þanne ih̄c be  
 gan to seye reþroue to cytees • in whiche ful manye vertues  
 of hym ben done/ for þei biden not penaunce/ ¶ Mo to þei  
 corozaym • wo to þee bethsayda/ for zif þe vertues þat þe  
 done in you • hadden ben done in tyre & sydon/ sumtyme þe  
 hadden done penaunce in heyre & asche/ neþeles I seye • it  
 schal be softer (or lesse payne) to tyre & sydon þan to you/ in  
 þe day of doom/ and þou capbarnaum/ wheþer til into heuenes  
 þou schalt be retyde up/ þou schalt go doune til into helle/ for  
 zif þe vertues þat ben done in þee/ hadden ben done in sodom/  
 þatuenture þei schulden hane dwelide til into þis day/ ne  
 þeles I seye to you • for to þe lande of sodom it schal be softer  
 (or lesse payne) in þe day of doom/ þan to þee/ I knowelechi  
 to þee sathir lorde of heuene & erþe • for þou hast bidde þe  
 þingis fr̄n iulse men & war (or worldly) sise men/ and hast  
 schewid hem to litil men/ so sadir/ for whi • so it was plesynge  
 bifore þee/ alle þingis ben taken to me/ of my sadir/ and ne  
 mar

## Matheu

man knowip þe sone: no but þe fadir/ ne any man knewe þe fadir no but þe sone. and to whom þe sone wolde schewe/  
**A**lle zee þat traueylen & ben chargide. comen to me: & I schal refrefche (or fufille) you/ take zee my zok vpon you. & lerne zee of me. for I am mylde & meke in herte. & zee schulen synde reffe to zoure foulis/ for my zok is fweete (or fofte): and my charge lizte (or efp)//

**I**n þat tyme ih̄c wente by cornes on þe saboth day/ C<sup>m</sup> 12<sup>m</sup>  
forsoþe his disciplis hungryng: bygunnen to plucke eris of corne & to ete/ soþely pharisees seynge: seyn- den to hym/ lo þi disciplis done þat þing þat is not leueful to hem: for to do in sabotis/ and he seyde to hem/ whe- per zee hane red what daupd dide whanne he hungride. & þei þat weren wip hym/ how he entride into þe hous of god. & ete loues of propolicion (or puttyng forþ) . þe whiche loues was not leueful to hym to ete. neþer to hem þat weren wip hym: no but to priuicis onely/ or wheþer zee hane not red in þe lawe. for in sabotis. priuicis in þe temple desoulen þe sabotis. & þei ben wipouten grete synnes/ soþely I seye to you. for þis is more þan þe temple/ forsoþe zif zee wisten what is þis. I wole mercy & not sacrifice: zee schul neuer hane condempnyde innocentis/ treuely mannes sone is zhe lord: of þe saboth/ and whanne he passide þens: he came into þe sinagoge of hem and lo a man haupnge a drie hande. & þei axeden hym seyinge/ zif it is leueful to heele in þe saboth: þat þei schulden accuse hym/ soþely he seyde to hem/ who schal be a man of you þat haþ one scheep. & zif it schal falle doune into a dyche in þe sa- botis: wheþer he schal not holde. and lifte it vp/ how myche more is a man better þan a scheep/ and so it is leueful to do good in þe saboth/ þanne he seyde to þe man/ stretche forþe þin hande/ and he strauzte forþ: and it is restorpe to helpe: as þe toþer/ forsoþe þe pharisees goinge oute. maden a coun- seyl azenes hym: how þei schulden leese hym/ soþely ih̄u wit- ynge:

## Matheu

ynge: wente away pens/ and many sueden hym: and he hi  
hem alle/ and he comaundide to hem: þat þei schulden  
make hym oppn (or knowen) · þat þat þing schulde be full  
þat was seyd by ysaie þe prophete: seyinge/ lo my ch  
childe whom I hane chosē: my derlyng · in whom it  
wel pleside to my soule/ I schal putte my spirit on hym:  
he schal telle doom to heben men/ he schal not stryue ne c  
neher any man schal heere his voyce in stretis/ he schal  
breke to gedir a schaken reed · & he schal not quenche  
kyngde dare: til þat he caste oute doom to victorpe & heben  
schulen hope in his name/ þanne a blynde man & a doul  
haupnge a deuyl · was offride vp til hym/ and he heelde hy  
so þat he spac & siȝe/ and alle þe cumpanges wondriden & i  
den · wher þis be þe sone of dauid? but þe pharisees heryn  
seyden/ he þis castiþ not oute sendis: no but in belzebub pry  
of sendes/ soþely ihc witynge here þouȝtis: seyd to hem/ &  
kyngdom departide azenes hym self: schal be desolate (or  
confortide)/ and eche cytee or hous departide azenes it  
schal not floude/ and zif sathanas caste oute sathanas: he  
departide azenes hymself/ þerfore how schal his kyngd  
floude? and zif I in belzebub caste oute deuylis: in whom  
whos myȝte) ȝoure sones casten oute? þerfore þei schul  
ȝoure domesmen/ forsoþe zif I in þe spirit of god caste o  
sendis: þerfore þe kyngdom of god is comen into ȝou  
amonge ȝou)/ oþer how may any man entre into þe hous  
a stronge man · & take away his vessels: no but firste he sch  
bynde þe stronge man · & þanne he schal raupſche his hous/  
þat is not wiþ me: is azenes me/ and he þat gederiþ not  
gedir wiþ me: scateriþ abroad/ þerfore I saye to ȝou al syn  
& blassemye · schal be forȝouen to men · but þe spirit of bla  
sempe: schal not be forȝouen/ and who euer schal seye a wor  
azenes mannes sone: it schal be forȝouen to hym/ forsoþe  
þat seye a worde azenes þe holy gost: it schal not be forȝou  
to hym · neher in þis worlde ne in þe toþer/ oþer make zee

## Matheu

tree good & his fruyte good: oþer make zee þe tree euyl & his fruyte euyl/ forsoþe a tree is knowen of þe fruyte/ zee generacō of neddris how moten zee speke goode þingis whanne zee ben euyl/ soþely þe mouþe spekiþ: of þe greet plente of þe herte/ a good man bryngiþ forþ good þingis: of good tresoure/ forsoþe I sepe to zou/ for whi of euery ydil worde þat men speken: þei schulen zilbe resoun þer of in þe day of doom/ for of þi wordis þou schalt be iustifiede: and of þi wordis þou schalt be dampnyde/ ¶ Þanne summe of þes scribis & pharisees answereden to hym: seyinge/ mayster we wolen se a token of þee: þe whiche answerynge: seiþ to hem/ an euyl generacō and aboutter: seekiþ a token/ and token schal not be zouen to it: no but þe token of ionas þe prophet/ for as Jonas was in the wombe of a whalle þre dayes & þre nyztis: so mannes sone schal be in þe herte of þe erþe: þre dayes & þre nyztis/ men of nyngue schulen rise in doom wiþ þis generacō & þei schulen condempne it: for þei diden penaunce in þe prechynge of Jonas, and lo heere more þan Jonas: þe queen of þe south schal rise in doom wiþ þis generacō & schal condempne it: for sche came fro þe endis of þe erþe: for to heere þe wisdom of salamon: & lo heere (is) more þan salamon/ forsoþe whanne an unclene spirite schal go oute fro a man: he goiþ bi drepe places seekynge and he findiþ not/ þanne he seiþ/ I schal turne azen into myn hous: fro whens I came oute/ & he comynge fyndiþ it voyde: clenude wiþ besemes: & mayde sayre/ þanne he goiþ & takiþ seuene oþer spiritis wiþ hym: worse þanne hymself: and þei entrynge in dwelle here/ and þe laste þingis of þat man ben made worse þan þe former/ so it schal be into þis werste generacō ¶ ¶ Zit hym spekyng to þe cumpanyes of puple: lo þys modir & his breþeren stoden wiþ oute forþ: sekynge for to speke to hym/ soþely sum man seyde to hym/ lo þi modir and þi breþeren stonde wiþ oute: sekynge þee/ and he answerynge to þe man seyinge to hym: seiþ/ who is my modir: & who ben my breþeren/ and he holdynge forþ þys hande into his



## Matheu

his disciplis: seyde/ lo my modir & my bretheren/ tre  
 whoeuer doih þe wille of my fadir þat is in heuenes: he is  
 broþer & suster & modir//

C<sup>m</sup> 13<sup>m</sup>



[\* Sic in MS.]

þat day ih̄c goinge oute of þe hous: satte be  
 þe see/ and manye cumpanyes of puple ben ged  
 to hym: so þat he seyzyng vp into a boot · satte  
 al þe cumpanye stood in þe brinke/ and he spak  
 hem many þingis in parablis: seyng/ lo þe þat sowih  
 oute to some his seed/ and þe while he sowih: summe sel  
 bifidid þe wepe/ and briddid of þe erþe\* camen: and eten þ  
 sophely oþer (seedis) selden into stonpe places: where þei  
 den not myche erþe and anone þei ben sprungun vp: for  
 hadden not depnesse of þe erþe/ sophely þe sunne sprunge  
 þei swaleden (or brennten for heete) · & for þei hadden  
 root þei drieden vp/ forsoþe oþer (seedis) sellen am  
 þornes: & þe þornes weren vp/ and strangeliden hem/ but o  
 (seedis) selden into good lande: and zauen fruchte · summi  
 hundride solde · & anoter sixty solde · & anoter pritty solde  
 þat haþ eris of herynge: here he/ and disciplis compynge  
 seyden to hym/ whi spekið þou in parablis to hem/ þe whi  
 answerynge: seith to hem/ for to zou it is zouen for to kno  
 þe mysserie (or pryuate) of þe kyngdom of heuenes: but it  
 not zouen to hem/ for it schal be zouen to hym þat haþ: and  
 schal haue plente/ treuly who þat haþ not: þat þing þat he  
 seen to haue · schal he taken away fro hym/ þerfore I speke  
 hem in parablis · for þei seinge seen not · & þei herynge he  
 not neþer vnderstonde: þat þe prophecie of ysaye seyng  
 fulfild in hem/ wiþ herynge zee schulen here: & zee schul  
 not vnderlonde/ and zee seing schulen see: & zee schulen  
 se/ for þe herte of þis puple is infattide · and þei herden g  
 uouly wiþ eris · & þei hane closide þer yzen: þat sumtyme  
 seen wiþ yzen · & wiþ eris heren · & vnderlonde in herte · &  
 be to gedir turnyde: & I heele hem/ forsoþe zoure yzen þ  
 se

## Matheu

ſten ben bleſſide: and zoure eris þat heren/ forſoþe I ſeye  
 treuþe to zou/ for many prophetis & iuſte men couepriden to  
 ſe þo þingis þat zee ſeen: & þei ſizen not/ and to here þe þingis  
 þat zee heren: and þei herden not/ þerfore here zee þe parable  
 of þe ſowþnge (man) • eche þat heriþ þe worde of þe rewme &  
 vnderſtondiþ not: þe þyrl ſpirit cometh and rauyſchith þat • þat  
 is ſowen in his herte: þis is þat is ſowen in his herte: þis is  
 þat is ſowen biſidith þe wey/ ſohely þe þat is ſowen on þe ſoon:  
 þis it is þat hereþ þe worde of god • & anone wiþ ioy takiþ it/  
 forſoþe he hath no root in hym ſelf: but it is temporal • (þat is  
 it laſtiþ not but a litil tyme) • forſoþe tribulacōn and perſecu-  
 cōn made for þe worde: anone he is ſclaunderide/ but he þat  
 is ſowen in þornes: is þis þat heriþ þe worde • & þe biſpyelle  
 of þis worlde: & þe falleneſſe of richeſſis • ſtrangeliþ þe worde:  
 and it is made wiþouten fruyte/ but he þat is ſowen into  
 good lande: is þis þat heriþ þe worde • & vnderſtondiþ &  
 bringiþ forth fruyte/ and ſohely ſum makith an hundriþ ſolde •  
 treuely another ſixty ſolde • forſoþe another þritty ſolde/  
**¶** Another parable ihc put forth to hem: ſeyinge/ þe kingdom of  
 heuenes is made liche to a man • þat ſewe good ſede • in his  
 ſeelde/ but whanne men ſlepten: his ennemye came • & ſewe  
 aboue darnel (or cockel) • in þe mydel of wheet: and wente  
 away/ ſohely whanne þe erbe hadde growen & made fruyte:  
 þanne þe darnels (or cocklis) appereden/ forſoþe þe ſeruauntis  
 of þe houſbonde man • comynge nyȝt ſeyden to hym/ lord  
 wher þou haſt not ſowen good ſeed in þi ſeelde: wher of þanne  
 hath it darnel (or cockle)? and he ſeiþ to hem/ þe man ene-  
 mye: hath done þis þing/ treuely þe ſeruauntis ſeyden to hym/  
 wolte þou we go: and gaderen hem? and he ſeyþ/ nay leſſe  
 parauentur zee gaderynge darnels (or cockels): drawe vp by  
 þe root to gedir wiþ hem & þe wheet/ ſuffre zee hem boþe •  
 ware til to ripe corne • & in tyme of riip corne: I ſchal ſeye to  
 repers/ firſte gadir zee to gedir darnels (or cockils) & bindiþ  
 hem to gedir in knytkchis (or ſmale bundels) • for to be brente:

¶

but

## Matheu

but gadir zec wheet into my berne/ Anoper parable ihc pu  
 sorp to hem: seyinge. he kyngdom of heuenes is lyk to a cor  
 of seneney: he whiche a man takyng: sowe in his seelde/  
 whiche treuely is lesse of alle seedis: but whanne it haf wari  
 it is most of alle wortis, & is made a tree: so pat briddis of  
 epre comen & dwellen in bowis (or braunchis) herof. ¶ An  
 oper parable ihc spak to hem/ he kyngdom of heuenes is lyk  
 sourdour: he which taken: a womman hid in pre mesures  
 mele: til it were al sourdowide/ ihc spak alle hes pingis in p  
 rablis to he cumpanyes of puplis: and he spak not to he  
 wiþouten parablis: pat it schulde be fulfulde pat ping pat  
 seyde by he prophete: seyinge/ I schal open my moun in p  
 rablis: I schal bulke oute (or telle oute): hid pingis fro m  
 kyngde of he worlde/ þanne he cumpanyes leste: he came in  
 an hous/ and hys disciplis camen nyȝ to hym: seyinge expoui  
 to vs he parable of darnels (or cockels) of he selde/ he whiche  
 answerynge: seih, he þat sowiþ good seed: is mannes son.  
 soþely he seelde: is he worlde/ but he good seed: hes ben som  
 of he kyngdom/ darnels (or cockels): forsoþe hes ben eu  
 fones/ but he enemye þat sowiþ hem: is he sende/ but he riȝ  
 corne: is he endyngde of he worlde/ soþely he repers: ben au  
 gels/ herfore as darnels ben gederide to gedir & brennte i  
 fir: so it schal be in he endyngde of he worlde/ mannes son  
 schal sende his aungels: & þei schulen gedir of his reȝme all  
 schlaunders: and hem þat done wickidnesse/ and þei schule  
 sende hem: into he chymney of fir/ her schal be wepyngde an  
 betyngde togedir of teeh/ þanne iuste men schulen thynne as þ  
 tunne: in he reȝme of here sadir/ he þat haf eris of heryng  
 here he/ ¶ he kyngdom of heuenes is lyk to tresour hid in  
 seelde he whiche a man þat syndiþ: hidih/ & for ioȝe of it þ  
 goiþ & selliþ alle pingis þat he haf: and bieþ he ilke seelde  
 ¶ Estesone he kyngdome of heuenes is lyk to a man mar  
 chaunt: seekyng good margaritis/ soþely one precious mar  
 garite founden: he wente & seide alle pingis þat he hadde and  
 bouȝt

## Matheu

bouzte it. ¶ Este þe kyngdome of heuenes is lik to a nette sente into þe see: and of al kynde of fysches gedetyng, þe whiche whanne it was fulfild, men leedyng out, & settyng bysides þe brynke, cleniden þe good into here vessels: but þei senten oute þe euyl, so it schal be in þe endyng of þe worlde. Angelis schulen go oute, & schulen departe euyl men, fro þe myddel, of iuste men, and þei schulen sende hem into þe chymney of fyr, here schal be wepyng & betyng togedir of teep, hanc 3ce vnderstonde alle þes þingis, þei seyn to hym, 3he, he seih to hem, þerfore euery writer tauzte in þe kyngdome of heuenes, is lik an housbondeman, þat bryngih forþ of his tresour, newe þingis and olde. ¶ And it is done whanne ihc hadde endide þes parablis, he passide fro þens, and he comyng into his cuntre, tauzte hem in here synagogis, so þat þei wondriden & seyden, wher of to hym þis wisdom & vertues, wheher is not þis þe sone of a smyth (or carpenter), wher his modir be not seyd marie, & his breþeren James & Ioseph & Symount & Judas, and his sistris, wher þei alle ben not at vs, þerfore wherof to hym, alle þes þingis, and so þei weren sclaunderide in hym, forsoþe ihu seyde to hem a prophet is not wih oute worship, no but in his owne cuntre, & in his owne hous, and he dide not here many vertues, for þe unbi-leue of hem//



**X**at þat tyme heroude tetrarchs þat is pryncce of þe C<sup>m</sup> 14<sup>m</sup> furþe parte, herde þe fame of ihu, and seyde to his children, þis is Jon baptist, he hath risen fro deade, and þerfore vertues wirchen in hym, forsoþe heroude heelde Jon, & bonde hym, & putte hym into prisoun, for herodias þe wife of his broþer, for Jon seyde to hym, it is not bileueful to þee, for to haue hir, and he willynge to see hym, dredde þe puple, for þei hadden hym as a prophet, forsoþe in þe day of heroudis birþe, þe douzter of herodias lepte in þe myddil, and pleside to heroude, wherfore wih an oþe he bihizte



## Matheu

bihizte for to ȝyue to hyr: what euer þyng ſche had axide  
 hym/ and ſche bifore monestide (or warnyde) of hire mod-  
 ſer/ ȝiue þou to me hidir: þe heede of ion baptiſt in a diſch  
 and þe kyng was ſorowful for þe oþe: and for hem þat ſat  
 to gedir at þe mete: he comaundide to be ȝouen/ & he ſente  
 bihedide Joon in þe priſoun/ and his hede is brouȝte to iſ-  
 diſche: & it is ȝouen to þe wenche: & ſche bare it to hir mod-  
 and his diſciplis comen to: token hys body & biryeden it/ al  
 þei compynge: tolden to ihū/ ¶ þe whiche þing whanne ihc bi-  
 herde: he went fro þens in a boot into deſerte place biſide  
 and whanne þe cumpanyes of puple hadden herde: þei ſolot-  
 iden hym & on þere feete fro cytees/ and ihc goinge oute ſiȝe  
 greet multitude of puple: & hadde reuþe on hem: & heelide  
 ſiȝk men of hem/ ſopely þe euenyng maad: his diſciplis cam-  
 nyȝ to hym: ſeyinge/ þe place is deſerte: and þe houre haȝ no  
 paſſide/ leeſe þe cumpanyes of puple: þat þei goinge into ca-  
 tels: biȝge metis to hem/ forſoþe ihc ſeyde to hem: þei haȝ  
 not neede/ ȝyue ȝee hem for to ete/ þei anſweriden/ we haȝ  
 not here: no but ſyue looues & two ſyſchis/ þe whiche ſeyþ  
 hem/ brynge ȝee hem hidir to me/ and whanne he hadde com-  
 aundide þe cumpanyes for to ſitte on þe heȝ: ſyue looues  
 two ſyſchis taken: he biholdynge into heuenes: bleſſide braȝ  
 & ȝaue to his diſciplis/ ſopely þe diſciplis ȝauen to þe cum-  
 pnyes/ and alle eten & weren fulſilde/ and þei token þe reliſe  
 of broken gobitis (or metis): twelue coſyns ful/ forſoþe þe  
 nowmbre of men etynge: was ſyue houſande of men: out te-  
 ken wymmen & litil children/ ¶ And anone ihū compellid  
 (or comaundide) þe diſciplis for to go into a boot: & go bifor  
 hym ouer þe ſee: til þat he leſte þe cumpanyes/ and þe cum-  
 panyes leſte: he ſteȝede up into an hil al one for to prey  
 ſopely þe euenyng made: he was here al one/ ſopely þe boȝ  
 in þe mydel ſee: was þrowen wiȝ watwis/ forſoþe þe wind  
 was contrarie: but in þe ſurþe wakinge of þe nyȝt: he came to  
 hem walkynge vpon þe ſee/ and þei ſeyinge hym walkyng

## Matheu

vpon þe see: weren distourblide seyinge/ for it is a fantum/ and  
 for drede þei cryeden/ and anone ih̄c spak to hem: seyinge/  
 haue zee trille/ I am: nyl zee drede/ soþely petre answeryng:  
 seyde/ lorde zif þou art: comaunde me for to come to þee vpon  
 þe watris/ and he seiþ come þou/ and petre goinge doune fro  
 þe boot: walkide on þe watris for to come to ih̄u/ treuly he  
 seyng a stronge wynde: was aferde/ and whanne he bigane  
 for to be drenchide: he criede seyinge/ lorde make me saaf/  
 and anone ih̄c holdynge forþ þe hande: cauhte hym: and seiþ  
 to hym/ þou of litil seiþ: whi hast þou doutide? and whanne  
 he hadde steyzede vp into þe boot: þe winde ceefide/ soþely þei  
 þat weren in þe boot: camen & worschippeden hym seyng/  
 verreyly þou art goddis sone/ ¶ And whanne he had passide  
 ouer þe see: þei camen into þe lande of genezar/ and whanne  
 men of þat place had knowen hym: þei senten into al þat cun-  
 tre: & þei offreden to hym alle hauyngge euyl/ and þei preyeden  
 hym þat þei schulde touche ouer þe hemme of his cloþinge/  
 and whoeuer toucheden: ben made saaf//



Thanne scribis & pharisees camen nyȝ to hym fro C<sup>m</sup> 15<sup>m</sup>  
 ierlm̄: seyinge/ whi þi disciplis ouerpassen (or bre-  
 ken) þe tradiciouns (or statutis) of eldre men? for  
 þei waschen not handis: whanne þei eten breed/  
 soþely he answerynge: seiþ to hem/ and whi breken zee þe  
 maundement of god: for zoure tradicōn? for whi god seyde/  
 honoure þi fadir & þi modir/ & he þat curseþ fadir or modir:  
 die he by deþ/ but zee seyn/ who euer schal sepe to fadir or  
 modir: what euer zifte is of meȝ: it schal profite to þee/ and  
 he haþ not worschippede his fadir or his modir: & zee hane  
 made þe maundement of god voyde (or ydil) for zoure tradi-  
 cōn/ ypocritis ysaie þe prophete propheciēde wel of zou: sey-  
 inge/ þis puple honoureþ me wiþ lippis: forsoþe here herte is  
 far fro me/ treuely þei worschipe wiþ oute cause: techynge  
 þe doctrynes and maundementis of men/ and þe cumpanyes  
of

## Matheu

of puple clepide togedir to hym: he seyde to hem/ here see & vnderstonde/ not þat þing þat entriþ into þe moup defoulþ a man/ but þat þing þat cometh forþ fro þe moup defoulþ a man/ ¶ Þanne his disciplis comynge nyȝt/ seiden to hym/ þou woste þat þis worde herde: pharisees ben sclaunderide/ and he answerynge seþ/ euery plauntynge · whiche my fadir of heuene haþ not plauntide: schal he drawen vp bi þe root/ suffre see hem/ þei ben blynde: & leders of blynde men/ soþely ȝif a blynde man ȝife leedyng to a blynde man: boþe fallen down into þe ditch/ petre forsoþe answerynge · seyde to hym/ expounde to vs þis parable/ and he seyde/ ȝit & see ben wiþouten vnderstondynge/ wher see vnderstonden not · þat alle þing þat entriþ into þe moup: goþ into þe wombe · & is sente oute into þe goyng/ but þo þingis þat comen forþ fro þe moup gone oute of þe herte/ and þo þingis: defoulen a man/ for of þe herte gone oute euyl þouȝtis · mansleingis · auoutries · fornicacions · þeftis · false witnessis · blaspemyes/ þes þingis it ben þat defoulen a man soþely for to ete wiþ handis not waschen: defoulþ not a man/ ¶ And ih̄c gone fro þens: wente into þe parties of tyre & sydon/ and lo a womman of canane: gon oute of þe coostis: criede seyinge to hym/ lorde þe sone of dauid haue mercy of me/ my douȝter is euyl traueylide of a deuyl/ þe whiche answeride not to hire a worde/ and his disciplis camen to: preyeden hym seyinge/ leene þou hire: for sche crieth aftir vs/ forsoþe he answerynge seþ/ I am not sente: no but to þe scheep of þe hous of isrl̄ þat perischiden/ but sche came & worschipide hym seyinge/ lorde helpe me/ þe whiche answerynge: seþ/ it is not for to take þe breed of sones: and sende to houndis/ and sche seyde/ ȝhe lorde for whi & litil whelpis eten of þe crummes: þat fallen doune fro þe borde of here lordis/ þanne ih̄c answerynge: seþ to hire/ a þou womman: þi seþ is greet/ be it done to þee as þou wolte/ and hire douȝter was heclide: fro þat houre/ ¶ And whanne ih̄c had passide þens: he came biȝdis þe see of galilee/ and he steyzinge into an

## Matheu

an hil satte here/ and manye cumpanyes camen nyz to hym/ haupnge wiþ hem manye doumbe men & crokide seble & blynde/ and many oþer/ and þei caſiden hem doune at his feet/ and he helide hem/ ſo þat þe cumpanyes wondriden/ ſeinge doumbe men ſpekynge/ & crokide goinge/ blynde men ſeinge/ and þei magnyſieden god of iſrl/ ¶ Soþely ih̄c his diſciplis gaderide togedir/ ſeyde I haue reuþe of þe cumpanye of ye puple/ for nowe þe þridde dape þei dwellen ſille wiþ me/ & þei hane noþing þat þei ſchulden ete/ and I wole not leue hem faſtynge/ leſte þei ſaplen in þe waye/ and þe diſciplis ſeyn to hym/ þerfore wher of ſo manye looues to vs in deſert/ þat we fulfille ſo greet a cumpanye of puple/ and ih̄c ſeiþ to hem/ how many looues hane zee/ and þei ſeyden ſeuene/ and a ſewe ſmale fiſchis/ and he comaundide to þe cumpanye/ þat þei ſchulden ſitte to meete vpon þe erþe/ and he takynge ſeuene looues & þe fiſchis/ & doinge þankyngis/ brake & zawe to his diſciplis/ and diſciplis zauen to þe puple/ and alle eten & weren fulfulde/ and þei token þat þat was ouer of reliſes/ ſeuene lepis ful/ forſoþe þei þat eten/ weren ſoure þouſande of men/ wiþouten litil children & wymmē/ & þe cumpanye of puple leſte/ he ſtepzede vp into a boot/ & came into þe cooſtis of magedon//



And phariſees & ſaduceis temptynge camen nyz to hym/ and preyeden hym for to ſchewe to hem a token fro heuene/ and he anſwerynge/ ſeiþ to hem/ þe euenyng made/ zee ſeyn/ it ſchal be cleer/ for þe heuene is lik to reed/ and the morowe/ to day tempeſt/ for heuene ſchyneth heup (or ſorowful)/ þerfore zee hane knoweto deme wiſely þe face of heuene/ but zee mowe not wite þe tokenes of tymes/ þe euyl generacōn & auouter/ ſekih a token/ and a token ſchal not be zouen to it/ no but þe token of Jonas þe prophet/ and hem forſaken/ he wente away/ ¶ And whanne þys diſciplis camen ouer þe ſee/ þei forzaten for to take looues/ þe

C<sup>m</sup> 16<sup>m</sup>



## Matheu

he whiche seyde to hem/ biholde zee & bewar: of þe souldes  
 of pharisees & saduceis/ and þei þouzten amonge hem: & si-  
 inge/ for we hane not taken looues/ forsoþe ih̄c wityng: sey-  
 to hem/ what þenken zee amonge zou of litil seiþ: for zee ha-  
 not looues / zit zee vnderstanden not neþer hane mynde  
 spue looues into spue þousande of men & how manye cosyns  
 tooken/ treuly neþer of seuene looues to soure þousande of men  
 and how many of leepis zee tooken/ why vnderstande zee nu  
 for I seyde not to zou of breed / be zee war of þe souldowz  
 pharisees & of saducees/ þanne þei vnderstoden: þat he sey-  
 not to be war of souldowz of looues: but of þe techynge of ph-  
 risees & saducees/ ¶ Soþely ih̄c came into þe parties of cesar  
 of philip: and aside his disciplis: seyinge/ whom seyn men  
 be mannes sone / and þei seyden/ summe Jon baptist: oþ-  
 seyden helie: but oþer Jerempe: or one of þe prophetis/ I  
 seiþ to hem/ soþely whom seyn zee me to be / Symount pet-  
 answerynge: seyde/ þou art īst þe sone of god luyng/ for-  
 soþe ih̄c answeryng: seyde to hym/ bleßide art þou Symoun  
 bariona (þat is sone of culuer) for slepste & blood schewide nu  
 to þee: but my fadir þat is in heuenes/ and I seye to þee  
 þou art petre: and vpon þis stoon: I schal bilde my churche/ an-  
 þe gates of helle schulen not haue myzte (or strengþe) azen  
 it/ and to þee I schal geue þe keyes of þe kyngdom of heuenes  
 and what euer þou schalt bynde vpon erþe: schall be bounde  
 in heuenes/ and whateuer þou schalt vnbynde vpon erþe  
 schal be vnbunden & in heuenes/ þanne he comaundide to hy  
 disciplis þat þei schulden seye to no man: þat he was crist/ for  
 þat time ih̄c bigane for to schewe to his disciplis: þat it bi-  
 houeþ hym go to ierlm̄: & suffre many þingis of þe eldis & of  
 scribis & prynces of prestis: and be slayne: & þe þridday ris-  
 azen/ and petre takynge hym to: bigan for to blame hym: sey-  
 inge/ set be it fro þee lord: þis þyng schal not be to þee/ þi  
 whiche turnyde: seyinge to petre/ go astir me sathanas/ þou  
 art sclander to me/ for þou sauerist not (or vnderstandest) þe  
 þingis

## Matheu

þingis þat ben of god: but þo þingis þat ben of men/ ¶ Þanne  
ihc seyde to his disciplis/ zif any wole come astir me: denge  
he hym self · & take his crosse & sue me/ for he þat wole make  
his soule saaf · (þat is his lijf) schal leese it/ forsoþe he þat  
schal leese his soule (þat is his lijf) for me: schal fynde it/  
soþely what profitiþ it to a man · zif he wyne al þe worlde:  
treuly he suffre peyrþinge of his soule? or what chaungþinge  
schal a man ȝyue for his soule? for mannes sone is to come in  
glorie of his fadir wiþ his aungels: and þanne he schal ȝilbe  
to euery man astir his werkis/ treuely I seye to ȝou · þere ben  
summe (of men) stondeþinge heere: þe whiche schulen not taste  
deþ til þei seen mannes sone comþinge in his kyngdom//

**A**ND astir sixe dayes · Jhc took & James & Jon his C<sup>m</sup> 17<sup>m</sup>  
broþer · and ledde hem asidis into an hize hil · & was  
transfiguride (or turnyde into anoþer licknesse) be-  
fore hem/ and his face schone as þe sunne: forsoþe  
his clothes weren made white as snowe/ and lo moys & helie  
appereden to hem: spekyng wiþ hym/ soþely petre answer-  
þinge: seyde to ihu/ lorde it is good: vs to be heere/ zif þou  
wolte: make we heere þre tabernaclis/ to þee one · to moyses  
one · and one to helie/ ȝit hym spekyng: lo a lizty cloude:  
schadowide hem/ and lo a voyce of þe cloude seyinge/ þis is  
my derworþe sone · in whom I hane wel pleside to me: here  
ȝee hym/ and þe disciplis herþing: sellen downe into here facis:  
and dredde gretely/ and ihc came nyȝ & touchide hem: & seyde  
to hem/ rise vp: nyl ȝee drede/ forsoþe þei tȝunge vp · here  
ȝen aȝen no man: no but ihc alone/ and hem comþn e doune  
fro þe mounteyne: Jhc comaundide to hem seyinge/ seȝ ȝe to  
no man þe visioun: til mannes sone rise aȝen fro deade// And  
his disciplis axeden hym seyinge/ what þerfore seȝn scribis:  
þat it bihoueþ helpe fadir to come/ and he answerþinge seiþ to  
hem/ forsoþe helie is to come: and he schal restore alle þingis/  
treuely I seye to ȝou · þat helie is now comen · & þei knewen  
hym

## Matheu

hym not: but þei diden in hym what euer þing þei wolden/  
and so mannes sone is to suffer of hem/ þanne þe disciplis vn-  
derstoden: þat of Jon baptist he had seyde to hem/ ¶ And  
whanne he came to þe cumpange of puple: a man came to hym  
foldide on knees bifore hym · seyinge lorde haue mercy on my  
sone · for he is lunatik · & suffris euyl/ for why ofte tymes he  
fallis into fir: and ofte tymes into water/ and I offride hym  
to þi disciplis: and þei myzten not heele hym/ Ihesu answerge  
seif/ a þou generacōn vnbeleueful (or oute of seif) & wep-  
warde: how longe schal I be wif þou · how longe schal I suf-  
fer þou/ brynge zee hym hider to me/ and ihesu blameþe hem:  
and þe deuyl wente oute fro hym/ and þe childe is heelde fro  
þat houre/ þanne þe disciplis camen nyȝ to ihesu pryueli: and  
seyden to hym/ whi myzten not we casten hym oute/ Ihesu seif  
to hem/ for þoure vnbeleue/ trewely I seye to þou · zif zee  
schulen haue seif as a corne of seneuey: zee schulen seye to þis  
hil · passe þou hens: and it schal passe/ and no þing schal be  
impossible to þou/ forsoþe þis kinde is not caste oute: no but  
by preyng & fastyng/ ¶ trewely hem luyng togedir in  
galilee: Ihesu seyde to hem/ mannes sone is to be bitrayede into  
þe handis of men · & þei schulen fleo hym: and þe þridde day  
he schal rise azen/ and þei ben made ful sorp// ¶ And whanne  
he came to capharnaum · þei þat token tribute camen to petre ·  
& seyden to hym/ þoure mayster: payest he not tribute/ and he  
seif/ zhe/ and whanne he had entride into an hous: ihesu came  
bifore hym · seyinge/ Symount: what semest to þee/ of whiche  
takest þe kyngis of erþe tribute (or rente)/ of here owne sones:  
or of aliens/ and he seyde/ of aliens/ Ihesu seyde to hym/ þer-  
fore sones ben free/ forsoþe þat we sclaunder not hem: go þou  
to þe see · and sende an hooc · & take þe ilke fische þat firste  
comest up/ and his moup openyde: þou schalt fynde a statere  
(þat is a certayne of money/) þou takyng it: ȝyue to hem for  
me & for þee//

In

## Matheu



**M**atheu þat houre þe disciplis camen nyz to ihc: seyinge/ C<sup>m</sup> 18<sup>m</sup>  
 who gessit þou is more in þe kyngdom of heuenes/ and ihc clepyng to a litil childe: putte hym in þe myddil of hem · & seide/ I seye treuþe to zou · no but zif zee schulen be turnyde & made as litil children: zee schulen not entre into þe kyngdom of heuenes/ þerfore who euer mekith hym as þis litil childe: he is more in the kyngdome of heuenes/ and he þat receyueþ one suche litil in my name: receyueþ me/ forsoþe who schal sclaundre one of þes lette smale þat bileuen in me: it spedith to hym þat a mylnestone of allis · be hangide in his necke: and he drenchide into þe depnesse of þe see/ wo to þe worlde for sclaunderis/ treuly it is nede: þat sclaunderis comen/ neþeles wo to þe ilke man: by whom sclaundre cometh/ forsoþe zif þin hande or þi foot sclaunderith þee: kytte it of & caste away fro þee/ it is good to þee to entre into lijf seble or crokide: þanne haupnge two handes or two feet · to be sente into euerlastynge fyr/ and zif þin eyze sclaunderith þee: pulle it oute & caste away fro þee/ it is good to þee wih one eyze to entre into lijf: þan haupnge two eyzen to be sente into þe fyr of helle/ se zee þat zee dispise not one of þes litil/ treuly I seye to zou þat þe aungels of hem in heuenes: seen euermore þe face of my fadir þat is in heuenes/ forsoþe mannes sone came for to saue þat þing þat perischide/ ¶ what seemeth to zou · zif þere weren to summan an hundride scheep: and one of hem schal erre: wher he schal not leese nynty & nyne in deserte · & schal go for to seek þat þat erride/ and zif it bifalle þat he fynde it: treuly I seye to zou · for he schal ioye þeron: more þan on nynty & nyne þat erred: en not/ so it is not wille bifore zoure fadir þat is in heuenes: þat one of þes litil perische/ ¶ forsoþe zif þi broþer schal synne in þee: go þou & reþroue hym (or snybbe) bitwixe þee & hym alone/ zif he schal her: þou hast wonne þi broþer/ treuly zif he schal not heere þee: take to wih þee one or two þat euery worde



## Matheu

worde sonde in þe mounþ of two or þre witneſſis/ þat zif  
ſchal not heere hem/ ſeþe þou to þe chirche/ forſoþe zif he ſch  
not heere þe chirche/ be he to þee as an heþen man and pup  
can/ I ſeþe to zou treuely/ what euer þingis zee ſchulen byn  
vpon erþe/ þo ſchulen be bounden & in heuenes/ and wh  
euer þingis zee ſchulen vnbynde vpon erþe/ þo ſchulen be v  
bounden & in heuenes/ eſteſone I ſeþe to zou / þat zif two  
zou ſchulen conſente on erþe of euey þing whateuer þei ſch  
len are/ it ſchal be done to hem / of my ſadir þat is in heuene  
for where two or þre ſchulen be gederide in my name/ þer  
am in þe mydel of hem/ ¶ þanne petre comynge nyȝ to hy  
ſeþde/ lorde how ofte ſchal my broþer ſynne in me/ and I ſch  
forȝue hym/ wheþer to ſeuene tymes/ ihc ſeiþ to hym/  
ſeþe not to þee til ſeuene ſibes/ but til ſeuenty ſipe ſeu  
ſibes/ þerfore þe kyngdom of heuenes is lickenyde to a m  
kyng/ þat wolde putte reſoune wiþ his ſeruauntis/ and wh  
he bigan for to putte reſoune/ one was offride to hym ten þe  
ſande of beſauntis (or talentis)/ treuely whanne he had  
not wherof to zilde/ his lorde comaundide hym to be ſolde  
his wiſe & ſones / & alle þingis þat he had/ and to be payed  
forſoþe þe ilke ſeruaunt ſallynge doune preyede hym ſeying  
haue pacience in me/ and alle þingis I ſchal zilde to þe  
ſophely þe lorde haupnge mercy of þat ſeruaunt/ leet hym  
(ſuffride) / & forȝaue to hym þe dette/ treuely þe ilke ſerua  
gon oute/ ſonde one of his euen ſeruauntis / þat auȝte hym  
hundride pens/ and he holdynge hym/ ſtranglide hym ſeying  
zilde þat þat þou otwiſt/ and his euen ſeruaunt/ preyede hy  
ſeyinge/ haue pacience in me/ and alle þingis I ſchal quy  
to þee/ forſoþe he wolde not / but wente & ſente hym into pi  
ſoune/ til þat he payede al þe dette/ ſophely his euen ſeruaunt  
ſeinge þo þingis þat weren done/ gretely hadde ſorowe/ & þ  
camen & tolden to here lorde/ alle þingis þat weren don  
þanne his lorde clepide hym/ and ſeþde to hym/ weywar  
ſeruaunt / I forȝaue to þee al þe dette/ for þou preyedeſt m  
perſo

## Matheu

herfore wher it bihouede not & þee to hane mercy on thin euen  
seruaunt: as & I hadde mercy on þee: and þys lorde wrope:  
toke hym to turmentours: til he payede al þe dette/ so & my  
fadir of heuene schal do to you: zif zee forzpuen not euery  
man to his broþer: of zoure hertis//



And it is done whanne ihc had endide þes wordes: C<sup>m</sup> 19<sup>m</sup>  
he passide fro galilee: & came into þe endis of Jude  
ouer Jordan/ and mange cumpanyes (of men) sue-  
den hym: and he helide hem þere/ and pharisees  
camen nyz to hym temptyngge hym & sepyngge/ wher it be  
leueful to a man for to leue (or forsake) his wife: of whateuer  
cause/ þe which answerynge: seih to hem/ hane zee not redde:  
for he þat made men at the bygynnyngge: male & female he  
made hem/ and he seyde, for þis þing a manschal leue fadir &  
modir: & he schal cleue (or drawe) to his wif: & þei schulen  
be two in one fleysche/ and so þei ben not now two: but one  
fleysche/ herfore a man departe not þat þing þat god eniopyede  
(or knytte togedir/) þei seyn to hym/ what þanne comaundide  
moxes: to zpuen a litil booc of forsakyngge: and to leue of/ and  
he seih to hem/ for moyses: at þe hardenesse of zoure hertis:  
suffride zou forsake zoure wijfes/ forsoþe at þe bygynnyngge  
it was not so/ treuely I sepe to zou: þat who euer leueþ his  
wif: no but for fornycatōn: & weddiþ anoper: doih auouttrie/  
and he þat weddiþ þe forsaken (wif): doih auouttrie/ his disci-  
plis seyn to hym/ zif þe cause of a man wif a wise is so: it  
spediþ not to wedde/ þe whiche seih to hem/ not alle men taken  
þis worde: but to whom it is zouen/ soþely þer ben geldyngis:  
þe whiche ben þus borne of þe modris wombe/ & þere ben  
geldyngis: þat ben made of men/ and þere ben geldyngis:  
þat hane geldyde hem self: for þe kyngdom of heuenes/ he  
þat may take: take he/ ¶ þanne litil children weren offride  
vp to hym þat he schulde putte handis to hem & prepe/ soþely  
his disciplis blameden hem/ but ihc seih to hem/ suffriþ litil  
children

## Matheu

children come to me: and nyl zee forbede hem for to come  
 me/ for of suche is þe kyngdom of heuenes/ and whanne  
 had putte to hem handis: he wente þens/ and lo one come  
 to: seib to hym/ gode mayster what of good þing schal I  
 þat I haue euerlastyng liyf/ þe whiche seib to hym/ wher  
 þou me of gode þing/ þer is one gode god/ for zif þou w  
 entre into liyf: kepe þe comaundementis/ he seib to þe  
 whiche/ trewely ihc seyde, þou schalt not do mansceinge . I  
 schalt [not] do auoutrie . þou schalt not do þeft . þou sch  
 not seye false witnessyng/ worschip þi fadir & þi modir: &  
 þou schalt loue þi neygebore as þi self/ þe zonge man seib  
 hym/ I haue kepte alle þes þingis fro my zouþe/ what  
 sayleth to me/ ihc seib to hym/ zif þou wolte be parfite: ge  
 selle alle þingis þat þou hast . & geue to poore men . & þ  
 schalt haue tresoure in heuene: & come . & sue þou me/ for  
 whanne þe zonge man had herde þes wordis: he wente aw  
 sorowful . for he was haupnge many possessionis/ forsoþe  
 seyde to his disciplis/ I seye to zou trewe . for a richeman  
 harde schal entre into þe kyngdom of heuenes/ and estesom  
 seye to zou/ it is lizter (or esier) a camel for to passe þour  
 an eedelis yze . þan a richeman to entre into þe kyngdom  
 heuenes/ trewely þes wordis herde: þe disciplis wondrid  
 gretely seyinge/ who þerfore may be saaf/ forsoþe ihc bihol  
 ynge: seyde to hem/ anentis men þis þing is impossible: b  
 anentis god alle þingis ben possible/ þanne petre answerp  
 seyde to hym/ lo we forsaken alle þingis & suen þee: wh  
 þerfore schal be to vs/ ihc forsoþe seyde to hem/ trewely I se  
 to zou . þat zee þat hane forsake alle þingis & suen me: in  
 generacō (or genderynge azen) whan mannes sone sch  
 sitte in þe seet of his mageste: and zee schulen sitte on twel  
 seetis . Demyng þe twelue kyntredis of isrl/ and euery ma  
 þat schal forsake hous or breþeren or sistren . or fadir or modir  
 or wiif or sones . or seeldis . for my name . he schal take a  
 hundridesolde: & schal welde euerlastyng liyf/ forsoþe man  
 firste schulen be laste: and þe laste þe firste//

## Matheu



**T**he kyngdom of heuenes is lijk to an housbonde C<sup>m</sup> 20<sup>m</sup>  
 man: pat wente oute firste erly (or by þe morowe)  
 to hire werkemen into his vynezerde/ forsoþe þe  
 couenaunt made wih werkemen · of a peny for þe  
 day: he sente hem into his vynezerde/ and he gone oute aboute  
 þe þridde houre: ȝise oþer stonþynge ydil in þe chepyng/ and  
 he seyde to hem/ go & zee into my vynezerde: and þat þat schal  
 be ryzful · I schal ȝyue to ȝou/ soþely þei wenten forþ/ for-  
 soþe estrefones he wente oute · aboute þe fyrte houre & þe  
 nyne: and dide on liche maner/ but aboute þe elleueneþ  
 houre he wente oute · & sonde oþer stonþynge & he seyde to  
 hem/ what stonden zee heere ydil al day? þei seyn to hym/ for  
 no man haþ hirede vs/ he seiþ to hem/ go zee into my vyne-  
 zerde/ forsoþe whanne euenyng was made: þe lorde of þe  
 vynezerde seiþ to his procuratour/ clepe þe werkemen: zilde  
 to hem here hire: bigynnyng at þe laste: til to þe firste/ þer-  
 fore whanne þei weren comen þat camen aboute þe elleueneþ  
 houre: and þei token syngulet pens (þat is euery man a peny) ·  
 treuely & þe firste comynge: demeden þat þei weren to take  
 more/ treuely & þei token echone · by hymself a peny/ and  
 þei takynge grucchiden azen þe housbondemen: sepyng/ þes  
 laste diden (worche) one houre: and þou hast made hem euene  
 to vs · þat hane borne þe charge of þe day & þe heete: and  
 he answeryng to one of hem: seyde/ frende: I do þee no  
 wronge/ wheþer þou haste not acordide wih me for a peny? take  
 þat þing þat is þin: and go/ forsoþe I wole ȝyue & to  
 þis laste (man): as & to þee/ wher it is not leueful to me · for  
 to do þat þat I wole? wheþer þin ȝze is wickide for I am  
 good? to þer schulen be þe laste men firste: and þe firste men  
 laste/ for manye ben clepide: but fewe ben chosen/ ¶ And ihc  
 seyzyng vp to iherlm · toke his twelue disciplis in pryuate · &  
 seiþ to hem/ lo we gone vp to iherlm & mannes sone schal he bi-  
 taken to þe prynces of prystis & scribis · & þei schulen con-  
dempne



## Matheu

dempne hym to deþ/ and þei schulen bitake hym to þei  
men: for to be scornþde & scourgide & crucifiede/ and þe þri  
day he schal rise azen/ þanne þe modir of þe sones of zebede  
came nyȝ to hym wiȝ hire sones honourynge & aringe  
þing of hym/ þe whiche seyde to hire/ what wolte þou?  
seih to hym/ seye þat þes two my sones sitten: one at þi  
halfe & one at þi listehalfe in þi kyngdom/ forsoþe ih̄c answ  
ynge: seyde/ zee witen not what zee aren (or schulen ar  
may zee drynke þe cuppe: þat I am to drynke? þei seyn  
hym/ we motwne/ he seih to hem/ forsoþe zee schulen dryn  
my cuppe: but to sitte at þe rizthalse · or listehalfe is not m  
to ȝue to zou: but to whom it is made reedy of my fadir/ &  
þe ten herynge: hadden indignacōn of þe two breþeren/ soþ  
ih̄c clepide hem to hym: and seih/ zee witen for prynces  
heþen men be lordes of hem: and þei þat ben more haum  
power into hem/ it schal not be so amonge zou/ but who  
wole be made more amonge zou: be he zoure mynȝste/ &  
who euer amonge zou wole be firste: he schal be zoure  
uaunt/ as mannes sone came not for to be seruyde · but for  
serue · & for to ȝue his soule (or lijf) redempciōn for many  
and hem goinge oute of Jericho: manye cumpanyes of þe  
sueden hym/ and so two blynde men sittynge biȝdis þe wi  
herden þat ih̄c passide: and þei crieden seyinge/ lorde þe so  
of daupd: haue mercy of vs/ forsoþe þe cumpanye blamy  
hem for to be stille/ and þei crieden more & more: seying  
lorde þe sone of daupd: haue mercy of vs/ and ih̄c stode &  
pide hem: & seih/ what wolen zee þat I do to zou: þei seyn  
hym/ lorde þat oure ȝzen ben openyde/ forsoþe ih̄c haup  
mercy on hem: touchide here ȝzen/ and anone þei sizen & si  
den hym//

## Matheu



**A**nd whanne ihc came nyȝ to irlm̄ and came to  
 bethſage to þe mount of oliuete panne ihc ſente  
 his two diſciplis ſeyinge to hem/ go zee into þe  
 caſtel þ̄ is azenes zou: anone zee ſchulen fynde a  
 ſche aſſe tiede & a colte wiȝ hire/ vnbonden zee: and brynge to  
 me/ and zif any man ſchal ſeye to zou any þing/ ſeye zee þat  
 þe lorde haȝ nede to hem & anone he ſchal leue hem/ treuely  
 al þis was done þat þat þing þat was ſeyde by þe prophete  
 ſchulde be fulfild/ ſeyinge/ ſeye zee to þe douzter of ſion/ lo  
 þi kyng cometh to þee homely (or mekely) ſittynge on an aſſe &  
 a ſool (the ſone of a beaſt vnder ſok) forſoþe diſciplis goinge  
 biden as ihc comaundide hem/ and þei brouzten to a ſche aſſe  
 & þe ſool & puttiden here cloþes on hem: & maden hym ſitte  
 aboue/ forſoþe ful myche cumpanye: ſtrewe here cloþes in  
 þe wey/ ſohely oþer kuttiden braunchis of trees: & ſtrewiden  
 in þe weye/ but þe cumpanyes þat wenten biſore & þat ſueden  
 crieden ſeyinge/ Oſanna (þat is I preyre ſaue) to þe ſone of  
 dauid: bleſſide is he þat cometh in name of þe lorde: oſanna  
 in hizeſt (þingis)/ ¶ And whanne he had entride into irlm̄  
 al þe cytee was ſtredde ſeyinge/ who is þis? treuely þe puplis  
 ſeyden/ þis is ihc þe prophete of nazereth of galilee/ and ihc  
 entride into þe temple of god: and caſte oute of þe temple alle  
 ſellynge & byinge & he turnyde vpsodoune þe bordes of þe  
 chaungers: and þe chapers of men ſellynge culuers and he  
 ſeiȝ to hem/ it is writen/ myn hous ſchal be clepide an hous of  
 preyer forſoþe zee hane made it a denne of þeeues/ and blynde  
 & crokyde camen nyȝ to hym in þe temple: and he helide hem/  
 forſoþe þe prynces of priſtis and ſcribis ſeinge þe meruey-  
 lous þingis þat he dide & children cryinge in temple & ſeyinge  
 oſanna to þe ſone of dauid: dedeyneden & ſeyden to hym/  
 heret þou what þes ſeyn? ſohely ihc ſeiȝ to hem/ zhe/ wher  
 zee hane not redde for of þe mouȝ of children (þat kunnen not  
 ſpeec) or of ſoukyngge mylke þou haſt made parſite herynge/

## Matheu

and hem forsaken: he wente forþ oute of þe cytee into beth-  
 anpe/ and here he dwellyde: and tauzte hem of þe kyngdom  
 god. ¶ Forsoþe on þe morowe he turnynge azen into þe cyty  
 hungryde/ and he seinge a fige tree bifadis þe weye: came  
 it/ and sonde no þing þer inne: no but leeuys onely/ and he to  
 to it/ neuet he frupte borne of þee: into wyþ outen/ and and  
 þe fige tree was driede vp/ and þe disciplis seinge: we  
 bidden seyinge/ how anone driede it? soþely ihc answeryng  
 seip to hem/ treuely I seye to zou: zif zee schulen haue seip  
 a corne of seneuey & doute not: not onely zee schulen do of  
 fige tree: but & zif zee seyn to his hil: take þee & caste þee in  
 þe see: and so it schal be done/ and alle þingis what euer  
 schulen are in preper bileuynge: zee schulen take/ and whan  
 he came into þe temple þe prynces of prikis & eldremen of  
 puple camen nyz to hym techynge: seyinge/ in what pow-  
 doist þou þes þingis: and who zawe to þee his power? ihc  
 answeryng seide to hem/ and I schal are zou aworde:  
 whiche zif zee schulen seye to me: and I schal seye to zou  
 what power I do þes þingis/ of whens was he baptyzm-  
 Joon: of heuene or of men? & þei þouzten wyþine hem sel  
 seyinge/ zif we schulen seye of heuene: he schal seye to  
 whi þerfore bileue zee not to hym? soþely zif we schulen  
 men: we dreden þe cumpanye of puple: for alle hadden Jo-  
 as a prophet/ and þei answeryng to ihu: seyden/ we witen  
 not/ and he seip to hem/ neþer I seye to zou: in what power  
 do þes þingis/ forsoþe what seemeþ to zou? summan had  
 two sones: and he comynge nyz to þe firste: seyde/ sone: go  
 to wirche þis day: into my vynezarde/ soþely he answeryng  
 seip/ I nyl/ forsoþe astirwarde he stiede by penaunce (or so  
 þynkinge): wente/ forsoþe he comynge to þe toþer: seyde  
 liche maner/ and he answeryng: seip/ lord I go/ and  
 wente not/ who of þe two: dide þe faderis wille? þei seyn  
 hym/ þe firste/ Ihc seip to hem treuely: I seye to zou: for pu-  
 licans & hooris schulen go bifore zou: into þe kyngdom of god  
 forsoþe

C<sup>m</sup> 22<sup>m</sup>



And ihc answerynge: seyde estefones in parablis to  
 hem • seyinge/ he kyngdom of heuenes is made lyk  
 to a man kyng • hat made weddyngis to his sone  
 and he sente his seruauntis for to clepe men bidde  
 to he weddyngis: and hei wolden not come/ estefone he sent  
 oþer seruauntis seyinge/ seye zee to he men beden to he feest • I  
 I haue made reedy my mete/ my boolis & volatilis ben slayne  
 and alle þingis reedy: come zee to he weddyngis/ soþely þe  
 despiseden (or recken not) and hei wenten away • one into he  
 bynezerde: forsoþe anoder to his marchaundise/ but he oþer  
 helden his seruauntis & slewen hem: punyschide wiþ contell  
 forsoþe he kyng whanne he hadde herder: was wroþe/ and hi  
 oosse sente: he losse (or distrupede) he manquellers and brend  
 here cytee/ þanne he seih to his seruauntis/ soþely he weddyngis  
 ben reedy: but hei þat weren clepide to he feest: weren not wof  
 þi/ þerfore go zee to he oute goinge of weyes: & tohom euer ze  
 schulen fynde: clepiþ to he weddyngis/ and his seruauntis gon  
 into he weyes: gederiden to gedir alle þat hei founden: good  
 euyl/ and he weddyngis of men sittynge at he mete: ben fulfulde  
 forsoþe he kyng entride þat he schulen se men sittynge at he  
 mete: and he siþe þer a man not cloþide wiþ bride clothes/ and  
 he seih to hym/ frende how entredist þou hidir • not hauping  
 briede clothes/ and he was dumble/ þanne he kyng seide to þe  
 mynystris/ his handes and seete bounden • sende zee hym into  
 he vttermore dirkenesses/ þere schal he wepynge: & betynge si  
 gedir of teeh/ forsoþe many ben clepide: but fewe chosen/ þanne  
 pharisees goinge aweye token counseyl: þat hei schulden take  
 ihu in worde/ and hei senten to hym here disciplis wiþ herod  
 dians • (þat ben men of heroudis): seyinge/ mayster we witel  
 þat þou art soþefast & þou techist • in treuþe þe weye of god  
 and þere is no cure (or charge) to þee of any man/ for þou bi  
 holdist not to þe persone of men/ þerfore seye to vs: wheþer it  
 seemeh to þee • is it leueful to zyeue to cesar (or emperour) tri  
 bute



## Matheu

bute (or rente) / forsoþe þe wickidnesse of hem knowen: ih̄c seih /  
ypocritis what tempten zee me / schewe zee to me þe prynte  
of þe money / and þei offreden (or token) to hym a peny / and  
ih̄c seih to hem / whos is þis ymage: and þe wrytyng aboue /  
þei seyn to hym / of cesar / þanne he seih / þerfore zilde zee to  
cesar þo þingis þat ben of cesar: and to god þo þingis þat ben of  
god // ¶ And þei herynge wondriden / & hym leste: þei wenten  
awey / in þat day saduceys þat seyn þer is no risynge azen:  
camen nyz to hym & axiden hym / seying / mayster moyses seyde /  
zif any man be deade not hauynge a sone: þat his broþer wedde  
his wiif & reyle seede to his broþer / forsoþe seuene breþeren  
weren at vs / and þe firste a wiif weddide: is deade / and he not  
hauynge seed: leste his wiif to his broþer / also þe secunde & þe  
þridde: til þe seuene / forsoþe þe laste of alle: and þe womman  
is deade / þerfore in þe risynge azen: whos wife of þe seuene  
schal sche be: for alle hadden hire / soþely ih̄c answerynge seih  
to hem / zee erren · neþer knowynge þe scriptures: neþer þe  
vertue of god / forsoþe in þe risynge azen neþer þei wedden  
neþer ben weddide: but þei ben as aungels of god in heuene /  
soþely of þe risynge azen of deade men zee hane not redde: þat  
it is seyde of þe lorde: seyinge to zou / I am god of abraham &  
god of ysaac: and god of iacob / he is not god of deade men: but  
of lyuynge men / and þe cumpanyes of puple herynge: won-  
driden in his techyng / forsoþe pharisees herynge þat he had  
putte silence to saducees: camen to gedit into one / and one of  
hem a techer of þe lawe: axide ih̄c temptynge hym / mayster:  
whiche is a greet maundemente in þe lawe / ih̄c seih to hym /  
þou schalt loue þe lorde þi god of al þin herte & in alle þi soule ·  
& in al þi mynde / þis is þe firste and þe moste maundement /  
forsoþe þe secounde is lijk to þis / þou schalt loue þi neyze bore  
as þi selfe / in þes two maundementis: hangih al þe lawe &  
prophetis / soþely þe pharisees gederide togedir: ih̄c axide hem  
seyinge / what seemeh it to zou of cñ / whos sone is he þei seyn  
to hym of dauid / he seih to hem / þerfore how in spirit cleyih  
dauid

## Mathea

daupd hym lorde: seyinge/ he lord seyde to my lorde • sitte on my rizthalse: til pat I putte þin enemyes a stool of þi feet/ þerfore 3if daupd clepiþ hym lorde: how is he his sone? and no man myzte answere a worde to hym: neþer any man was hardy fro þat day • for to are hym more//

C<sup>m</sup> 23<sup>m</sup>



Whanne ihc spak to þe cumpanyes of puple • & to his disciplis: seyinge/ vpon þe chayre of moyses: scribis & pharisees saten (redynge þe lawe)/ þerfore kepe zee & do zee • alleþingis whateuer þingis þei schulen seye to zou: but nyl zee do astir here werkis/ soþely þei seyn & done not/ soþely þei bynden to greuous chargis & vnportable & þat mowne not be borne and putten into schulders of men: but wiþ here sponger þei wolten not moue hem/ þerfore þei done alle here werkis þat þei be seen of men/ forsoþe þei a- largen here filateries (þat ben smale scrowis): and magnyflen here hemmes/ soþely þei louen þe firste sittynges places in so- pers • & þe firste chayers in synagogis: and salutacons in þe chepynges • & to be clepide of men maystris/ soþely nyl zee be clepide maystris: for one is zoure mayster/ forsoþe alle zee ben breþeren/ and nyl zee clepe to zou sadir on erþe: for one is zoure sadir þat is in heuenes/ neþer be zee clepide maystris: for one is zoure mayster cñ/ he þat is more of zou: schal be zoure mynyster/ forsoþe he þat schal biþe hym self: schal be mekide/ and he þat schal meke hym self: schal be enhaunside/ soþely wo to zou scribis & pharisees ppocritis: for zee closen þe kyngdom of heuenes bifore men/ soþely zee entren not: ne lustre men entrynge for to entre/ ¶ Wo to zou scribis & pha- risees ppocritis • þat eten þe houses of widowis: in longe preper prepynges/ for þis þing zee schulen take þe more doom/ ¶ Wo to zou scribis & pharisees ppocritis • þat cumpassen þe see & þe lande: þat zee make one profelitte (þat is a conuertide to zour ordre)/ and whanne he schal be made: zee maken hym a sone of helle: double more þan zou/ ¶ Wo to zou blynde

## Matheu

blinde leders hat seyn • who euer schal swere by þe temple of god: no þing is / soþely þe þat schal swere in þe golde of þe temple: oþwþ (or is dettoure) to paye it / zee foolis & blinde / forsoþe what is more þe golde or þe temple: þat halowþ þe golde / and who euer schal swer in þe auter: no þing is / but þe þat schal swere in þe ziste þat is on þe auter: oþwþ it / blinde men / forsoþe what is more þe ziste: or þe auter: þat halowþ þe ziste / forsoþe he þat swereþ in þe auter: swerþ in it: and in alle þingis þat ben þeron / and he þat swerþ in þe temple: swerþ in it • & in hym þat dwellþ in þe temple / and he þat swerþ in heuene: swerþ in þe trone of god • & in hym þat sittþ þer on / ¶ **W**lo to zou scribis & pharisees ypocritis • þat tihen myntte & annet & comyn: and hane leste þo þingis þat ben greuouset (or of more charge) of þe lawe: (as) doom & mercy & seiþ / and þes þingis it behouede (or needide) for to do: & not to leue hem / blinde leders • clensynge a knatte: but swolowynge a camel / ¶ **W**lo to zou scribis & pharisees ypocrites þat maken clene þat þing of þe cuppe & of þe plater þat is wþ outh sorþ: forsoþe wþinne þei ben ful of rauerne & vnclennesse / þou blinde pharisee • clense firste þat þing of þe cuppe & plater • þat is wþine sorþe: þat & þat þing þat is wþ outh sorþe • he made clene / ¶ **W**lo to zou scribis & pharisees ypocritis • þat ben lik to sepulcris made whijt / þe whiche wþ outh sorþ seemen sayre to men: soþely wþinne: þei ben ful of boones of deade men & al filþe / so & zee forsoþe wþ outh sorþ apperen iuste to men: but wþinne zee ben ful of ypocrisie & wickednesse / ¶ **W**lo to zou scribis & pharisees ypocritis • þat bilden sepulcris of prophetis: and maken sayre þe biriels of iuste men • & seyn / zif we hadden ben in þe dages of oure faderis: we schulden not haue ben here selotwis in þe blood of prophetis / and so zee ben in witnessynge to zoure self: for ze ben þe sones of hem þat sloun þe prophetis / and zee fulfillen þe mesure of zoure faderis / zee serpentis scryptis or buriounngis of eddris (þat seen here mo-  
deris

## Matheu

deris): how schulen zee see fro þe dome of helles þerfore  
 sende to zou prophetis & wylmen & scribis (or writers)/ and  
 of hem zee schulen see & crucifie: & of hem zee schulen be  
 in youre synagogis: & zee schulen pursue fro cytee into cytee  
 þat al þe iuste blode come vpon you: þat was sched on þe  
 erþe: fro þe blood of iuste abel: til þe blood of zacharie þe son  
 of barachie: whom zee slouen bitwixe þe temple & þe auter  
 treuely I seye to zou: alle þes þinges schulen come on þe  
 generacōn/ Irim irīm þat sleest prophetis: and slonest hei  
 þat ben sente to þee/ how ofte wolde I gader to gedir þi sonen  
 as a henne gaderih to gedir hir chykyngs vnder hir wingis: and  
 þou woldist not/ lo youre hous schal be leste to zou deserte (&  
 forsaken) forsoþe I seye to zou zee schulen not see me  
 hens forþ: til þat zee seyn/ blesside (is) he þat comih in þe  
 name of þe lorde//

C- 24-



And ihc gone oute of þe temple: wente/ and his dis-  
 ciplis camen nyȝ to hym: þat þei schulden schew  
 to hym þe bilyngis of þe temple/ forsoþe he an-  
 sweryng: seih to hem: se zee alle þes þinges  
 treuely I seye to zou/ a soon schal not be leste heere on  
 soon: þe whiche schal not be destruyede/ soþely hym sittynge  
 on þe hil of olyuete: þe disciplis camen nyȝ to hym: pryueli  
 seyinge seye to vs whanne þes þinges schulen be: and what  
 token of þi comynge & of endynge of þe worlde / and ihc an-  
 swerynge: seyde to hem/ se zee þat no man decepue zou/ man  
 schulen come in my name seyinge: I am crist/ and þei schulen  
 decepue manye/ soþely zee ben to heere battaylis: & oppynpoure  
 of bataylis/ se zee þat zee be not distourblide/ forsoþe it bi-  
 houeh þes þinges for to be done: but not ȝit is þe ende/ for  
 schulen rise aȝenes solc: & retorne into retorne: and pestilence  
 & hungrys & erþe mouynge schulen be by places/ forsoþe all  
 þes þinges: ben bigynnynge of sorowis/ þanne þei schulen  
 bitake zou into tribulacōns: & þei schulen see zou & zee schulen  
 to



## Matheu

be in haare to alle folkis for my name/ and panne many  
schulen be schlaunderide & to gedir bitrage (eche oþer): and in  
hate haue to gedir/ and many false prophetis schulen rise: and  
deceyue many/ and for wickidnesse schal be plenteuous: þe  
charite of mange schal ware colde/ forsoþe he þat schal dwelle  
stable vnto þe ende: he þis schal be saaf/ and þis gospel of  
kyngdom/ schal be prechide in al þe worlde: into witnesþynge  
to alle folkis: and panne þe ende schal come/ þerfore whanne  
zee schulen se þe abhomyracōn of discoumforþ þat is seþde  
of dangel þe prophet: stōdþynge in holy place: he þat reedis  
vndirstonde/ panne þei þat ben in Judee: flee þei to moun-  
teynes/ and he þat (is) in þe hous roof: come he not doune to  
take any þing of his hous/ and he þat is in þe seelde: turne not  
azen to take his coote/ forsoþe wo to wymmen wiþ childe &  
norischþynge: in þo dages/ forsoþe preye zee þat zoure sleinge:  
be not made in wynter or in saboth/ forsoþe panne schal be greet  
tribulacōn: what maner was not fro þe begynnyng of þe  
worlde til now: neþer schal be made/ and no but zif þe dages  
hadden ben breggide: al slepþe (þat is mankynde) schulde  
not be made saaf/ but þo dages schulen be made schorter: for  
þe chosen men/ panne zif any man schal seye to zou: lo heere  
is cū or þere: nyl zee bileue/ forsoþe false cristis & false pro-  
phetis schulen rise: & þei schulen ȝyue grete tokenes: & wondris:  
so þat þe chosen be led into erroure: zif it may be done/ lo I  
haue bifore seþde to zou: zif þei schulen seye to zou: lo he is in  
deserte: nyl zee gone oute/ lo in pryue chaumbris (or places)  
he is: nyl zee bileue/ soþely as lepte gos oute fro þe este: & ap-  
perith til into þe weste: so schal be in þe comþynge of mannes  
sone/ where euer þe body schal be: and þe eglis schulen be ge-  
deride þidir/ forsoþe anone astir þe tribulacōn of þe dages: þe  
sunne schal be made dirke: & þe mone schal not ȝyue hir lizt/  
and sterres schulen falle doune fro heuene: & þe vertues of  
heuenes schulen be mouede/ and panne þe token of mannes  
sone schal appere in heuene: and panne alle þe kynredis (or  
lynagis)

## Matheu

synagis) of erthe schulen weyle/ and hei schulen se mannes sone  
 comynge in cloudis of heuene: wiþ myche vertu & mageste/  
 and he schal sende his aungels wiþ a trumpe and greet voyce:  
 and hei schulen gedyr his chosē fro soure wyndis of heuene:  
 fro þe hizeste þingis of heuēes: til to þe termes (or endis) of  
 hem/ lerne zee a parable of a fige tree/ whanne his bowe (or  
 braunche) is nowetendred & leues sprungē: zee witen þat somer  
 is nyȝ/ so & zee whanne zee schulen se alle þes þingis: witih þat  
 it is nyȝ in þe zatis/ trewely I seye to zou. for þis generacōn  
 schal not passe: til þat alle þingis ben done/ heuene & erthe schu-  
 len passe: but my wordis schulen not passe/ forsoþe of þe ilke  
 day & hour no man woot. neþer aungels of heuēes: no but  
 þe fadir alone/ forsoþe as it was in þe dages of noe: so schal be  
 & þe comynge of mannes sone/ for as in þe dages bifore þe greet  
 flood. þei weren etynge & drynkynge. weddyngge & takynge to  
 weddyngge til into þat day: in þe whiche noe entride into þe  
 schip/ and þei knewe not til þe greet flood came & toke alle men:  
 so schal be þe comynge of mannes sone/ þanne twomen schulen  
 be in þe seelde: one schal be taken to. & anoþer leste/ two  
 (wymmen) schulen be gryndynge in one querne: one schal be  
 take to. & þe toþer forsaken/ two in one bed: þe one schal be  
 taken to. & þe toþer forsaken/ þerfore wake zee. for zee witen  
 not in what houre: zoure lorde is to come/ soþely þat þing wite  
 zee. for zif þe housbonde man wiste in what houre þe þeef were  
 to come. treuely he schulde wake. & suffre not his hous to be  
 vndermyndyde/ and þerfore & zee be reedy. for in what houre  
 zee gessen not mannes sone is to come/ who gessih þou is a  
 trewe seruaunt & prudent (or war). whom his lorde has or-  
 deyndē on his meyne: þat he ȝpue to hem mete in tyme:  
 bleside is þat seruaunt whom his lorde whan he schal come:  
 schal fynde to doynge/ treuely I seye to zou. for vpon alle his  
 goodis he schal ordeyne hym/ forsoþe zif þe ilke euyl seruaunt  
 schal seye in his herte. my lorde makih dwellynge (or tary-  
 inge) to come. & bygynneþ to smyte his euene seruauntis: soþely  
 zif

## Matheu

3if he ete and dryncke wif drunken lewe men: þe lorde of þe ilke seruaunt schal come in þe dape in whiche he hopiþ not: & in houre þat he knowiþ not & schal departe hym: and putte hys parte wif ypocritis/ here schal be wepyng & beetynge togedir of teer//



Thanne þe kyngdom of heuenes schal be lijk to ten C<sup>o</sup> 25<sup>m</sup>  
 virgyns: þe whiche takyng here laumpis wenten oute metynge þe spouse (or housbonde): and þe spouse (or wiif)/ for syue of hem weren foolis: and syue prudent/ but þe syue foolis here laumpis taken: tooken not oyle wif hem/ forsoþe þe prudent tooken oyle in here vessels: wif laumpis/ forsoþe þe spouse (or housbonde) makynge dwellynge: alle nappiden & slepten/ soþely at mydnyzt a crie was made: lo þe spouse cometh: go see oute metynge to hym/ þanne alle þe virgyns risen vp: & anourneden here laumpis/ soþely þe foolis seyden to þe wisemen/ zife see to vs of zoure oyle: for oure laumpis ben quenchide/ þe prudent aunswerynge/ lesse parauenture it suffice not to vs & to zou: go rater to men sellynge: & bye to zou/ forsoþe þe while þei wenten for to bye: þe spouse come/ and þo þat weren reedy entreden in wif hym to þe weddyngis: & þe zate is schitte/ soþely at þe laste: & þe oþer virgynes camen seyinge/ lorde lorde open to vs/ and þe answeryng: seþ/ trowely I sepe to zou: I knowe not zou/ and so wake see & prepe: for see witen not þe day ne þe houre/ soþely as a man going in pilgrymage clepide his seruauntis: and bitoke to hem his goodis/ and to one he zawe syue talentis (or besauntis): forsoþe to anoþer one/ to eche astir his owne vertue: and wente forþe anone/ forsoþe & he þat hadde take syue talentis: wente forþe & wrouzte in hem & wan oþer syue/ also & he þat had taken one: goinge forþ dalue it into þe ether/ and hid þe money of his lorde/ but astir myche tyme þe lorde of þe seruauntis came: and puttide resoun wif hem/ and he þat had take syue talentis comynge to offride oþer syue: seyinge/

## **Mathen**

inge/ lorde þou bitokeſt to me ſyue talentis/ lo I haue geten ouer ſyue oper/ his lorde ſeiþ to hym/ wel be þou gode ſeruaunt & ſeiþful • for vpon ſewe þingis þou haſte ben trewe I ſchal ordeyne þee vpon manye þingis • entre þou into ioye of þi lorde/ forſoþe & he þat had taken two talentis/ came to & ſeiþ/ lorde þou bitokeſt to me two talentis/ lo I haue geten ouer oper two/ his lorde ſeiþ to hym/ wel be þou good ſeruaunt & trewe • for vpon ſewe þingis þou haſt ben trewe/ I ſchal ordeyne þee vpon manye þingis • entre into þe ioye of þi lorde/ forſoþe & he þat hadde taken one talent/ comynge to ſeiþ/ lorde I wote for þou art an harde man þou repeſt where þou haſt not ſowen • & þou gederidiſt to gedir/ where þou haſte not ſprad abroode/ and I dredynge/ wente & bið þi talent in þe erþe/ lo þou haſte þat þat is þin/ ſopely his lorde anſwerynge/ ſeyde to hym/ euyl ſeruaunt & ſlowe • wiſtiſt þou þat I repe where I ſowe not • & gedir to gedir where I ſprad not abroad/ herefore it bihouede þee to ſende (or bitake) my money to chaungers/ þat I comynge ſchulde haue recepuede • forſoþe þat þing þat is myn/ wiþ vſures/ and ſo takip away fro hym þe talent/ and gyue it to hym þat haþ ten talentis/ for to euery man hauyng ſchal be zouen/ and he ſchal haue plente/ and to hym þat haþ not • & þat þat he ſemep to haue • ſchal be taken fro hym/ and caſte zee oute þe vnprofitable ſeruaunt • & ſende zee hym into vttermore dirkenessi/ þere ſchal he wepynge & beetynge to gedir of teep/ forſoþe whanne mannes ſone ſchal come in his mageſte • & alle his aungelis wiþ him/ þanne he ſchal ſitte on þe ſeege of his mageſte/ and alle ſolkis ſchulen be gediride biſore hym • & he ſchal departe hem atwynne/ as a ſcheperde departip ſcheep fro kidis/ and ſopely he ſchal ſette þe ſcheep on his rizthaiſe/ þe kiddis forſoþe on his liſtehaiſe/ þanne þe kyng ſchal ſeye to hem/ þat ſchulen be on his rizthaiſe/ come zee þe bleſſide of my ſadir • welde zee (or take zee in poſſeſſion) þe kyngdom made reedy to zou/ fro þe makynge of þe worlde/ forſoþe I was hungry/ and zee zauen to me for to ete/ I priſider/ & zee zauen



## Matheu

alabaſtre of precious oynement came nyz to hym • & ſche  
 oute on þe heed of hym reſpynge/ and þe diſciplis ſeinge hadden  
 dedepn ſeyinge/ wherto þis loſſe? forſoþe it myzt be ſolde to  
 myche: & be zouen to poore men/ ſohely ih̄c witynge: ſeiþ to  
 hem/ what ben zee heuy to þis womman? ſohely a good werke  
 ſche has wrouzte in me/ for whi zee ſchulen euermore hau  
 pore men wiþ zou: but zee ſchulen not algatis haue me/ for  
 ſoþe þis womman ſendynge þis oynement into my body: ſch  
 made for to birie me/ treuely I ſeye to zou: where euer þis go  
 pel ſchal be prechide in al þe worlde: it ſchal be ſeyde þat & þe  
 womman dide into mynde of hym/ þanne one of þe twelue þat  
 was ſeyde Judas ſcarioth: wente forþ to þe prynces of priſt  
 & ſeiþ to hem/ what wolen zee zpye to me: and I ſchal bitake  
 hym to zou: and þei ordeynyn den to hym: pritty platſ of ſiluer  
 and fro þat tyme he ſouzte couenablete: for to bitake hym  
 forſoþe in þe ſirle day of þe ſeeſte of paſke • þe diſciplis camen  
 to ih̄u: ſeyinge/ where wolte þou we maken reedy to þee: for  
 to ete paſke? and ih̄c ſeiþ/ go zee into þe cyttee to ſumman  
 and ſeye zee to hym/ þe mayſter ſeiþ/ my tyme is nyz: at þei  
 I make my paſke wiþ my diſciplis/ and þe diſciplis diden: as  
 ih̄c comaundide to hem: and þei maden reedy paſke/ forſoþe  
 euengynge made: he ſatte at þe mete wiþ his twelue diſciplis  
 and he ſeye to hem: etynge/ treuely I ſeye to zou: for one of  
 zou is to bitrape me/ and þei ful ſoory: bigunnen eche to  
 ſeye/ lorde wher I am? and he anſweryng: ſeiþ/ he þat wiþ  
 me puttith þe hande in þe plater: ſchal bitrape me/ forſoþe  
 mannes ſone goiþ: as it writen of hym/ but wo to þat man  
 by whom mannes ſone ſchal be bitrapede/ it were good to hym  
 zif þat man hadde not ben borne/ forſoþe Judas þat bitrapede  
 hym: anſweriden ſeyinge/ mayſter wher I am? he ſeiþ to hym  
 þou haſt ſeyde/ forſoþe hem ſouppynge Ih̄c took breed & bleſſide  
 & brake & zafe to his diſciplis: & ſeiþ/ take zee & ete: þis is my  
 body/ and he takynge þe cuppe: dide þankyngis & zafe to hem  
 ſeyinge/ dryncke zee alle herof/ þis is my blood of þe newe tes  
 tament

## Matheu

handis of synners/ rise see: go we/ lo he þat schal trape me:  
schal nyz/ and zit hym spekyng/ lo Judas one of þe twelue • &  
wip hym came a greet cumpange • wip swerdis & battis sente  
of þe prynces of prissis • & of þe eldre men of þe puple /forsoþe  
he þat bitrayede hym: zafe to hem a token sepyng/ whomeuer  
I schal kisse: he it is • holde see hym/ and anone he comynge  
nyz to ihū: seyde/ heyle mayster/ and he kyside hym/ and ihc  
seis to hym/ frende: wherto art þou comen? þanne þei camen  
nyz • & castiden handis into ihū: and helden hym/ and lo one of  
hem þat weren wip ihū • holdynge oute þe hande: drowe oute  
his swerde/ and he smytynge þe seruaunt of þe pryncce of  
prissis: kitte of his litil ere/ þanne ihc seih to hym/ turne þi  
swerde into his place/ soþely alle þat schulen take swerde:  
schulen perische by swerde/ toher gessit þou þat I may not  
prepe my sadir: & he schal zpye to me now: more þan twelue  
legiouns of aungels? how þerfore schulen þe scriptures be ful-  
filde? for so it bihoueh to be done/ In þat houre ihc seyde to  
þe cumpanges of puple/ as to a þeeþ see hane gon oute wip  
swerdes & battis for to catche me/ day bi day I satte at zou  
techyng in þe temple: and see hilden not me/ forsoþe alle  
þing was done: þat þe scriptures of prophetis schulden be ful-  
filde/ ¶ þanne alle þe disciplis fledden: hym forsaken/ and  
þei holdynge ihū: ledde hym to caphas pryncce of prissis •  
where scribis & pharisees & þe eldre men of þe puple hadden  
comen to gedir/ forsoþe petre suede hym fer: til into þe halle  
of þe pryncce of prissis/ and he gone wipinne: satte wip ser-  
uauntis þat he schulde se þe ende/ forsoþe þe prynces of prissis  
& al þe counseyl souzten false witnesþng azenes ihū • þat þei  
schulden take hym to deþ/ & þei founden not: whanne many  
false witnesis hadden comen to/ treuly at þe lasse two false wit-  
nessis camen & seyde/ he þis seyde/ I may distrupe þe temple of  
god: and astir þe þridde day bilde it azen/ and þe pryncce of  
prissis rplynge: seih to hym/ answerest þou no þing to þo  
þingis: þe whiche þes wytnessen azenes þee? forsoþe ihc was  
stille/

## Matheu

Gille/ and þe prync of prisis seiþ to hym/ I coniure þee by  
 quicke god· þat þou seye to vs· zif þou be crist þe sone of god/  
 and ihc seyde to hym/ þou hast seyde/ nebeles I seye to zou·  
 anoper tyme· (or fro þis tyme forth·) zee schulen se mannes  
 sone sittynge at þe rizthalse of þe vertue of god· & comynge in  
 cloudis of heuene/ þanne þe prync of prisis kitte (or to  
 rente) his clothes· seyinge/ he hap blasfemyde/ what zit nede  
 hane we to witnessis/ lo nowe zee hane herde blasfemyde/  
 what seemeh to zou/ and þei answerynge· seyden/ he is  
 gilty of deeth// ¶ þanne þei spittiden into his face· and smy-  
 ten hym wih buffetis/ forsoþe oþer zauen strokis wih þe  
 patome of handis into his face· seyinge/ þou crist prophecie  
 to vs who is he þat smote þee/ toþely petre satte wih outhen in  
 þe porche/ and one hande mayden came nyz to hym· seyinge/  
 and þou were wih ihu of galilee/ and he denyede before alle  
 men· seyinge/ I woote not what þou seyst/ forsoþe hym go-  
 inge oute þe zate· anoper hande mayden siþe hym· & seiþ to  
 hem þat weren þere/ and þis was wih ihu of nazareþ/ and  
 estesone he denyede wih an oþer for he knewe not þe man/  
 and aftir a litil· þei þat stoodden camen nyz· and seyden to pe-  
 tre/ treuely and þou art of hem/ for whi & þi speche makih þee  
 open/ þanne he bigan to warie & to swere· þat he knewe not  
 þe man/ and anone þe cocke crewe/ and petre biþouzte on  
 þe worde of Ihu· þat he had seyde· before þe cocke crowe·  
 þries þou schalt denye me/ & he gone oute· wepte bittirly//

F
C<sup>m</sup> 27<sup>m</sup>
 orsoþe þe moroutide made· alle þe pryncis of pris-  
 tis & eldre men of þe puple token counseyl azenes  
 ihu· þat þei schulden take hym to deþ/ and þei led-  
 den hym bounden· and bitoke to pilate of pounce·  
 mayre (or chief iustise)/ þanne Judas þat bittayede hym· se-  
 inge þat he was dampnyde· he ledde by penaunce (or for-  
 þinkynge)· brouzte azen pritty platis of siluer· to þe prynces of  
 prisis & to þe eldre men of þe puple· seyinge/ I haue synned·  
I
bytrayinge

bytryngis iuste blood/ and þei seyn what to us/ se þou/  
 and the platis of siluer caste aweye in þe temple/ he wente  
 aweye/ and goinge aweye/ he hengde hymself wip a gerne/  
 forsoþe þe prynces of prisis tooken þe platis of siluer/ sey-  
 den/ it is not leueful to sende hem into þe tresourier for it is  
 þe pris of blood/ soþely counseyl taken/ þei brouzten wip  
 hem þe feelde of a potter into dityngis of deade men/ for þis  
 þing þe like feelde is slepyde acheldemak/ þat is feelde of  
 blood/ til into þis day/ þanne it is fulfild þat is seyd by þe  
 prophete Jeremye/ seyinge/ and þei tooken þritty platis of  
 siluer/ þe pris of a man prepsider/ whom þei prepsiden of þe  
 tonex of isrl/ þei zauen hem into þe feelde of þe potter/ as the  
 lord ordeynede to me/ soþely the fode bifore þe mayre (or  
 domesman) and þe domesman axide hym seyinge/ art þou kyng  
 of iewis/ the seip to hym/ þou seist/ and whanne he was accuside  
 of þe prynces of prisis & eldre men of þe puple/ he answeride  
 no þing/ þanne pilate seip to hym/ herist þou not how manye  
 witnessyngis þei seyn azenes þee/ and he answeride not to  
 hym to any worde/ so þat þe domesman wondride gretely/  
 forsoþe bi a solempne day/ þe domesman was wonte for to de-  
 lyuer to þe puple one bounden/ whom þei wolde/ forsoþe he  
 had one nobleman bounden/ þat was seyd barrabas/ þerfore  
 pilate seyd to hem gederide to geder/ whom wolde zee I  
 leese (or helyuer) to zou/ wher barrabas or the/ þat is seyd  
 cryst/ soþely he wisie þat by enuie þei hitrayeden hym/ for-  
 soþe hym sittynge for iustice (or domesman)/ his wiif sente to  
 hym/ seyinge/ no þing to þee/ and to þat iuste man/ soþely I  
 haue suffride þis day many þingis for hym/ by a vision (or  
 fowenene/) forsoþe þe prynces of prisis & þe eldre men/ sey-  
 den (or counseyliden) to the puple þat þey schulden are dar-  
 rabas/ but ihu þei schulden leese/ forsoþe þe president answer-  
 yng/ seip to hem/ whom of þe two wolde zee to be leste (or de-  
 lyueride) to zou/ and þei seyn barrabas/ pilate seip to hem/  
 what þerfore schal I do of ihu þat is seyd crist/ alle seyn he be  
 crucifiede/

## Matheu

made oþer men ſaaf/ he may not make hym ſelf ſaaf/ ſif he is  
 kyng of iſrl: come he now doune fro þe croſſe: & we bileuen to  
 hym/ he triſtiþ in god: delyuer he hym now ſif he wole/ for-  
 ſoþe he ſeyde: for I am goddis ſone/ forſoþe & he þeeſes þat  
 weren crucifiede wiþ hym: puttiden to hym wiþ reproſe þe  
 ſame þing/ ſoþely fro þe ſitte houre dirkneſſis ben made on  
 al þe erþe: til to þe nyghte houre/ and aboute þe nyghte houre:  
 Jh̄c criede wiþ greet voyce: ſeyinge/ hely: hely iamaſabata-  
 nye: þat is my god wherto (or why) haſt þou forſaken me/  
 ſoþely ſummen ſtondynge þere & herynge: ſeyden/ þis clepiþ  
 helie/ and anone one of hem rennyng: fillide a ſpounge ta-  
 ken wiþ eytel or vynegre: & puttide to a rede: & ſaue to hym  
 for to drinke/ but oþer ſeyden/ ſuffre þou: ſe we wheþer helie  
 come delyueryng hym/ forſoþe ih̄c eſteſonex cryng wiþ  
 greet voyce: ſente oute þe ſpirit/ and lo þe beyle of þe temple  
 is kytte (or rente) into two parties: fro þe hiȝeſt til doune/  
 and þe erþe is mouede: & ſtonex ben clefte: & biriels ben  
 openyde: & manye bodieſ of ſeyntes þat ſlepten (or weren  
 deade:) riſen aȝen/ and þei goinge oute of here biriels: after  
 his reſurreccōn: camen into þe holy cytee: and apperiden to  
 manye/ treuely centurio & þei þat weren wiþ hym kepyng  
 ih̄u: þe mounge of þe erþe ſeen: & þo þingis þat weren done:  
 dreddengretly ſeyinge/ verreyly þis was goddis ſone/ forſoþe  
 þere weren þere: manye wymmen aſer: þat ſueden Jh̄u fro ga-  
 lilee: mynſtryng to hym/ amonge whiche was mary ma-  
 deleyn: & mary of James: & modir of ioſeph: & þe modir of  
 zebedees ſonex// ¶ Forſoþe whanne þe euenynge was made:  
 þere came one riche man fro armathie Joſeph by name: þe  
 whiche & he was a diſciple of ih̄u/ he wente to pilat: & aſide þe  
 body of Jh̄u/ þanne pilat comaundide þe body to be ſolden/  
 and þe body taken: Joſeph wlapide it in a clene ſandel (or  
 linnen cloþ) & puttide it in his newe birpel: þat he hadde  
 betwen in a ſoon/ and he walowide to a greet ſoon at þe dore  
 of þe biriels: and wente away/ forſoþe mary mawdeleyn & ano-  
 þer



## Matheu

kepers camen into he cytee • & telden to he prynces of iudis/ alle pingis dat weren done/ and hei geberide to gedir wip he eldre men • a counseyl taken/ zauen to he knyztis plenteuous money • seyinge/ seye zee for his disciplis camen by nyzt • & hane stolne hym • vs sleppnge/ and zif his be herde of he president (or iustice)/ we schulen counsel hym & make you liker/ and he money taken/ hei diden as hei weren tauzte/ and his worde is puplischede at he ietwis • til into his day// Jforsohe elleuene disciplis wenten into galilee/ into an hil where ihc hadde ordeynede to hem/ and hei seyinge hym/ worschhipiden/ sobely summe of hem doutiden/ and ihc compng to/ spac to hem • seyinge/ al power is zouen to me/ in heuene & in erpe/ herfore zee goinge teche alle folkis • cristenynge hem in he name of he vader & of he sone & of he holy gost/ techynge hem for to kepe alle pingis/ what euer pingis I haue comaundide zou/ and lo I am wip zou in alle dayes/ til to he endynge of he worlde//

## Mark

C<sup>m</sup> 1<sup>m</sup>



Ere bigynnes he gospel of mark • The bigynnyng of he gospel of ihu crist he sone of god/ as it is writen in ysaie he prophete/ lo I sende myn aungel bifore hi face/ dat schal make reedy he weye bifore hee/ he voyce of one cryngende in deserte • make zee reedy he weye of he lorde/ make zee his papes ryztful/ Joon was in deserte baptisynge & prechynge he baptym of penaunce • in remission of synnes/ and alle men of iherlm wenten oute to hym/ and al he cuntre of Jude/ and weren baptiside of hym in he flood of iordan/ knowelechynge here synnes/ and Joon was clopide

## Mark

cloþide wiþ beertis of camels: and a girdel of skynne about his  
leendis/ and he ete locustis & hony of þe wode: and prechide  
seyinge/ a strengter þan I schal come astir me · of whom I  
knelynge am not worþi for to vndo (or vnbynde) þe þwonge  
of his schoon/ I haue baptiside ʒou in water: forsoþe he schal  
baptise ʒou in þe holy goost// ¶ And it is done in þo dages: ih̄c  
came fro nazareþ of galilee · & was baptiside of ʒoon in ʒor-  
dan/ and anone he slepyinge vp of þe water: ʒe heuenes open-  
yde · & þe holy goost comynge doune · as a culuer · & dwellynge  
in hym/ & a voyce is made fro heuenes/ þou art my louede sone:  
in þee I haue pleside/ and anone þe spirit puttide hym into de-  
serte and he was in deserte fourty dages & fourty nyȝtis: and  
was temptide of sathanas/ and he was wiþ beestis: and aungels  
mynȝtriden to hym// forsoþe astir þat ʒoon was taken: Ih̄c  
came into galilee · prechynge þe gospel of þe kyngdom of god: &  
seyinge/ for tyme is fulfild: and þe kyngdom of god schal come  
niz/ forþinke ʒee (or do ʒee penaunce): and bileue ʒee to þe  
gospel/ and he passinge biȝdis þe see of galilee: syȝe Symount  
& andrew his broþer · sendynge nettis into þe see/ soþely þei  
weren fischers/ and ih̄c seyde to hem/ come ʒee astir me: I  
schal make ʒou to be made fischers of men/ and anone þe net-  
tis forlaken: þei sueden hym/ and he gone forþ þens a litil · ʒe  
iames of zebedee · & ʒoon his broþer · & hem in þe boot mak-  
ynge nettis · & anone he clepide hem/ and zebedee here sadir  
leste in þe boot wiþ hiȝride seruauntis: þei sueden hym// ¶ And  
þei wenten forþ into capharnaum/ and anone in þe sabotis he  
gon in · into þe synagoge: tauȝte hem/ and þei wondriden on  
his techynge/ soþely he was techynge hem as haupnge power:  
and not as scribis/ and in þe synagoge of hem was a man in  
an vnclene spirit: and he criede seyinge/ what to vs & to þee:  
þou ih̄u of nazareþ? haȝ þou comen biȝore þe tyme for to dis-  
truye vs? I woot þat þou art þe holy of god/ and ih̄c þretenyde  
to hym: seyinge/ ware doughte: and go oute of þe man/ and  
þe vnclene goost debrekynge hym & cryinge wiþ greet voyce:  
wente



## Mark

wente aweye fro hym/ and alle men wondriden/ so þat þei  
souten to gedir amonge hem seyinge/ what is þis þing/  
what is þis newe techynge/ for in power he comaundith to  
uncleane spiritis/ and þei obescen to hym/ & þe tale (or tyd-  
ynge) of hym/ wenten forþ anone into þe cuntre of galilee/ and  
anone þei goinge oute of þe synagoge/ camen into þe hous of  
symount & andrewe/ wif James and ioon/ soþely þe modir  
of symountis wife/ restide (or laye sick) in þe feueres/ and  
anone þei seyn to hym of hir/ and he comynge to / reride hire  
up/ þe hande of hire taken/ & anone þe feuer leste hire/ and sche  
mynnstride to hem/ forsoþe þe euengynge made / whanne þe  
sunne wente doune/ þei brouzten to hym alle haupnge euyl  
& haupnge deuelis/ and al þe cytee was gederide at þe zate/  
and he helide many þ̄ weren traueylide wif dyuerse sooris/  
and he castide oute many deuelis/ and he suffride hem not for  
to speke/ for þei knewen hym/ and in þe mornynge sul erly /  
he risynge gone oute wente into deserte place/ and preyede  
þere/ and Symount suede hym & þei þat weren wif hym/ and  
whanne þei hadden founden hym/ þei seyden to hym/ for alle  
men seeken þee/ and he seip to hem/ go we into þe nexte townes  
& cytees/ þat & þere I preche/ for to þis þing I came/ and he  
was prechynge in þe synagoges of hem & in al galilee/ and  
castynge oute fendis// ¶ And a leprous man came to hym/  
bisechynge hym/ and þe kne solden/ seyde/ zif þou wolte/ þou  
mayste clense me/ and ih̄c haupnge mercy on hym/ streppte  
oute his hande/ and touchynge hym/ seip to hym/ I wole/ be  
þou made clene/ and whanne he had seyde/ anone þe lepre  
partide aweye fro hym/ and he is clenstide/ and he preyende  
to hym/ and anone he putte hym oute/ and seip to hym/ se þou/  
seye to no man/ but go schewe þee to þe prynces of pristin / &  
offer for þi clenstynge þo þingis þat moyses bad / into witness-  
ynge to hem/ and he gon oute/ bigan to preche. & defame (or  
puplische) þe worde/ so þat now he myzte not go into þe cy-  
tees/ but he wif oute forþ in deserte places/ and þei camen to  
gedir to hym on alle sidis//

## Mark

**A**nd este he entride into capharnaum: astir eyzte C<sup>m</sup> 2<sup>m</sup>  
dages/ and it is herde þat he was in an hous &  
manye camen togedir · so þat it toke hem not: neþer  
at þe zate/ and he spak to hem a worde/ and þere  
camen to hym men bryngynge a syk man in paleſie: þe whiche  
was borne of foute men/ and whanne þei myzten not offer hym  
to hym for þe cumpanye of puple: þei maden þe roof nakide  
where he was/ and makynge open: þei setten doune þe bed · in  
whiche þe syk man in paleſie lay/ soþely whanne ih̄c ſize þe  
ſeiþ of hem: he ſeiþ to þe syk man in paleſie/ ſone: þi ſynnes  
ben forzouen to þee/ forſoþe þere weren ſumme of þe ſcribis  
ſittynge & þenkyng in herte hertis/ what ſpekith he þis þus? he  
blaſſemeth/ who may forzue ſynnes: but god alone? þe whiche  
þing anone knowen by þe holy goſt · for þei houzten wiþinne  
hem ſelf: ih̄c ſeiþ to hem/ what þenken zee þes thingis in zoure  
hertis? what is liẏter for to ſeþe to þe syk man in paleſie ·  
ſynnes be forzouen to þee: or for to ſeþe take þi bed & walke/  
ſoþely þat zee witen · þat mannes ſone haþ power in erþe to  
forzue ſynnes: he ſeiþ to þe syk man in paleſie/ I ſeþe to þee  
riſe vp · take þi bed: and go into þin hous/ and anone he roos  
vp/ and þe bed taken vp he wente biſore alle men · ſo þat alle  
men wondriden & honoureden god: ſeyinge/ for we ſizen neuer  
ſo// ¶ And he went out eſteſones to þe ſee: & al þe cumpanye  
of puple came to hym: and he tauzte hem/ and whanne he  
paſſide: he ſize leuy alþei ſittynge at þe tolboþe/ and he ſeiþ  
to hym/ ſue me/ and he riſynge: ſuede hym/ and it is done  
whanne he ſatte at þe mete in his hous: many puplicans &  
ſynful men: ſaten togedir at þe mete wiþ ih̄u & his diſciplis/  
ſoþely þere weren manye þat ſolowiden hym/ and ſcribis &  
phariſees ſeinge for he ete wiþ puplicans & ſynful men: ſeyden  
to his diſciplis/ whi etith zoure maſter & drynkiþ wiþ publi-  
cans & ſynners/ þis þing herde: ih̄c ſeiþ to hem/ hoole men  
hane no neede to a lecher: but þei þat hane euyl/ forſoþe I came

not to clepe iuste men: but synners// ¶ And þe disciplis of ion (baptist) & þe pharisees weren fastynge: & þei camen & seyn to hym/ whi þe disciplis of Jon & of pharisees fasten: but þi disciplis fasten not? and ihc seip to hem/ wheper þe tones of weddynges motwne faste · as longe as þe spouse is wip hem? how longe tyme þei hane þe spouse wip hem? þei motwne not faste/ forsoþe dayes schulen come · whanne þe spouse schal be taken away fro hem: and þanne þei schulen faste in þo dayes/ no man sewip a pacche of rude (or netwe) clooth · to an olde clooth/ ellis he takip supplyment (or pacche:) and a more brekyngge is made/ and no man sendip netwe wijn into olde botels (or wijn vessels) ellis þe wijn schal berste þe wijn vessels · & þe wijn schalbe heelde oute · & þe wijn vessels schulen perische/ but netwe wijn schal be sente into netwe wijn vessels/ and it is done estesones whanne þe lorde walkide in þe sabotis by þe cornes · & his disciplis bigunnen to passe sorþe & plucke eris/ soþely þe pharises seyden/ lo what þi disciplis done in sabotis þat is not leueful? and he seip to hem/ redden zee neuer what dauid dide · whan he had nedes? and he hungride/ and þei þat weren wip hym · howe he wente into þe hous of god · vndir abiathar pryncce of priests · & ete looues of proposicion · þe whiche it was not leueful to ete · no but to priests alone/ & he zawe to hem þat weren wip hym/ and he seyde to hem/ þe saboth is made for man: and not man for þe saboth/ and so mannes sone is lorde also of þe saboth/

C 3



And he entride estesone into þe synagoge: and þer was a man haupnge a drie hande/ and þei aspieden hym · zif he heelide in sabotis: for to accuse hym/ and he seip to þe man haupnge a drie hande/ rise into þe mydel/ and he seip to hem: is it leueful to do wel in þe sabothis or euyl? for to make a soule saaf: wher to leese? and þei weren stille/ and he biholdynge hem aboute wip wrappe · haupnge sorowe vpon þe blyndenesse of here hertes: seip to þe man/

## Mark

he is disperlyde • & he schal not mowe stande • but haþ an  
ende/ noman gon into a stronge mannes hous • may take  
awey his vessels/ no but he bynde firste • þe stronge man/ and  
þanne he schal dyuertely/ rauysche his hous// ¶ Treuely I seye  
to you • for alle synnes & blasfemes • by whiche þei haue blas-  
femyde/ schulen be forzouen to þe sones of men/ soþely þe þat  
schal blasfeme azenes þe holy goost/ schal not haue remyssion  
into wip outhen ende/ but he schal be gilty • of euerlastynge  
trespasse/ for þei seyden/ he haþ an unclene spirit/ and his mo-  
dir & breþeren camen/ and þei stondynge wip outhen forþe  
senten to hym • clepyng to hym/ and a cumpanye satte aboute  
hym/ and þei seyn to hym/ lo þi modir & þi breþeren wip outhen  
forþe seeken þee/ and he answerynge to hem/ seip/ who is my  
modir & my breþeren/ and biholdynge hem aboute • þat saten  
in þe cumpas of hym/ he seip/ lo my modir & my breþeren/  
forsoþe who þat doip þe wille of god/ he is my broþer & my  
sister & modir//

C<sup>m</sup> 4<sup>m</sup>



And este ihc bigan for to teche at þe see/ and myche  
cumpanye of puple is gederide to hym • so þat he  
sleyzinge into a boot • satte in þe see/ and al þe  
cumpanye of puple/ was aboute þe see on þe lande/  
and he tauzhte hem in parablis/ many þingis/ and he seyde to  
hem in his techynge/ here zee/ lo a man sowynge/ goip outh  
for to sowe/ and þe while he sowip/ anoper seede felde aboute  
þe weye • & briddis of heuene camen & eten it/ forsoþe anoper  
felde doune on stoonyn places/ where it hadde not myche erþe/  
anone it is sprungen vp/ for it hadde not depnesse of erþe/ and  
whanne þe sunne roos vp/ it welowide for heet/ and it dreyde  
vp/ for it had not root/ and anoper felde doune into þornes/  
& þornes slepyeden vp & strangliden it/ and it zawe not fruyte/  
and anoper felde doune into good lande/ and it zawe fruyte  
sleyzinge vp & waringe/ and one brouzhte þritty folde fruyte •  
& one sixty folde/ & one an hundrid folde/ and he seyde/ he þat  
haþ

## Mark

hab eris of herynge: here/ ¶ And whanne he was spnguler (or  
 by hym self:) he twelue þat weren wiþ hym · axeden hym for  
 to expoune þis parable/ and he seyde to hem/ to zou it is zouen  
 for to knowe þe myserie (or prpuete:) of þe kyngdom of god/  
 soþely to þem þat ben with outen forþ: alle þingis ben made  
 in parablis/ þat þei seinge se: and se not/ & þei herynge here:  
 & vnderstonde not/ þat sum tyme þei be conuertide: and synnes  
 be forzouen to hem/ and he seip to hem/ witen zee not þis pa-  
 rable · & how zee schulen knowe alle parablis/ he þat sowiþ:  
 sowiþ a worde/ þes soþely ben þat ben aboute þe weye where þe  
 worde is sown · & whanne þei hane herde: anone cometh sa-  
 thanas · & takith away þe worde · þat is sown in here bertis/  
 and so þes ben þat ben sown on a stoon: þe whiche whanne  
 þei herden þe worde: anone taken it wiþ ioþe/ and þei hane not  
 root in hemself: but þei ben temperal: (þat is lasten but a litil  
 tyme)/ aftirwarde tribulaciō sprungen vp & persecucion for  
 þe worde: anone þei ben sclaunderide/ and þer ben oþer þat  
 ben sown in hornes/ þes ben þat heren þe worde & mysseþce  
 of þe worlde & decepte of richellis · & oþer charge of coueþtise  
 entrynge in stranglen þe worde · & it is made wiþ outen fructe/  
 and þes it ben þat ben sown on good lande · þe whiche heren  
 þe worde & taken it & maken fructe · one þritty folde · one  
 sirty folde · & one an hundride folde/ ¶ And he seip to hem/  
 wher a lanterne come · þat it be putte vnder a buschel/ wher  
 not þat it be putte: vpon a candillicke/ forsoþe þer is no þing  
 hidde: þat schal not be made open/ neþer any þing is pry-  
 ueþ: þe whiche schal not come into apeert/ zif any man hab  
 eris of herynge: here he/ and he seyde to þem/ se zee what zee  
 heren/ in what mesure zee mesuren: it schal be meten · & be  
 caste to zou/ soþely it schal be zouen to hym þat hab/ and it  
 schal be taken away · fro hym þat hab not · also & þat þat he  
 hab/ ¶ And he seyde/ so þe kyngdom of god is · as zif a man  
 caste seede into þe erþe · & it slepiþ & it risiþ vp in nyzt & day &  
 bryngiþ forþ seed · & wariþ faste: þe while he woot not/ forsoþe  
 þe

## Mark

he erbe by his owne wirchynge: makih fruyte/ firste an erbe  
grene corne)/ astirwarde an ere: astirwarde ful fruyte in  
ere/ and whanne of it self it hap brouzte sorþ fruyte: anone  
sendih a likel (or hook): for rijs corne comeh/ and he seyde  
what þing schul we liken þe kyngdom • or to what para  
schulen we comparifoune it? as a corne of seneuey • he wh  
whanne it is sown in þe erbe: is lesse þanne alle seed is þ  
ben in þe erbe/ and whanne it is bredde (or quþkenyde •)  
stepþeþ vp into a tree • & is made more þan alle wortis  
erbis)/ and it schal make greet braunchis • so þat briddis  
heuene motwne dwelle vndir þe schadowe þer of/ and in man  
liche parables he spac to hem a worde • as þei myzten her  
sophely he spac not to hem: wiþouten parable/ forsoþe he  
pounyde to his disciplis alle þingis: on sidiþhonde (or by hem  
self)/ ¶ And he seiþ to hem in þat day whenne euenynge wa  
made: passe we azenwarde/ and þei leeynghe þe cumpanye  
puple: taken hym/ so þat he was in þe boot • & oþer boot  
weren wiþ hym/ and a greet storme of wynde is made: and  
sente watwis in þe boot • so þat þe boot was ful/ and he was in  
þe hyndir parte of þe boot: slepynghe on a pilowe/ and þei reysen  
hym: and seyn to hym/ mayster parteyneh it not to þee: þat  
we perischen? and he rysynghe vp • manasside to þe wynde: and  
seyde to þe see/ be stille • ware doumbe/ and þe wynde ceaside  
and greet peccublenesse is made/ and he seiþ to hem/ what dredden  
zee: not zit hane zee seiþ/ and þei dredden wiþ grete drede:  
and seyde to eche oþer/ who gessit þou is þis: for þe wynde &  
þe see obescen to hym//

1<sup>st</sup> 5<sup>th</sup>



And þei camen ouer þe wawe of þe see: into þe cuntre  
of genazareth/ and anone a man in vnclene spirit  
ran oute of a birtel: to hym goinge oute of þe boot/  
þe whiche man had an hous in graues (or birtels)/  
and neþer wiþ cheynes now: myzte any man bynde hym/ for  
oite tymes he bounden in stockis & cheynes: had broken þe  
cheynes



## Mark

cheynes and had broken þe flockis to smale gobitis/ & no man myzte daunte (or tame) hym/ and evermore nyzt & day in birciels or hillis he was crynge & betynge hym self wip stones/ soþely he seinge ihū aser/ ran & worschipide hym/ and he crynge wip greet voyce/ seyde/ what to me & to þee · þou ihū þe sone of hizeß god? I coniure þee by god/ þat þou turment me not/ forsoþe ihc seyde to hym/ þou vnclene spirit/ go oute fro þe man/ and ihc aride hym/ what name is to þee? and he seip to hym/ a legioune is name to me/ for we ben manye/ and he preyede hym myche/ þat he schulde not putte hym oute of þe cuntre/ forsoþe þer was þere aboute þe hil · a floe of hoggis lesowynge in seeldis/ and þe spiritis preyeden ihū seyinge/ sende vs into hoggis/ þat we entre into hem/ and anone ihc grauntide to hem/ and þe vnclene spiritis entreden into þe hoggis/ and wip greet birre (or haster) þe floe was caste doune into þe see · to two þousande · & þei ben stranglide in þe see/ soþely þei þat sedden hem/ fledden & tolden into þe cytee & into þe seeldis/ and þei wenten oute for to see what was done/ & þei camen to ihū/ and þei sizen hym þat was traueplide of þe sende · sittynge cloþide · & of hool mynde/ and þei dredden/ and þei tolden to hem þat sizen · howe it was done to hym þat had a sende · & of þe hoggis/ & þei bigunnen for to prepe · þat he schulde go aweye fro here coostis/ and whanne he slepyede into a boot/ he þat was traueplide of þe deupl/ bigan to prepe hym þat he schulde be wip hym/ soþely ihc receyuede hym not/ but seip to hym/ go þou into þin hous (to þi meyne) & telle hem how many þingis þe lorde has done to þee · & hadde mercy of þee/ and he wente forþ · & bigan for to preche in decapolie (þat is a cuntre of ten cytees) how many þingis ihc had done to hym · & alle men wondriden// ¶ And whanne ihc had slepyede into þe boot estesone ouer þe see/ myche cumpanye of puple came togedir to hym · & was aboute þe see/ and one of þe prynces of synagogis/ by name iayrus came/ and seinge hym fel doune at his feet/ and preyede myche seyinge/



## Mark

seyinge/ fortohi my douzter is in þe laste þingis: come þou  
putte þin hande on hire þat sche be saaf & lyue/ and he wente  
forþ wiþ hym: and myche cumpange of puple sueþe hym: and  
oppresside hym/ and a womman þat was in þe flure of blood  
twelue zeer: & had suffride manye þingis of ful manye leechis:  
& spendide alle hir þingis: & no þing profitide: but hadde more  
worþe whanne sche hadde herbe of ihū: sche came in þe cum-  
pange byhynde/ and touchide his clooth/ toþely sche seyde/ for  
zif I schal or touche or his clooth: I schal be saaf: & anone þe  
welle of hire blood is dryede vp: & sche feelide in body: þat  
sche was heelide of þe wounde (or seekenesse)/ and anone ihc  
knowynge in hym self þe vertue þat had gone oute of hym: he  
turnyde to þe cumpange: seif/ who touchide my clothes/ and  
his disciplis seyde to hym/ þou seest þe cumpange oppressynge  
þee: & seyde þou who touchide me/ and ihc lokide aboute: for  
to se hir þat had done þis þing/ forsoþe þe womman dredynge  
& quakynge: witynge þat it was done in hir: came & selde  
doune bifore hym & seyde to hym al treuþe/ forsoþe ihc seyde  
to hire/ douzter þi seif haþ made þee saaf/ go in pees: & be  
saaf fro þi seekenes/ zit hym spekynges: messangeris camen to  
þe prynce of þe synagoge: seyinge/ for þi douzter is deade/  
what traueylist þou þe mayster forþer/ forsoþe þe worde herde  
þat was seyde: Ihc seif to þe prynce of þe synagoge/ nyl þou  
drede: onely bileue þou/ and he receyuyde not any man to  
sue hym: no but peter & iames: & Joon þe broþer of iames/  
and þei comen into þe hous of þe prynce of þe synagoge/ and  
he siþe noyse: & men wepynges & weplynges myche/ and he gone  
in: seif to hym/ what ben zee trublide & wepen: þe wenche is  
not deade but slepþ/ & þei scorneden hym/ forsoþe alle caste  
oute: he takþ þe fadir & modir of þe wenche: & hem þat weren  
wiþ hym: & þei entren in: where þe wenche laye/ and behold-  
ynge þe hande of þe wenche: seif to hire/ tabita cump þat is  
interpretide (or expounyde) wenche to þee I seye rise/ and  
anone þe wenche roos & walkide/ toþely sche was of twelue  
zeer:

## Mark

zeet: & hei weren abapfchide wih greet fhoneynge/ and he com-  
aundide to hem gretely: pat no man fchulde wite it/ and he  
comaundide to 3pue to hir for to ete/ and ihc gone oute pens:  
wente into his owne cuntre: & his difciplis folowiden hym//



And he fabout made: ihc bigan for to teche in a fyn- C<sup>6</sup>  
agoge/ and many herynge: wondriden in his tech-  
ynge: feyng: of whens to hym his: alle hes yngis/  
& what is he wifdom pat is zouen to hym: & fuche  
vertues he whiche ben made by his handis: wher his is not  
he fmyth (or carpenter) he fone of marpe he broper of James  
& Iofeph & Judas & Symount: wheper & his fifres ben not  
here wih vs: and hei weren fclaunderide in hym/ and ihc feyde  
to hem/ for a prophete is not wih outen honour: but in his  
owne cuntre: and in his hous & in his kyn/ and he myzt not  
make here any vertue: no but heelide a few fcek men: he handis  
putteto/ and he wondride for he vnbeleue of hem/ and he wente  
aboute caftels in enuproune techynge/ & he clepide twelue: &  
bigan for to fende hem by two: & zaue to hem power of vn-  
clene fpiritis/ and comaundide hem pat hei fchulde not take  
any yng in he wep: no but a zerde onely/ not a fcrippe ne  
brode neper money in he girdel: but fchodde wih fandali-  
es (pat ben open abouen)/ and pat hei weren not clopide: wih  
two cootis/ and he feyde to hem/ whider euer zee fchulen entre  
into an hous: dwelle zee here til zee gone oute pens/ and who  
euer fchal not recepue ne here zou: zee goinge oute fro pens:  
fchakih aweye he poudre/ fro zoure feet: into witneffynge to  
hem/ and hei goinge oute: prechiden pat men fchulden dopen-  
aunce/ & hei caftiden oute many fendes: & anoyntiden wih oyle  
many fijk men & hei weren heelide/ and kyng heroude herde/  
forfope his name was made open: & he feyde for ion baptift:  
hah rifen azen fro deade men: and perfore vertues worchen  
in hym/ fohely oher feyden: for it is helpe/ but oher feyden:  
for it is a prophete: as one of prophetis/ he whiche yng herde:

L

beroude

## Mark

heroude seip/ whom I haue bihedede ion: his hab risen  
 deade men/ forsoþe þe ilke heroude sente & hilde Ion & bont  
 hym into prisoune · for herodias þe wife of philip his broþer  
 for he hadde weddide hir/ soþely Ion seyde to heroude/ it  
 not leueful to þee · for to haue þe wiif of þi broþer/ herodia  
 forsoþe leyde a spies to hym: and wolde flee hym & myzte no  
 soþely heroude dredde Ion · witynge hym a iuste man & hoole  
 and kepte hym/ and hym herde: he diide many þingis & glad  
 herde hym/ and whanne a couenable day had fallen · heroude  
 in his birþe day made a soper to þe prynces & tribunes: and  
 þe firste (or grettist) of galilee/ and whanne þe douzter of  
 ilke herodias had entride in & lepte · & pleside to heroude ·  
 also to men restynge: þe kyng seyde to þe wenche/ are þou &  
 me what þou wolte: & I schal ȝyue to þee/ and he swore  
 hire · for what euer þou schalt are: I schal ȝyue to þee: how  
 þe halfe of my kyngdom/ þe whiche whanne sche hadde go  
 oute: seyde to hire modir/ what schal I are: and sche seyde  
 þe heede of ion baptist/ and whanne sche had entride anon  
 wip hast to þe kyng: sche arede seyinge/ I wole þat anone þou  
 ȝyue to me in a dische þe heed of ion baptist/ and þe kyng was  
 soory for þe oþe/ and for men sittynge to gedir at þe mete: he  
 wolde not hir be made soory · but a manqueller sente he com  
 aundide þe heed of ion baptist for to be brouzte/ and he bi  
 hedide hym in þe prisoune: and brouzte his heede in a dische  
 & ȝaue it to þe wenche/ and þe wenche ȝaue to hire modir/ þe  
 whiche þing herde: his disciplis camen & tooken his body: &  
 putide it in a biriel// ¶ And apostilis comynge to gedir to ihū  
 tolden to hym alle þingis þat þei hadden done & tauzte/ & he  
 seip to hem/ come ȝee by ȝou self into deserte place: reste a  
 litil/ forsoþe þere weren many þat camen & wenten aȝen: and  
 þei hadden not space for to ete/ and þei slepyng into a boot  
 wenten into deserte place · by hem self/ and þei sizen hem go  
 inge aweye · & many knewen & goinge on feet fro alle cytees  
 þei runnen to gedir þidir & came bifore hem/ and ihc goinge  
 oute.

## Mark

oute · fize myche cumpange · & hadde mercy on hem . for þei  
 weren as ſcheep not hauynge a ſcheperde/ and he bigan for to  
 teche hem mange þingis/ and whanne myche houre (or forþ  
 dayes) was made nowē: his diſciplis comen nyȝ ſeyinge/ þis  
 place is deſerte: and nowē þe houre haȝ paſſide/ leeue hem .  
 þat þei goinge into þe nerte tounes & villagis: bie to hem metis  
 whiche þei ſchulen ete/ and he anſwerynge ſeiȝ to hem/ ȝue  
 ȝee to hem for to ete/ and þei ſeyden to hym/ goinge bie we  
 looues wiȝ two hundride pens: and we ſchulen ȝue to hem for  
 to ete/ and he ſeiȝ to hem/ how many loues haue ȝee: go ȝee  
 & ſe/ and whanne þei hadden knowen: þei ſeyn fyue & two  
 fiſchis/ and he comaundide to hem · þat þei ſchulden make alle  
 men ſitte to mete: aſtir cumpanges vpon grene/ and þei ſeten  
 doune by parties: by hundridis & fifties/ and þe fyue loues  
 taken & two fiſchis: he biholdynge into heuene · bleſſide & brake  
 þe looues & ȝaue to his diſciplis: þat þei ſchulden putte bifore  
 hem/ and he departide two fiſchis to alle/ and alle eten & weren  
 fulſide/ and þei token þe reliſes of broken mete twelue coſyns  
 ful: and of fiſchis/ ſopely þei þat eten: weren fyue houſande  
 of men// ¶ And anone he conſtreynede his diſciplis for to ſteȝe  
 into a boot · þat þei ſchulden paſſe bifore hym ouer þe ſee to  
 bethſayda: þe while he leſte þe puple/ and whanne he hadde  
 leſte hem: þei\* wenten into an hil for to preȝe/ and whanne • ſic in MS.  
 euerynge was: þe boot was in myddis þe ſee: & he al one in  
 þe lande/ & he fize hem traueylunge in rowynge/ ſopely þe  
 wynde was contrarie to hem/ and aboute þe ſourþe wakynge  
 of þe nyȝt · he wandrynge on þe ſee came to hem: and wolde  
 paſſe hem/ and as þei ſizen hym wandrynge on þe ſee: geſſiden  
 for to be a fantum · & crieden/ forſoþe alle ſizen hym: & þei  
 weren diſcourblide/ and anone he ſpac wiȝ hem: and ſeyde to  
 hem/ triſte ȝee/ I am: nyl ȝee drede/ and he came vp to hem  
 into þe boot: and þe winde ceſſide/ and þei more wondriden  
 wiȝinne hem/ and þei vndreſtoden not of þe looues/ ſopely  
 here herte was blyndide/ and whanne þei hadde paſſide ouer  
 þe

þe see/ þei camen into þe lande of genazareth/ and setten to lande/ and whanne þei hadden gone oute of þe boot/ anone þei knewen hym/ & þei rennyng þourgh al þe cuntre/ bigunnen to here hem aboute in beddis þat hadden hem euyl/ where þei herden hym to ben/ and whidir euer he entride into villagis & townes or into cytees/ þei puttiden sick men in streetis & prepeden hym þat þei schulden touche/ oþer þe hemme of his cloof/ and how mane euer touchiden hym/ weren made saaf//

C<sup>m</sup> 7<sup>m</sup>



**A**nd pharisees & summe of scribis comyng fro iherusalem camen to gedir to hym/ and whanne þei hadden seen summe of his disciplis ete breede wip comoune handes (þat is not waschen/) þei blameden hem/ forsoþe pharisees & aile iewis eten not \* no but þei waschen ofte here handis/ holdyng þe tradiciouns (or statutis) of eldre men/ and þei turnyng azen fro þe chepynges/ eten no but þei waschen/ and many oþer þingis ben taken to hem for to kepe  
 \* sic as waschyng of \*cumpes & cruetis/ and of vessels of brass & of beddis/ and pharisees & scribis/ axeden hym seyinge/ whi gone not þi disciplis astir þe tradicioun of eldre men/ but wip comoune handis þei eten breed/ and he answerpge/ seyde to hem/ ysate prophecieþe wel of zou ypocritis/ as it is writen/ þis puple worschipþ me wip lippis/ forsoþe here herte is set fro me/ in beynge treuely þei worschpen me techyng doctrine & preceptis of men/ forsoþe zee forsakyng þe maundement of god/ holden þe tradicoñs of men/ waschyng of cruetis & cuppis \* & mane oþer þingis lijk to þes zee done/ and he seyde to hem/ wel zee hane made þe maundement of god voyde/ þat zee kepe zoure tradicioun/ forsoþe moyses seyde/ worschip þi fadir & þi modir/ and he þat schal curse fadir or modir/ by þe þ die he/ toþely zee seyn/ zif a man schal seye to fadir or modir/ corban þat is what euer zifte of me schal profite to þee/ and ouer zee sustren not hym do any þing to fadir or



## Mark

or modit · brekyng þe worde of god · by zoure tradicion · þat  
 zee hane zouen: and zee done manye oþer ſuche þingis/ and  
 he eſteſones clepyng to þe cumpange of puple: ſeyde to hem/  
 zee alle here me & vnderſtondiþ/ no þing wiþouten man is en-  
 trynge into hym: þat may defoule hym/ but þo þingis þat  
 comen forþ of a man: þo it ben þat defoulen a man/ forſoþe  
 if any man hane eris of herynge here he// ¶ And whanne he  
 had entride into an hous fro þe cumpange of puple: his diſ-  
 ciplis axeden hym þe parable/ and he ſeiþ to hem/ ſo & zee ben  
 vnprudent (or vnwiſe)/ vnderſtonde zee not for alle þing wiþ-  
 outen forþe entrynge into a man: may not defoule hym/ for  
 it haþ not entride into his herte · but into þe wombe/ and by-  
 neþe it goiþ oute: purgynge alle meetis/ ſoþely he ſeyde/ for  
 þes þingis þat gone oute of a man: þo defoulen a man/ for-  
 ſoþe fro wiþinne of þe herte of men comen forþ euyl þouztis ·  
 auoutries · fornicacoñs · manſeingis · þeſtis · couepteſe · (or  
 ouer harde kepyng of goodis) · wickidneſſis · gile · vnchaſtite ·  
 euyl þze · blaſfemyes · pride · & folie · alle þes euelis: fro wiþ-  
 ine comen forþ & defoulen a man/ and ih̄c riſyng þens: wente  
 in þe endis of tyre & ſydon/ and he gone into an hous wolde  
 no man wite (or knowe) · & he myȝte not daare (or be prue)/  
 ſoþely a womman anone as ſche herde of hym · whos douȝter  
 had an vnclene ſpirit: entride & ſel doune at his feet/ ſoþely þe  
 womman was heþen: of þe generacōn of ſyſroenille/ and ſche  
 preyde hym þat he wolde caſte oute a deuyl fro hire douȝter/  
 þe whiche ſeyde to hir/ ſuffre þou ſones to be fulſalde firſte/ it  
 is not good to take þe breed of ſones · & ſende to houndis/ and  
 ſche anſweride & ſeyde to hym/ forſoþe lorde/ for whi & litil  
 whelpis eten vnder þe borde of þe crummes of children/ and  
 ih̄c ſeiþ to hir/ for þis worde go: þe ſende is wente oute of þi  
 douȝter/ and whanne ſche hadde gone home: ſche ſonde þe  
 wenche ſittynge on þe bed · & þe deuyl gone oute fro hire//  
 ¶ And eſteſones ih̄c goinge oute fro þe endis (or cooſtis) · of  
 tyre · came þourgh ſydon to þe ſee of galilee: þat is bitwixe þe  
mydel



## Mark

mydel endis of decapolis/ and hei ledde to hym a deaf ma  
 & doumbe: & preyeden hym þat he putte to hym þe hande/ an  
 he takynge hym asidis fro þe cumpange: sendis his synget  
 into his litil eris: & spittyng: touchide his tonge/ & he biholt  
 ynge into heuene: sorowide wiþinne & seiþ/ effata/ þat is  
 þou openyde/ anone his eris weren openyde: & þe bonde of hi  
 tunge is vnbunden: & he spac rizzly/ and he comaundide  
 hem: þat hei schulden sepe to no man/ forsoþe how myche  
 comaundide to hem: so myche more: hei prechiden more/ and  
 bi þat þe more hei wondriden: seyinge/ he dide wel alle þingis  
 and deaf men he made to here: & doumbe for to speke//

C<sup>m</sup> 8-



þo dayes whanne myche cumpange of puple was  
 wiþ ihū: & hadden not what hei schulden ete: þe  
 disciplis geberide to gedir: he seiþ to hem/ I haue  
 reue on þe cumpange of puple/ for lo now þe  
 þridde day: hei susseyne (or abiden) me: and hane not what  
 hei schulen ete/ and zif I leue hem fastynge in to here housis  
 hei schulen sayle in þe wepe/ forsoþe summe of hem camen fro  
 fer/ and þe disciplis answereden to hym/ wher of schal a man  
 fille hem wiþ looues: here in wilddirnesse? and he aride hem/  
 how many looues hane zee? þe whiche seyden: seuene/ and he  
 comaundide þe cumpange to sitte doune on þe erþe/ and he  
 takynge þe seuene looues & doinge þankyngis: brake & zaut  
 to his disciplis: þat þat hei schulden putte hem forþ to þe cum  
 pange/ & hei hadden fewe smale fischis: & he blestide hem: &  
 comaundide for to be putte forþ/ and hei eten & ben fulfild/  
 and hei tooken vp þat leste of relife: seuene leepis ful/ forsoþe  
 þei þat eten: weren as foure \*hundride of men: & he leste hem/  
 and anone he wente vp into a boot wiþ his disciplis: and came  
 into þe parties of dalmaynþa/ and pharisees wenten oute:  
 & bigunnen to seek (or to are) wiþ him aringe a token of hym  
 fro heuene: temptyng hym/ and he sorowynge wiþinne in spi  
 rit: seiþ/ what seekiþ his generacō a token? treuely I sepe  
 to

• Error 4000

## Mark

to you: zif a token schal be zouen to his generacōn// ¶ And he leeyngē hem: wente vp estesone into a boot: and wente ouer þe see/ and þei forzetē to take breed: & þei hadden not wih hem: no but one loof in þe boot/ & he comaundide to hem: seyinge/ se zee & be war of þe souldowz of pharisees: & of þe souldowz of heroude/ and þei pouzten one to anoper seyinge: for we hane not breed/ þe whiche þing knowen: ihc seih to hem/ what þenken zee: for zee hane not breed? zit zee knowen not: ne vnderstonde/ zit zee hane zoure herte blyndide/ zee haupnge yzen: seen not/ and zee haupnge eris: heren not/ ne þer zee haue mynde whanne I brake spue looues: into spue housande: & howe manye cofyns ful of broken meete tooken zee vp? þei seyn to hym: twelue/ whanne & seuen looues into foure housande of men: how many leepis of broken mete tookē zee vp? and þei seyn seuen/ and he seyde to hem/ how vnderstonde zee not zit/ and þei comen to bethsaiida: and þei bryngen to hym a blynde man: & preyde hym: þat he schulde touche hym/ and þe hande of blynde man taken: he ledde hym oute of þe streete/ and spittynge into his yzen: his handis putte: he aride hym zif he sise any þing/ and he biholdynge: seih/ I sise men as trees walkynge/ astirwarde estesones he puttide handis on his yzen: & he bigan for to se/ & he is re- storide: so þat he sise clerely alle þingis/ and he sente hym into his hous: seyinge/ go into þin hous/ and zif þou schalt go into þe strete: seye to no man// ¶ And ihc entride in & his disciplis: into þe castels of cesarie of philip: & in þe weye he aride his disciplis seyinge to hem/ whom seyn men me for to be? þe whiche answereden/ summe ion baptist: oþer seyn helie/ but oþer seyn: as one of þe prophetis/ þanne he seih to hem/ but whom seyn zee: me for to be? petre answerynge seih to hym/ þou art crist/ and he þretenyde hem: þat þei schulden not seye to any man of hym/ and he bigan for to teche hem: for it bi- houeth mannes sone to suffre manye þingis & to be reprouede of þe bizest pridis: & of eldre men: & scribis to be slayne: and  
astir

## Mark

astir þre dages for to rise azen/ and he spak pleyuely þe wordes  
and petre takynge hym/ bigan for to blame hym/ þe which  
turnyde · seinge his disciplis/ manaside to petre · seyinge/ g  
astir me sathanas/ for þou sauerist not þo þingis þat ben o  
god/ but þo þingis þat ben of men/ and þe cumpanye of pupl  
gederide wip his disciplis/ he seyde to hem/ zif any man wolk  
sue me/ denye he hym self · & take he his crosse/ and sue he  
me/ soþely whoso wole make his soule (þat is his lijf) saaf/ he  
schal leese it/ forsoþe he þat schal leese his soule (þat is his lijf)  
for me & for þe gosþel/ schal make it saaf/ soþely what profiteþ  
it to a man/ zif he wyne al þe worlde/ and do peþrynge to  
his soule/ or what chaungynge schal a man ȝue for his soule/  
forsoþe who þat schal knoweleche me · & my wordis in þis ge  
neracon auoutresse/ and mannes sone schal knoweleche hym  
whanne he schal come in þe glorie of his fadir wip his aun  
gels/ and he seyde to hem/ treuely I sepe to ȝou for þere ben  
summe of men stondynge heere · þe whiche schulen not taste  
deþ/ til þei seen þe rewme of god comynge in vertue//

C<sup>m</sup> 9<sup>m</sup>



And astir ȝire · ih̄ took petre & James & Joon & leed  
ip hem bi hem self · al one into an hize hil/ and he  
is transfiguride bifore hem/ and his clothes ben  
made schynynge & white ful myche as snowe/ and  
whiche maner a fullier may not make whijt on erþe/ and helie  
wip moyses apperide to hem/ and þei weren spekyng with  
ih̄u/ and petre answerynge seiþ to ih̄u/ mayster it is good/ vs  
to be heere/ make we heere þre tabernaclis/ one to þee · one to  
moyses/ & one to helie/ soþely he wiste not what he schulde  
sepe/ forsoþe þei weren agaste by dreede/ & þere is made a  
cloude schadowynge hem/ & a voyce came of þe cloude seyinge/  
þis is my moste derworþe sone/ heere zee hym/ and anone þei  
biholdynge aboute ȝizen no more any man · no but ih̄u onely  
wip hem// ¶ And he comynge doune fro þe hil/ he comaun  
dide hem · þat þei schulden not telle to any man þo þingis þat  
þei

## Mark

þei hadden seen: no but whanne mannes sone haþ risen fro  
 deade (spiritis)/ and þei helden þe worde at hem self seekyng  
 what schulde be whanne he had risen fro deade/ & þei axiden  
 hym seyngē/ what therfore seyn pharisees & scribis: for it bi-  
 houēþ helpe for to come firste/ þe whiche answerynge: seih to  
 hem/ whanne helie schal come firste: he schal restore alle þin-  
 gis/ and how it is writen into mannes sone: þat he schal suffre  
 manye þingis & be dispiside/ but I seye to you: for & helie is  
 comen: and þei diden to hym what euer þingis þei wolden: as  
 it is writen/ and he comynge to his disciplis: sate a greet cum-  
 panye aboute: and scribis togedir aringe wip hem/ and anone  
 al þe cumpanye seinge Ihu: was astonyede & dredde/ & þei  
 rennyng to: gretten hym/ and he axide hem/ what seeken zee  
 amonge zou? and one of þe cumpanye answerynge: seyde/  
 mayster I haue brouzte to my sone: haupnge an vnclene spi-  
 rit/ þe whiche where euer he schal take hym: hurtip hym/ and  
 he froþip (or vomeþ) & beetip to gedir wip teeh: and warip  
 drie/ and I seyde to þi disciplis þat þei schulden caste hym  
 oute: and þei myzten not/ þe whiche answerynge to hem:  
 seyde/ a pou schrewidē generacōn & oute of bileue: how longe  
 schal I be at zou? how longe schal I suffre zou? bryngip hym  
 to me/ and þei brouzten hym hym to/ and whanne he hadde  
 seen hym: anone þe spirit trublide hym/ and he caste doune into  
 þe erþe: walowide froþinge/ and he axide his fadir/ how myche  
 of tyme it is: siþ þis þing sel to hym: and he seih fro childe-  
 hede/ and ofte he haþ sente hym: and into fir & into watir: þat  
 he schulde leese hym/ but & zif þou mayste any þing helpe vs:  
 þou haupnge mercy on vs/ soþely ihc seih to hym/ zif þou  
 mayste bileue: alle þingis ben possibill to a man byleupnge/ and  
 anone þe fadir of þe childe cryngē wip teeris seyde/ lordē I  
 bileue/ helpe myn vnbelefulnesse/ and whanne ihc hadde seen  
 þe cumpanye of puple rennyngē to gedir: he manasside to þe  
 vnclene spirit: seyngē to hym/ þou deaf & dourbe spirit: I  
 comaunde þee: go oute fro hym: and entre not more into hym/



## Mark

and he crynge and myche to braydyng hym: wente oute fro hym/ and he is made as deade: so pat many seyden . pat he was deade/ forsope ihc holdynge his hande: lifte hym vp . & he roos// ¶ And whanne he hadde entride into an hous: his discipulis axeden hym pryuely/ whi myzten not we caste oute hym/ and he seyde to hem/ his kynd in no þing may gon oute: no but in preyer & fastynge/ and þei gone fro þens: wente forþ into galilee . & he wolde no man wite/ he tauzte his discipulis: and seyde to hem/ for mannes sone schal be bitrapede into þe handis of men: and þei schulen slee hym/ and hym slayne: on þe þridde day schal rise azen/ and þei knewen not þe wordes: and dredden for to are hym// ¶ And þei camen to capbar-naum/ whiche whanne he was in þe hous: aride hem/ what tretiden zee in þe weye: and þei weren stille/ soþely þei disputiden amonge hem in þe weye: who of hem schulde be more/ and he sittynge clepide þe twelue: and seih to hem/ zif any wole be þe sirste amonge zou: he schal be þe laste . & mynysstre (or seruaunt) of alle/ and he takynge a childe: ordeynede hym in þe mydel of hem/ whom whanne he had biclippide: he seih to hem/ who euer schal receyue one of suche children in my name: he receyueþ me/ and who euer receyueþ me . he receyueþ not me alone: but hym pat sente me/ Zoon answeride to hym: seyinge/ mayster we seen sum one for to caste oute sendis in þi name . þe whiche sueth not vs: and we hane forbeden hym/ soþely ihc seih to hym/ nyl zee forbede hym/ þer is no man pat doih vertue in my name: and may soone speek euyl of me/ forsope he pat is not azenes vs: is for vs/ soþely who euer schal ȝyue dryncke to zou a cuppe of colde water in my name . for zee ben of crist: trewely I seye to zou . he schal not leese his meede/ and who euer schal sclaundre one of þes litil bileynge in me: it is good to me pat a mynestone of an asse . were done aboute his necke . and were sente into þe see/ and zif þin hande sclaundre þee: kitte away/ it is good to þee . feble to entre into lijf: þanne haupnge two handis go into belle .  
into

## Mark

into fir þat neuer schal be quenchide/ wher þe worme of hem dieþ not: and þe fir is not quenchide/ and zif þi foot sclaundre þee: kiste it of/ it is good to þee for to entre crokide into euerlastyng life: þan haupnge two feet to be sente into helle fir: þat neuer schal be quenchide/ where þe worme of hem dieþ not: & þe fir is not quenchide/ þat zif þin yze sclaundre þee: caste it oute/ it is good to þee to entre gogil yzede into þe rewme of god: þan haupnge two yzen for to be sente into helle fir/ where þe worme of hem dieþ not: & þe fir is not quenchide//

¶ Forsoþe every man schal be saltide (or made sauer) wip fir: & every flapne sacrifice schal be saueride wip salte/ salte is good þing/ þat zif salte be unsauery: in what þing schulen zee make it sauer? haue zee salte in zou: and haue zee pees amonge zou//



And ihc risyng vp fro þens: came into þe endis of Jude ouer iordan/ and estefone þe cumpanye of puple camen to gedir to hym/ and as he was wonte: estefone he tauzte hem/ and pharisees comynge nyz ariden hym/ zif it be leueful to a man for to leue (or forsake) his wif: temptynge hym/ and he answerynge: seih to hem/ what comaundide moyses to zou: þe whiche seiden/ moyses suffride to write a libil of forsakynge: and to forsake/ to whom ihc answerynge: seih/ to þe hardeneste of zoure herte: moyses wrote to zou þis precepte/ forsoþe fro þe bigynnyng of creature: male & female god made hem/ and he seide/ for þis þing a man schal leue fadir & modir: and schal cleue to his wif: & þei schulen be two in one fleysche/ and so nowe þei ben not two: but one fleysche/ þerfore þat þing þat god ioynede to gedir: no man departe//

¶ And estefone in þe hous: his discipulis ariden hym of þe same þing and he seih to hem/ who euer schal leue his wif & wedde anover: he doih auouttrie vpon hir/ and zif þe wif schal leue hir housbonde: & be weddide to anover: sche doih auouttrie and þei oftreden to hym litil children: þat



## Mark

þat he schulde touche hem/ soþely disciplis þretiden to me  
 offrynge/ whom whan ih̄c hadde seen/ he bare heuþly (or vn  
 worþily) • & seiþ to hem/ suffre ȝee litil children to come to  
 me/ and forbede ȝee hem not/ forsoþe of suche is þe kyngdom  
 of god/ treuely I seye to ȝou • who euer schal not receyue þe  
 kyngdom of god as þis litil childe/ he schal not entre into it  
 and he biclippyng hem & puttyng handis vpon hem blessid  
 hem/ ¶ And whanne ih̄c was gone oute in þe weye/ a mar  
 rennyng bifore/ þe knee bowide/ preyede hym seyng/ good  
 mayster what schal I do • þat I receyue euer lastyng liyf/ for  
 soþe ih̄c seyde to hym/ what seyst þou me good? no man good  
 no but god al one/ þou hast knowen þe comaundementis/ do  
 þou none auoutrie • flee not • flee not • seye not false witness  
 yng • do no fraude • worship þi fadir & modir/ and he an  
 sweryng/ seiþ to hym/ mayster I haue kepte alle þes þingis  
 fro my ȝouþe/ soþely ih̄c bihelde hym/ and he seyde to hym/  
 one þing sayliþ to þee/ go • selle what euer þingis þou hast • &  
 ȝyue to pore men/ and þou schalt haue tresoure in heuene • &  
 come þou sue me/ þe whiche made sorowful in þe worde/ wente  
 aweye mournyng/ forsoþe he was haupng many possessiouns/  
 and ih̄c biholdyng aboute/ seiþ to his disciplis/ how harde  
 þei þat hane money/ schulen entre into þe kyngdom of god/  
 forsoþe þe disciplis weren astonyede in his wordis/ and ih̄c  
 estefones answeryng/ seiþ to hem/ ȝee litil sones • how harde  
 þing is it men trisyng in richessis/ for to entre into þe kyng  
 dom of god/ it is lizter (or elier) a camel for to passe þourgh a  
 nedlis yȝe/ þan a riche man for to entre into þe kyngdom of  
 god/ whiche wondriden more at hem self seyng/ and who may  
 be made saaf/ and ih̄c biholdyng hem/ seiþ to hem/ anentis  
 men it is impossible/ but not anentis god/ for alle þingis ben  
 possible anentis god// ¶ And aftirwarde petre bigan for to  
 seye to hym/ lo we hane leste alle þingis/ and hane suede þee/  
 Ih̄c answeryng/ seiþ/ treuely I seye to ȝou • þer is no man  
 þat schal leue hous or breþeren • or sistris • or fadir or modir •

or

## Mark

or sones or seeldis for me & for þe gospel • þe whiche schal not  
take an hundredfold so myche nowte in þis tyme • housis &  
bretheren & sūtris & modris & sones & seeldis wiþ persecuciōns  
and in þe worlde to compnge euerlastyngge liif/ forsoþe many  
schulen be þe firste/ þe laste/ & þe laste þe firste// ¶ Forsoþe þei  
weren in þe weye slepyngge to ierlīm & ihc wente bifore hem/ and  
þei wondriden/ and solowpunge dreedden/ and erstefone ihc tak-  
yngge to twelue/ bigan for to seye to hem • what þingis weren  
to come to hym/ for lo we slepyen to ierlīm/ and mannes sone  
schal be bitrayede to prynces of priests & to scribis & to eldre  
men/ and þei schulen dampne hym by deþ/ and þei schulen bi-  
take hym to heþene men • and þei schulen scornen hym • & dis-  
pite hym • & beet hym • & þei schulen slee hym/ and in þe þridde  
day he schal rise azen/ and James & Ioon zebedees sones/ co-  
men nyz to hym seyinge/ mayster we wolen þat what euer we  
schulen are/ þou do to vs/ and he seyde to hem/ what wolen  
zee þat I do to zou/ and þei seyden zþue to vs þat we sitte  
one at þi rizt halfe • & þat oper at þi liste • in þi glorie/ forsoþe  
ihc seih to hem/ zee witen not what zee schulen are/ mowne  
zee drynke þe cuppe whiche I am to drynke/ or be waschen  
wiþ þe baptysm in whiche I am baptiside/ and þei seyden to  
hym we mowne/ soþely ihc seih to hem/ treuely zee schulen  
drynke þe cuppe þat I drynke & zee schulen be waschen wiþ  
þe baptysm in whiche I am baptiside/ soþely for to sitte at my  
rizt halfe/ is not myn for to zþue to zou • but to whom it is or-  
deynyde// ¶ And þe ten heryngge hadden indignaciō of James  
& Ioon/ soþely Ihc clepyngge hem/ seih to hem/ zee witen þat  
þei þat seemen (or ben seyn) to haue prynceshode of folkis/  
lordeschipen of hem • & þe prynces of hem haue power of hem/  
forsoþe it is not so in zou • but who euer schal wole be made  
more/ schal be zoure mynysstre/ and who euer schal wole be  
firste in zou/ schal be seruaunt of alle/ for whi and mannes  
sone came not þat it schulde be mynysstride to hym/ but þat he  
schulde mynysstre • & zþue his soule azen byyngge for manye//  
¶ And

¶ And þei camen to Jericho/ and hym goinge forþ fro Jericho  
 & his disciplis & a ful myche compagne of puple: þe sone of  
 thymey barthymeus blynde: satte biðdis þe weye beggyng/  
 þe whiche whan he had herde: for it is ihc of nazareth: bygan  
 for to crie & seye/ Jhu þe sone of dauid: haue mercy on me/  
 and manye pretiden hym: þat he schulde be stille/ and he cride  
 myche more/ Jhu þe sone of dauid: haue mercy on me/ and  
 ihc stondynge comaundide hym for to be clepide/ and þei clep-  
 yden þe blynde man: seyinge to hym/ be þou of better herte/  
 rise vp: he clepþ þee/ þe whiche his cloþe caste aweye: stirt-  
 ynge came to hym/ and ihc answerng: seyde to hym/ what  
 wolte þou I do to þee? þe blynde man seyde to hym mayster  
 þat I se/ soþely ihc seyde to hym: go: þi seip haþ made þee  
 saaf/ and anone he sizer and suede hym in þe weye//

C 11



And whanne ihc came nyȝ to iherlm & to bethanye to þe  
 mounte of olyuete: he sente two of his disciplis: &  
 seip to hem/ go zee to þe castel þat is azenes zou/  
 and anone zee entrynge in þidir: schulen fynde a  
 colte tizede: on þe whiche none of men sate zit/ vnbrynde zee  
 & brynge hym/ and zif any schal seye any þing to zou: seye zee  
 þat he is nedeful to þe lorde: & anone he schal leue hym þidir/  
 and þei goinge forþ: founden a colte bounden bifore þe zate  
 wiþ outen forþ in þe metynge of two weyes: and þei vnbunden  
 hym/ and summe of men stondynge þere: seyden to hem: what  
 done zee: vnbryndynge þe colte? & þei seyden to hym: as ihc  
 comaundide hem/ and þei lesten hem/ and þei brouzten þe  
 colte to Jhu: & þei puttiden to hym here cloþes: and ihc satte  
 vpon hym/ forsoþe manye strewiden here cloþes in þe weye/  
 soþely oþer men kuttiden botwis fro trees: and strewiden in  
 þe weye/ and þei þat wenten biforne/ & þat sueden: crieden  
 seyinge/ osanna: bleside is he þat comeþ in name of þe lorde/  
 bleside þe kyngdom þat comeþ of oure fadir dauid: osanna in  
 þezþes// ¶ And he entride into iherlm into þe temple: and alle  
 þingis

## Mark

þingis seen aboute whanne þe houre was now euenynge: he wente into bethanye wif twelue/ and anoper day when he wente oute of bethanye: he hungride/ and whanne he had seen a fige tree afer haupinge leeuës: he came zif happely he schulde fynde any þing þerinne/ and whanne he came to it • he sonde noþing • outaken leeuës/ for it was no tyme of figis/ and ihc answerynge seyde to it/ now no more wipouten ende: any man ete fruyte of þee/ & his disciplis herden: and þei camen to ierlm̃/ ¶ And whanne he had entride into þe temple: he bigan for to caste oute men sellynge & byinge in þe temple/ and he turnyde uplodoune þe bordis of chaungers: and þe chayers of men sellynge culuers/ and he sustride not þat any schulde bere a vessel þourgh þe temple/ and he tauzte hem seyinge/ wher it is not writen • for myn hous schal be clepide a hous of preyinge to alle folkis/ forsoþe zee hane made it a denne of þeefes/ þe whiche þing herde • þe princis of priistis & scribis souzten how þei schulden leese hym • forsoþe þei dredden hym • for al þe cumpanye of puple wondride on his techynge/ and whanne euenynge was made: he wente oute of þe cytee/ and whanne þei passiden erly: þei sizen þe fige tree made drie fro the rootis/ and petre haupnge mynde: seyde to hym/ mapster lo þe fige tree whom þou cursidist: haþ driede vp/ and ihc answerynge seih to hym/ hane zee þe seih of god/ trowely I seye to zou • þat who euer seih to þis hil • take & sende þee into þe see & doutiþ not in his herte but bileueþ: for what euer seye be it made: it schal be made to hym/ þerfore I seye to zou • all þingis whateuer þingis zee preyinge schulen are: bileue zee þat zee schulen take • & þei schulen come to zou/ and whanne zee schulen stonde for to preye: forzþue zee zif zee hane any þing azenes any man • þat and zoure fadir þat is heuenes forzþue to zou zoure synnes/ þat zif zee schulen not forzþue: neper zoure fadir þat is in heuenes schal forzþue to zou zoure synnes// ¶ And estefones þei comen to ierlm̃ and whanne he walkide into þei temple: þe bizest priistis & scribis & eldre men comen  
nyz

ny: to hym • & seyn to hym/ in what power doist thou þes þingis/ or who ȝaue to þee þis power: þat thou do þes þingis/ forsoþe Iþc answerunge: seih to hem/ and I schal are ȝou one worde • & answeren ȝee to me: and I schal seye to ȝou in what power I do þes þingis/ wheþer was þe baptysm of Ioon: of heuene or of men: answeren ȝee to me/ and þei þouȝten wiþ- inne þemselȝ: seyinge/ ȝif we schulen seye of heuene: he schal seye to vs/ whi þerfore bileuen ȝee not to hym/ ȝif we schulen seye of men: we dredden þe puple/ for alle men hadden ioon: for he was verreyly a prophete/ and þei answerunge: seyn to ihu/ we witten neuer/ and iþc answerunge: seith to hem/ neþer I seye to ȝou in what power I do þes þingis//

C<sup>m</sup> 12<sup>m</sup>

**A**nd ihu bigan to speek to hem in parabis/ a man plauntide a vynezerde • & putte aboute it an hegge • & dalse a lake & bildide a toure • & biȝtide it to erþe tiliers: and wente forþe in pilgrymage/ and he sente to þe erþe tiliers in tyme a seruaunt þat he schulde receyue of þe fruyte of þe vynezerde • at þe erþe tiliers/ þe whiche taken: beetē hym • & lesten hym voyde/ and estelones he sente to hem anoper seruaunt: and þei woundiden hym in þe heed • & punyschiden wiþ chydyngis (or reprouyngis)/ and estelones he sente anoper: and þei slowen hym/ and oþer moo • beet- ynge summe: but sleinge oþer/ þerfore ȝit he hauyng a sone moſte derworþe/ and to hem he sente hym þe lasse seyinge/ for hy hap þei schulen schame my sone (or drede wiþ reuerence)/ forsoþe þe tenauntis seydē to hemself (or togedir)/ þis is þe ȝyre/ come ȝee flee we hym: & þe heritage schal be ouren/ and þei takynge hym • castiden oute wiþ outen þe vynezerde: and slowen/ þerfore what schal þe lorde of þe vynezerde do: he schal come & leese þe tenauntis: & ȝyue þe vynezerde to oþer/ wher ȝee hane not red þis scripture/ þe soon whiche men bild- yng haue dispiside: þis is made into þe heed of þe corner/ þis þing is made of þe lorde: and is wondirful in oure ȝzen/ and þei



## Mark

hei souzten for to holde hym: and hei dredden þe cumpanyes of  
 puple, soþely þei knewen for to hem he seyde þis parable/ and  
 hym leste: þei wenten awepe// And þei senten to hym summe of  
 þe pharisees & herodians: for to take hym in worde/ þe whiche  
 comynge: seyn to hym/ mayster we witen for þou art soþefast:  
 and reckist not of any man/ soþely neþer þou seest into þe face  
 of man: but techeþ þe wepe of god in treuþe/ is it leueful for to  
 ȝyue tribute to cesar: or we schulen not ȝyue? þe whiche wi-  
 tyngge here pryue falsenesse: seih to hem/ what tempten zee me?  
 brynge zee to me a penge þat I se/ and hei offreden (or token) to  
 hym: & he seih/ whos is þis ymage: & þe intwertynges þei seyn  
 to hym/ cesars/ forsoþe ih̄c answerynge: seih to hem/ þerfore  
 ȝilde zee to cesar: þat ben of cesar: and to god þo þingis þat ben  
 of god/ and alle wondren on hym// And saduceis þat seyn no  
 resurreccōn to be: comen to hym & axiden hym seyinge: mayst-  
 ter moyses wrote to vs þat ȝif þe broþer of a man were deade  
 & leste a wiif & leste not sones: his broþer schal take his wiif:  
 & reyse vp seed to his broþer/ þerfore seuene breþeren weren:  
 & þe firste took a wiif & is deade: no seede leste/ and the se-  
 counde took hire & he is deade: and neþer þis leste seede/ and  
 þe þridde also/ and seuene taken hire: & lesten not seed/ and  
 þe womman laste of alle is deade/ þanne in þe resurreccōn  
 whan þei schulen rise azen: whos wife of þes schal sche be?  
 soþely seuene hadden hir wife/ and ih̄c answerynge: seih to  
 hem/ wher zee erren not þerfore: not knowynge scriptures  
 neþer þe vertue of god? forsoþe whanne þei schulen rise azen  
 fro deade men: neþer þei wedden ne ben weddides: but þei  
 schulen be as aungels of god in heuenes/ soþely of deade men:  
 þat þei risen azen zee haue not red in the booc of moyses on  
 þe busche: how god seyde to hym seyinge/ I am god of abra-  
 ham: & god of ysaac & god of iacob/ he is not god of deade men:  
 but god of lyuynge men/ þerfore zee erren myche/ And one of  
 þe scribis þat had herde hem aringe to gedir: came nyz/ and  
 seinge þat he had wel answeride hem: axide hym whiche was



## Mark

þe firste maundement of alle/ ih̄c answeride to hym: þat þe  
 firste of alle maundementis is/ here it self: þe lorde þi god is one/  
 and þou schalte loue þe lorde þi god of al þin herte · & of alle  
 þi soule · & of al þi mynde · & of al þi vertue (or myȝte)/ þis is  
 þe firste maundement · forsoþe þe secounde is liȝk to þis/ þou  
 schalt loue þi neyȝebore as þi self/ þer is none oþer maunde-  
 ment more þan þis/ and þe scribeseiþ to hym/ mayster in treuþe  
 þou hast wel seiþe: for one god is/ and þere is none outaken  
 hym/ and þat he be louyde of al herte & of al þouȝte (or mynde) ·  
 & of al vnderstonðyng · & of al þe soule · & of al þe strengþe ·  
 & to loue þe neyȝebore as hym self: is more þan al brent offer-  
 yngis & sacrificis/ ih̄c forsoþe seiȝe þat he had answeride  
 wiȝely: seiþe to hym/ þou art not fer fro þe kyngdom of god/  
 and nowe no man durste axe hym more/ and ih̄c answerȝnge  
 seiþe: techȝnge in þe temple: þerfore how seiȝn scribis · cristie  
 for to be þe sone of dauid: to whom dauid hym self in þe holy  
 goȝt seiþe/ þe lorde seiþe to my lorde: sitte on my riȝt halfe:  
 til I putte myn enemyes þe stool of þi feet/ þerfore dauid hym-  
 self seiþ hym lorde: and wher of is he his sone? and myȝhe cum-  
 panye: gladly herde hym/ and he seiþe to hem in his techȝnge/  
 be ȝee war of scribis þat woln wandre in schoolis · & be salu-  
 tide in þe chepyȝnge · & sitte in þe synagogis in þe firste chap-  
 ers · & in þe firste sittȝnge places in sopers: þe whiche deuouren  
 þe housis of widowis vnder coloure of longe preyers/ þei schu-  
 len take lenger doom// ¶ And ih̄c sittȝnge aȝen þe tresorie ·  
 bihelde how þe cumpanye of puple castide money into þe tre-  
 sorie/ and many riche men castiden many þingis/ soþely whanne  
 one pore widowe had comen: sche sente two mynūtis · þat is  
 a ferþinge/ and his disciplis clepide to gedir: he seiþ to hem/  
 treuely I seye to ȝou for þis pore widowe sente more þan alle  
 þat senten into þe tresorie/ soþely alle senten of þat þing: þat  
 was plenteuouse to hem/ but þis of hire myȝeste · sente alle  
 þingis þat sche had: alle hire lyuelode//

And

## Mark



**A**nd whanne he wente oute of þe temple: one of his C<sup>m</sup> 13<sup>m</sup>  
 discipulis seyde to hym/ mayster: biholde what ma-  
 ner stoness/ and what maner bildyngis/ and he an-  
 swerynge: seih to hym/ seest þou alle þes grete bild-  
 yngis? þer schal not be lefte a stoon vpon a stoon/ þe whiche  
 schal not be distrupede/ and whanne he satte in þe mounte of  
 olpueete azenes þe temple: þei ariden hym by hem self · petir  
 & James & andrewe/ seye þou to vs: whanne þes þingis schu-  
 len be made: and what token whanne alle þes þingis schulen  
 bygynne · for to be endeide/ and ih̄c answerynge: bigan for  
 to seye to hem/ se zee þat no man deceyue zou/ for many schu-  
 len come in my name: seyinge/ for I am/ and þei schulen de-  
 ceue manye/ soþely whanne zee schulen heere bataylis and  
 oppnyouns of batayls: drede zee not/ forsoþe it bihoueh þes  
 þingis for to be done but not zit anone þe ende/ for folc schal  
 rise vpon folc · & retwme vpon retwme · & erþe mouynge schal  
 be by places & hunger/ bigynnyngis of sorowis (ben) þes  
 þingis: soþely se zee zou self/ for þei schulen take zou in coun-  
 seylis: & zee schulen be beten in synagogis/ and zee schulen  
 stonde bifore kyngis & domesmen for me into witnessyng to  
 hem/ and into alle folkis · & it bihoueh firste þe gospel to be  
 prechide/ and whanne þei schulen leede zou bitrayinge: nyl  
 zee þenke what zee schulen speke/ but speke zee þat þing þat  
 schal be zouen to zou in þat houre/ soþely zee ben not spek-  
 ynge: but þe hooly gost/ forsoþe a broþer schal bitray a broþer  
 into deþ: and þe fadir þe sone/ and sones schulen rise to gedir  
 azenes fadirs & moders: & punysche hem by deþ/ and zee schu-  
 len be in haat to alle men: for my name/ but he þat schal suf-  
 feryne (or suffre) into þe ende: þis schal be saaf// ¶ Forsoþe  
 whanne zee schulen se þe abhomynacōn of discoumfort stond-  
 ynge wher it owiþ not: vnderstonde he þat reedih/ þanne  
 þei þat ben in Jude: fle into hillis/ and he þat aboue þe roof:  
 come not doune into þe hous/ neþer entre he: þat he take any  
 þing

## Mark

þing of his hous/ and he þat schal be in þe feelde: turne not  
azen biþynde for to take his cloob/ soþely wo to hem þat ben  
wiþ childe & norischynge in þo dayes/ þerfore prepe zee þat  
þei ben not done in wynter// ¶ forsoþe þe ilke dayes of tribu-  
lacoñ schulen be suchē · whiche maner weren not fro þe bigyn-  
nyngē of creature · þe whiche god made til nowē: neþer þei  
schulen be/ and no but þe lorde had breggide þo dayes: al  
slepliche (or mankynde) · had not been saaf/ but for þe chosen  
whom he chees: þe lorde haþ breggide þe dayes (or made  
shorte)/ and þanne zif any man schal sepe to zou · lo heere is  
crist · lo þer: bileue zee not/ for false cristis & false prophetis  
schulen rise vp: and schulen gʒue tokenes & grete wondris · to  
decepe zif it may be done: zhe þe chosen/ þerfore se zee: lo I  
haue bifore sepe to zou alle þingis/ but in þo dayes astir þat  
tribulacoñ: þe sunne schal be made dirke · & þe mone schal not  
gʒue hir schynnyngē & sterres of heuenes schulen be fallynge  
dounē · & vertues þat ben in heuenes schulen be mouede/ and  
þanne þei schulen se mannes sone comynge in cloudis of he-  
uene: wiþ greet vertue & glorie/ and þanne he schal sende his  
aungels & gedir his chosen fro soure wyndis/ fro þe lowest  
þing of erþe: vnto the hizest þingis of heuene// ¶ forsoþe of  
þe fige tree lerne zee þe parable/ whanne nowē his braunche  
schal be tendre · & leues ben sprungen oute: zee witen for  
tomer is in the nerte/ so & whanne zee schulen se alle þes þin-  
gis be made: wite zee þat it is in þe nerte in þe dore/ treuely  
I sepe to zou for þis generacoñ schal not passe awepe: tille alle  
þes þingis ben done/ heuene & erþe schulen passe: forsoþe my  
wordis schulen not passe/ treuely of þat daye or houre · no man  
woot/ neþer aungels in heuene · neþer þe sone: no but þe fa-  
dir/ so zee · wake zee · & prepe zee · soþely zee witen not whan  
tyme is/ for as a man þe whiche is gone set in pilgrymage ·  
sette his hous · & zawe to his seruauntis power of euery werke:  
and comaundide to þe porter · þat he schulde wake/ þerfore  
wake zee/ forsoþe zee witen not whanne þe lorde of þe hous  
comeþ

## Mark

comeh/ in þe euen or in mydnyzt • or in cockis crowyng: or  
in þe mornynge/ lest þat whanne he schal come sodeynly: he  
synde zou slepyng: forsoþe þat þat I seye to zou • I seye to  
alle: wake zee//

**F**orsoþe paske & þe feest of þerfe looues • was astir C<sup>m</sup> 14<sup>m</sup>  
þe secounde daye • & þe hizest pristin & scribis souzten  
how þei schulden holde (crist) wiþ gile & slee hym/  
sopely þei seiden not in þe feest day: lest parauen-  
ture noþe were made in þe puple/ and whanne he was at be-  
thane in þe hous of symount leprouse & reside: a womman  
comynge haunþe a bore of precious oynement spikanarde/  
and þe bore broken: (sche) hilde oute on his heede/ forsoþe  
þere weren summe berynge vnworþily (or heuely) wiþinne  
hem self: and seyinge/ wherto is þis losse of oynement made:  
for þis oynement myzte haue ben solde: more þan for þre  
hundride pens: and be zouen to pore men/ and þei groyneden  
into hire/ sopely ihc seyde/ suffre zee hir/ what ben zee heuye  
to hir? sche hap wrouzt a good werke in me/ for euer zee  
schulen haue pore men wiþ zou • & whanne zee schulen wille •  
zee motue do wel to hem/ forsoþe zee schulen not euermore  
haue me/ sche dide þat sche had/ sche bifore come for to an-  
oynte my body: into byrþinge/ treuely I seye to zou • wher  
euer þis gospel schal be prechide in al þe worlde: and þat þis  
womman hap done: schal be tolde into mynde of hire/ and  
Judas scarioth one of þe twelue • went to þe hizest pristin:  
þat he schulde bittape hym to hem/ þe whiche berynge ioy-  
zeden: and bihizte hem to zþue hym money/ and he souzte  
how he schulde bittape hym couenably/ and þe firste day of  
þerfe looues • whanne paske was offride: his disciplis seyn to  
hym/ whidit wolte þou we gone & make reedy to þee: þat þou  
ete paske? and he sendiþ two of his disciplis: and seiþ to hem/  
go zee into þe cytee • and a man berynge a galoune of water:  
schal renne to zou • (or come azenes zou) • sue zee hym whider  
euer

## Mark

euer he schal entre: seye zee to þe lorde of þe hous · for þe  
mapster seih/ where is my fullfyllng or (etyng) place? where  
I schal ete paske wih my disciplis? & he schal schewe to zou a  
greet souppnge place strewide: and here make zee redy to us/  
and his disciplis wenten forþ · & comen into þe cytee: and  
founden as he had seyde to hem · & þei maden reedy pass/  
sopely euene made: he came wih twelue/ and hem sittynge at  
þe mete and etynge: ihc seih treuely I seye to zou · for one of  
zou þat etih wih me: schal bitraye me/ and þei bygunnen for  
to be soory & to seye eche by hym self/ wher I? þe whiche seih  
to hem/ one of þe twelue · þat puttih in þe hande wih me in  
þe plater/ and sopely mannes sone goih: as it is writen of hym/  
forsoþe wo to þat man by whom mannes sone schal be bitray-  
ede/ it were good to hym: zif þe ilke man had not ben borne/  
and hem etynge: ihc took breed/ and blessinge brake to hem  
& seih/ take zee/ þis is my body/ and þe cuppe taken: he doinge  
graces · zawe to hem/ and alle drynken þerof/ and he seih to  
hem/ þis is my blood of þe newe testament: þe whiche schal  
be sched oute for manye/ treuely I seye to zou · for nowe I  
schal not drynke of þis fruyte of vyne: til into þat day · whan  
I schal drynke it newe in þe rewme of god/ and þe ympne (or  
beryng) seyde: þei wenten oute into þe hil of olyues/ and  
ihc seih to hem/ alle zee schulen be sclaunderide in me: in þis  
nyzt/ for it is writen/ I schal smyte þe scheparde: and þe  
scheep of þe flokke schulen be disparlyde/ but aftir þat I schal  
risen agen: I schal go bifore zou into galilee/ forsoþe petre  
seih to hym/ and zif alle schulen be sclaunderide: but not I/  
and ihc seih to hym/ treuely I seye to þee · for þou to day bi-  
fore þat þe cocke in þis nyzt twyes zpuë his voyce: þries þou  
art to denye me/ and he spak more/ and zif it bihoue me for to  
dye togedir wih þee: I schal not denye þee/ sopely lijk maner  
and alle seyden/ and þei comen into þe place · to whom þe  
name gethsamany · & he seih to his disciplis sitte zee here: þe  
while I preye/ and he takis petre & James & Joon wih hym:  
and

## Mark

and biganne for to drede & to heupe/ and he seih to hem/ my soule is sorowfultil to þe deh/ susseyne zee (or abide zee) heere/ and prepe zee wiþ me/ and whanne he had gone forþ a litil he sel doune on þe erþe & preyede/ þat zif it myzte be • þe houre schulde passe fro hym/ and he seide sadir alle þingis ben possible to þee/ turne fro me þis cuppe/ but not þat I wole/ but þat þou/ and he came & sonde hem slepyngē/ and he seih to petre/ Symount slepiþ þou/ myztist þou not wake wiþ me one houre/ wake zee & prepe zee/ þat zee entre not into temptacōn/ forsoþe þe spirit is reedy/ but þe slepsche siþk/ and eftesone he goinge/ preyede þe same wordis seyinge/ and he turnyde azen eftesone/ sonde hem slepyngē/ soþely here pzen weren greuyde • & þei knewen not what þei schulden answere to hym/ and he come þe þridde tyme/ and seih to hem/ slepe zee now & restle zee/ soþely it sufficth/ þe houre cometh/ lo mannes sone schal be bitrapede into handis of synful men/ rise zee/ go we/ lo he þat schal bitrape me is nyȝ// ¶ And zit hym spekynge/ Judas scarioth one of þe twelue/ came/ and wiþ hym myche cumpange wiþ swerdis & slaues • sente fro þe hizest pristis & scribis & fro þe eldre men/ forsoþe þe traytour had zouen to hem a token/ seyinge whom euer I schal kisse/ he it is • holde zee hym & leede zee warly (or queyntly)/ and whanne he came/ anone he comynge to hym • seih/ mayster/ and he kyside hym/ and þei leyden hondis into hym/ and helden hym/ soþely one of þe men stondynge aboute • leedyngē oute a swerde/ smote þe seruaunt of þe hizest prist • & kutte of to hym an eere/ and ih̄c answeryngē/ seih to hem/ as a þeeþ zee hane gon oute wiþ swerdis and slaues for to take me/ forsoþe day bi day • I was at zou techynge in þe temple/ and zee helden not me/ but þat þe scriptures ben fulfildē/ þanne hym forsaken/ alle his disciplis fledden/ soþely sum zonge man cloþde wiþ sandel (or lynnen clooth) on þe bare/ suede hym • & þei helden hym/ and þe lynnen clooth forsaken/ he nakiden fledde aweye fro hem/ and þei ledden ih̄u to þe hizest prist/ and alle camen  
togedir



## Mark

togedit into one: þe priests & scribis & eldre men/ forsoþe  
petre sueþe hym aſer til to wiþinne into þe halle of þe hiȝeſt  
priſt/ and he ſate wiþ þe mynſtris/ and warmyde hym at  
þe fiſr/ forsoþe the hiȝeſt priſtis & alle þe counſeþl · ſouȝten  
witneſſynge azenes ihū/ þat þei ſchulden ȝue hym to deþ/  
neþer þei ſounden/ ſoþely manȝe ſeyden falſe witneſſynge  
azenes hym/ and þe witneſſyngeſ weren not couenable/ and  
ſumme riſynge/ ſouȝte falſe witneſſynge azenes hym ſeyinge/  
for we hane herde hym ſeyinge/ I ſchal vndo þis temple made  
wiþ handiſ · & aſtir þe þridde day I ſchal bilde anoþer/ not  
made wiþ handiſ/ & þe witneſſynge of hem was not couena-  
ble/ forsoþe þe hiȝeſt priſt ryſynge vp into þe myble/ ariðe hym  
ſeyinge/ anſweriſt þou not any þing · to þo þingis þat ben  
putte to þee of þeſ/ ſoþely he was ſtille/ and no þing anſwer-  
ide/ eſteſone þe hiȝeſt priſt ariðe hym/ and ſeyde to hym/ art  
þou criſt þe ſone of bleſſide god/ ſoþely ihc ſeyde to hym/ I  
am/ and ȝee ſchulen ſe manneſ ſone ſittynge on þe riȝthalfe  
of þe vertue of god/ and comynge in clouðiſ of heuene/ forsoþe  
þe hiȝeſt priſt kuttynge hiſ cloþeſ/ ſeiþ/ what ȝit deſtren ȝee  
witneſſiſ/ ȝee hane herde blaſfemye/ what ſeemeth to ȝou/ þe  
whiche alle condempnyde hym/ for to be gilty of deþ/ and  
ſumme bigunnen for to biſpitte hym & hid hiſ ȝzen · and ſmyte  
hym wiþ buſſetiſ · & ſeþe to hym/ prophece þou/ and þe my-  
nſtriſ beetēn hym wiþ buſſetiſ/ and whanne petre was in þe  
halle byneþen/ one of þe hande maydens of þe hiȝeſt priſt came/  
and whanne ſche hadde ſeen petre warmynge hym/ ſche bi-  
holdynge ſeiþ/ and þou were wiþ ihū of nazereth/ and he de-  
nyede ſeyinge/ neþer I woot · neþer I haue knowen/ what  
þou ſeiſt/ and he wente ſoþ biſore þe halle/ and anone þe  
cocke cewe/ eſteſoneſ forsoþe whanne anoþer hande mayden  
hadde ſeen/ ſche bigan for to ſeþe to men ſtonðynge aboute ·  
for þiſ iſ of hem/ and he eſteſone denyede/ and aſtir a litil · &  
eſteſone þat ſtoðen nyȝ/ ſeyden to petre/ verreyþeþ þou art of  
hem/ for whi þou art of galilee/ ſoþely he bigan for to curſe &

## Mark

to swere: for I knowe not his man whom zee seyn/ and anone  
estefones he cocke crewe/ and petre bihouzte on he worde pat  
thū hadde seyde to hym · bifore he cocke synge twyes: pries  
hou schalt denye me/ and he bigan for to weep/ and anone he  
morne made: he hizeste pristis makynge counseyl wih he eldre  
men & scribis · & al he counseyl byndynge ihu: ledde & bito-  
ken to pilate//



**A**nd pilate aride hym/ art hou kyng of iewis/ and C<sup>m</sup> 15<sup>m</sup>  
he answerynge: seih to hym/ hou seyste/ and he hi-  
zest pristis accusiden hym: in manye þingis/ pilate  
forsoþe estefone aride hym seyinge/ hou answerist  
not any þing/ seest hou in how many þingis þei accusen þee/  
forsoþe ihc more noþing answeride: so þat pilate schulde won-  
dre// ¶ Forsoþe by a solempne day he was wonte to leue to  
hem one bounden: whom euer þei ariden/ forsoþe þer was he  
þat was seyde barrabas þat was bounden wih fleers of men ·  
& þat had done manslauzter in sediciō (þat is debate in þe cy-  
tee)/ and whanne þe cumpange had slepyede vp: he bigan for  
to preye · as he euer more dide to hem/ soþely pilate answer-  
ide to hem & seyde/ wolen zee I leue to zou þe kyng of Iewis/  
soþely he wiste þat he hizest pristis hadden take hym by enuþe/  
forsoþe he bischopis stireden þe cumpange of puple: þat more  
he schulde leue to hem barrabas/ forsoþe pilate answerynge:  
seih to hem/ what þerfore wolen zee: I schal do to þe kyng of  
iewis/ and þei estefones crieden/ crucifie hym/ forsoþe pilate  
seyde to hem/ soþely what of euyl haþ he done/ and þei cri-  
eden more: crucifie hym/ soþely pilate willynge to do inowz  
to þe puple · (or to fulfille here wille): leste to hem barrabas ·  
& bitoke to hem ihu smyten (or beeten) wih scourgis · þat he  
schulde be crucifiede/ ¶ Forsoþe knyztis ledde hym wiþinne  
into þe floor of þe moot halle: and clepiden to gedir alle þe  
cumpange of knyztis · cloþiden hym wih purpur/ and þei sold-  
ynge a crowne of þornis · puttiden to hym: and bigunnen for

## Mark

to grete hym seyinge/ heyle kyng of ietwes/ and hei smyten his  
 beuede wih a reed · & bispittiden hym/ and puttynge (or bow-  
 ynge) here knees: hei worschypiden hym/ and astir pat hei had-  
 den scornynge hym: hei unclopeden hym fro purpur · & clo-  
 piden hym wih his clothes · & ledden hym pat hei schulden cru-  
 cifie hym/ & hei constreyneden summan passynge forþ · Sym-  
 mount of sirynce comynge fro þe toun · þe sadir of alisaun-  
 der & ruse: pat he schulde take his crosse/ and hei ledden hym  
 into a place · galgatha · pat is interpretide (or expounyde) þe  
 place of caluarie/ and hei zauen hym for to drynke wyn med-  
 delide wih myrre/ and he took not/ and hei crucifynge hym ·  
 departiden his clothes · & sendynge lotte · who what schulde  
 take/ forsoþe it was þe þridde houre (pat men clepen vndren):  
 and hei crucifieden hym/ and þe tittle of his cause was wryten:  
 ih̄c of nazereth kyng of Jewis/ and hei crucifieden wih hym ·  
 two þeeses/ one at þe rizthalse/ and one at þe listehalse/ and  
 þe prophete is fulfulde pat seiþ/ and he is gesside (or ordeyn-  
 yde) wih wickide men/ and passynge forþ hei blasfemeden  
 hym mouynge here heedis · & seyinge vath (or fy) . þou pat  
 distruyest þe temple of god · & in þre dayes azen bildest it/ þou  
 comynge doune fro þe crosse: make þi self saaf/ also & þe bi-  
 zest þristis scornynge hym: eche to oþer wih scribis seyden/  
 crist kyng of isrl · made oþer men saaf: he may not saauē hym  
 self/ come he doune now fro þe crosse: pat we se & bileue/  
 and hei pat weren crucifiede wih hym: puttiden wronge (or  
 false reprove) to hym/ and þe sixte houre (or vndrun): dirke-  
 nesses ben made vpon alle erþe · til into þe nyne houre (pat  
 is noon)/ and in þe nyne houre ih̄c criede wih greet voyce:  
 seyinge/ heloþ heloþ lama zabathan · þe whiche is interpre-  
 tide · my god my god · whi (or wherto) hast þou forsaken me/  
 and summe of men stondynge aboute & herynge: seyden/ lo he  
 clepiþ helie/ soþely one rennyng & fallynge a spounge wih vy-  
 negre · & puttynge aboute to a reede: zauē hym drynke sey-  
 ynge/ sustre zee se we zif helie come/ for to do hym doune/ for-  
 soþe

## Mark

loþe ih̄c a greet voyce ſente oute: diede (or ſende oute þe  
breche/ and þe veple of þe temple is kitted into two: fro þe bi-  
che til to byneþe/ forloþe centurio ſeinge: whiche ſtood even  
azenes: for ſo cripinge he had diede: ſeiþ/ verreyly þis man  
was goddis ſone/ ſohely þere weren & oþer wpm̄en: bihold-  
yng ſro aſer/ amonge whiche was marþe matwdeleyne & ma-  
rie of James þe leſſe: and þe modir of Joſeph & Salome/ and  
whanne ih̄c was in galilee: þei folowiden hym & mynyſtreden  
to hym: & mange oþer wpm̄en: þat to gedir ſteyzeden vp  
wiþ hym to ierl̄m. ¶ And whanne euene was nowe made: for  
it was þe euene biſore þe ſaboth: Joſeph of armathie þe noble  
decutioune (þat hadde ten men vnder hym) came: þe whiche  
& he was abydyng þe retorne of god/ and hardily he entride  
into pilate: and axide þe body of Jhū/ forloþe pilate won-  
deride: zif he had nowe diede/ and centurio axide to (or brouzte  
to): he axide zif he were nowe deade/ and whanne he hadde  
known of centurio: he zawe þe body of Jhū to Joſeph/ ſohely  
joſeph byng ſandel (or lynn̄en clooth) & doinge hym downe:  
wlaппide hym in þe lynn̄en clooth: & putte hym in a netwe ſe-  
pulcre: þat was hewen in a ſtoon/ and walowide to a ſtoon:  
at þe mouþe of þe ſepulcre//



Mary matwdeleyne forloþe & marie of Joſeph: bihelden C<sup>m</sup> 16<sup>m</sup>  
where he was putte/ and whanne the ſaboth had  
paſſide: mary matwdeleyne & marþe of James & ſa-  
lome brouzten opnementis: þat þei compyng ſchulde  
anoynte Jhū/ and ſul erly in one of þe woke dayes: þei camen  
to þe ſepulcre: þe ſunne nowe ſprungen vp/ and þei ſeyden  
togedir/ who ſchal azen turne to vs þe ſtoon of þe dore of þe  
ſepulcre? and þei byholdyng: ſizen þe ſtoon walowide awepe/  
forloþe it was ſul greet/ and þei ingoinge into þe ſepulcre:  
ſizen a zonge one hilide wiþ a whyt ſtool: ſittyng at þe riȝt-  
halfe: & þei weren abayſche (or gretely aſerde)/ þe whiche  
ſeiþ to hem/ npl ꝛee drede/ ꝛee ſeeken ihū of nazareth cruci-  
fiede/

## ¶ Mark

stedē/ he haþ risen/ he is not beere/ to þe place wher þei putti-  
den hym/ but go see · seye see to his disciplis & to petre/ for  
he schal go before you into galilee/ þere see schulen se hym/ as  
he haþ seyde to you/ and þei goinge oute/ fledden fro þe sepul-  
cre/ forsoþe dreede and quakyng · had assaylde hem/ and to  
no man þei seyden any þing · forsoþe þei dredden// ¶ And  
ihū rysynge erly in þe firste day of þe wook · apperide firste to  
mary magdalene · of whom he had caste oute seuene deuylis/  
sche goinge tolde to hem þat weren wif hym · hem wepyng  
& wepyngē/ and þei herynge þat he lyuede & was seen of hir/  
bileueden not/ soþely astir þes þingis two of hem wandrynge/  
he is schewide in anoter likenesse to hem goinge into a tounē/  
and þei goinge tolden to oþer/ neþer þei bileueden to hem/  
forsoþe at þe laste hem elleuenerestynge/ ihū apperide to hem/  
and reprouede þe unbileue of hem · & þe hardenesse of hertes/  
for þei bileueden not to hem þat hadden seen hym to haue  
risen fro deade/ and he seyde to hem/ see goinge into al þe  
worlde/ prechih þe gospel to eche creature/ he þat schal bileue  
& schal be baptisde (or cristenyde) schal be saaf/ soþely þe  
þat schal not bileue/ schal be dampnyde/ forsoþe þes tokenes  
schulen sue hem þat schulen bileue in my name/ þei schulen  
caste oute fendis · þei schulen speke wif newe tungis · þei  
schulen do aweye serpentis/ and zif þei schulen dryncke any  
venym (or deadeþ þing) þat dryngeþ deef/ it schal not noye  
hem/ þei schulen putte here handis vpon sick men/ and þei  
schulen haue hem wel/ and soþely þe lorde Ihū astir þat he  
had spoken to hem/ is taken vp into heuene · & sittih on þe  
rizthaise of god/ soþely þei gon forþ · prechiden euery where ·  
þe lorde worchyng wif · & confermyng þe worde · wif signes  
solowynge//

¶ Here



## Luke

and he aungel answerynge: seyde to hym/ forsoþe I am gabriel þat sonde nyȝ bifore: and I am sente to þee for to speke & to euangelize (or schewe) to þee þes þingis/ and lo þou schalt be stille (or doumbe) • & þou schalt not mowe speek til into þe day/ in whiche þes þingis schulen be done/ for þat þat þou hast not bileuede to my wordis þe whiche schulen be fulfild in here tyme/ and þe puple was abydyng zacharie/ and þei wondriden for he tariede in þe temple/ forsoþe he gone oute/ myȝte not speek to hem/ and þei knewen þat he had seen a visioun in þe temple/ and he was bekenyng to hem/ and dweliðe doumbe/ and it is made • as þe dayes of his office were fulfild/ he wente into his hous/ forsoþe aftir þes dayes • elizabeth his wiif consequede • & hid hir syue monethes • seyinge/ for so þe lord dide to me in þe dayes in whiche he bihilde for to take away my schenschip amonge men/ soþely in þe sirt moneth • þe aungel gabriel is sente fro god into a cytee of galilee • to whom þe name nazareth • to a virgyn weddide to a man • to whom þe name was Ioseph • of þe hous of dauid/ and þe name of þe mayden marie/ and þe aungel gone in to hire/ seyde/ heyle ful of grace • þe lord wip þee/ bleside þou amonge wymmen/ þe whiche whanne sche hadde herdes is turblide in his worde • & þouȝte/ what maner salutacōn þis was/ and þe aungel seyde to hire/ ne drede þou marie/ soþely þou hast founden grace anentis god/ lo þou schalt conceive in wombe & bere a sone/ and þou schalt clepe his name ihc/ þis schal be greet/ & he schal be clepide sone of þe hizest/ and þe lord god schal ȝyue to hym þe seet of dauid his fadir/ and he schal regne in þe hous of Iacob wip outen ende/ and of his rewme schal be none ende/ forsoþe marie seyde to þe aungel/ on what maner schal þis þing be done/ for I knowe not man/ and þe aungel answerynge/ seyde to hire/ þe holy goost schal come fro aboue into þee/ and þe vertue of þe hizest • schal schadowe to þee/ þerfore & þat holy þing þat schal be borne of þee schal be clepide þe sone of god/ and lo elizabeth þi cosyn/

and



## Luke

and sche hap consenpude a sone in hir elde/ and his money is  
pe erte to hire pat is clepide barepne/ for euery worde schal  
not be impossible anentis god/ forsoþe marie seyde/ lo þe hande  
mayden of þe lorde/ be it done to me astir þi worde/ and þe  
aungel departide fro hir// ¶ Forsoþe marie risynge vp in þo  
dayes wente wiþ haste into hilly places • into a cytee of Jude/  
and sche entride into þe hous of zacharie/ and grette eliza-  
beth/ and it is done as elizabeth herde þe salutacon of marie •  
þe zonge childe in hir wombe gladide/ and elizabeth is fulfide  
wiþ þe hooly goost & criede wiþ grete voyce • & seyde/ blesside  
þou amonge wynnemen/ and blesside þe fruyte of þi wombe/  
and wher of þis þing to me/ þat þe modir of my lorde come  
to me/ lo forsoþe as þe voyce of þi salutacon is made in myn  
eris/ þe zonge childe gladide in ioye in my wombe/ and blesside  
þou þat hast bileuede/ for þe ilke þingis þat ben seyde to þee  
of þe lorde/ schulen be parfiteþy done/ and marie seyde// ¶ My  
soule magnyfieth þe lorde/ and my spirit hap ful oute gladide  
in god myn helþe zpuet/ for he hap biholden þe mekenesse of  
his hande mayden/ lo forsoþe of þis • alle generacons schulen  
seye me blesside/ for he þat is myzty hap done to me greet  
þingis/ & his name is holy/ and his mercy fro kynrede into  
kynrede/ to men dredynge hym/ he made myzte in his armes/  
he scatetide proude men wiþ mynde of his herte/ he puttide  
doun myzty men fro þe seet/ and enhauncide meke/ he hap  
fulfide hungry men wiþ good þingis/ & he hap leste riche men  
voyde/ he haupinge mynde of his mercy/ took vp irst his  
childe/ as he hap spoken to oure faderis/ to abraham & to his  
seed into worldis// Forsoþe marie dwellyde wiþ hire as þre  
monethes/ and turnyde azen into hire hous/ soþely þe tyme of  
berynge childe is fulfide to elizabeth/ and sche childide a  
sone/ and þe neyzebors & colyns of hire herden • for þe lorde  
hap magnyfiede his mercy wiþ hir/ & þei togedir ioyeden to  
hire/ and it is done in þe eyzthe day þai camen for to circumcise  
þe childe/ and þei clepiden hym zacharie by name of his fadir/  
and

## Luke

and his modir anſwerpnge: ſepde/ nay: but he ſchal be ch  
pide ioon/ and hei ſepden to hire/ for no man is in þi kyn: þe  
is clepide by þis name/ ſopely hei made a ſigne to his ſadit  
whom he wolde hym ſor to be clepide/ and he aringe a pop  
tel: wrote ſepinge/ Ioon is his name/ and alle men wor  
driden// ¶ Forſoþe his moup is openyde anone & his tunge  
and he ſpac bleſſynge god/ and drede is made on alle her  
neyzebors/ and þes wordis weren publifchide vpon alle þ  
hilly places of Iudee/ and alle men þat herden: puttiden in  
here herte ſepinge/ who geſſit þou þis childe ſchal be/ and  
ſopely þe hande of þe lorde was wiþ hym/ and zacharie hi  
ſadir is fulfild wiþ þe holy goſt: and propheciede ſayinge/  
¶ Bleſſide þe lorde god of iſrl: for he haþ viſitide & made re  
dempr̃on of his puple/ & he haþ retide to vs an horne of helpe  
in þe hous of dauid his childe/ as he ſpac by þe moup of  
ſepntis: þat ben fro þe worlde his prophetis/ helpe of our  
enmyes: and of þe hande of alle men þat hatiden vs/ to bi  
done mercy wiþ oure ſaderis: and to haue mynde of his holy  
teſtament/ þe oþe þat he ſwore to abraham oure ſadir: to  
goue hym to vs: þat we delyueride fro þe hande of oure ene  
myes: ſerue to hym wiþ outen drede/ in holynes & riȝtweſ  
neſſe bifore hym: alle oure dayes/ and þou childe ſchalt be  
clepide þe prophete of þe hiȝeſt: for þou ſchalt go bifore þe  
face of þe lorde: for to make reedy þis weyes/ for to goue  
ſcience & helpe to his puple: into remyſſioun of here ſynnes/  
by þe entaylis of mercy of oure god: in þe whiche he ſprynge  
punge vp fro an hize: haþ viſitide vs/ for to goue lizt to hem  
þat ſaten in dirkenenſſis & in ſchadowe of deþ: for to dreſſe oure  
feet into þe wey of pees/ ſopely þe childe weride & was com  
fortide in ſpirit: and was in deſerte til to þe day of his ſchew  
inge to iſrl//

Forſoþe

## Luke



**E**rsope it is done in þo dayes a maundement wente C<sup>m</sup> 2<sup>m</sup>  
 oute fro cesar august (or noble): þat al þe worlde  
 schulde be distyrnede/ þis firste distyrnyng was  
 made of ctryne iustice (or keper of citie) and alle  
 men wenten þat þei schulden make professiō or knowelech-  
 yng: eche by hym self into his cýtee/ soþely & Ioseph sepyede  
 vp fro galilee of þe cýtee of nazareth: into Jude into þe cýtee  
 of daupd · þat is clepide bethlem · for þat he was of þe hous  
 meyne of daupd · þat he schulde knoweleche wiþ marie spouside  
 to hym wijs wiþ childe/ soþely it is done whanne þei weren  
 þer: þe dayes ben fulfild þat sche schulde bere childe/ and sche  
 childide hire firste bigoten sone/ and inwolappide hym in cloþes  
 & puttide hym in a cracche: for þer was not place to hym in þe  
 compn stable// ¶ And scheperdis weren in þe same cuntre ·  
 wakynge & kepyng þe watchis of þe nyzt: vpon here floce/ and  
 lo þe aungel of þe lorde stood biþides hem: & clerenes of god  
 schynnde aboute hem: and þei dredden wiþ greet drede/ and  
 þe aungel seyde to hem/ nyl zee drede/ lo soþely I euangelize  
 (or preche) to zou greet ioþe: þat schal be to al puple/ for a  
 saueour is borne to day to vs · þat is crist a lorde in þe cýtee  
 of daupd/ and þis a token to zou/ zee schulen fynde þe childe  
 wlappide in cloþes: and putte in a cracche/ and soþeonly þer  
 is made wiþ þe aungel a multitude of heuenely knyzthode ·  
 herpyng god & sepyng/ glorie in þe hizest þingis of god: and  
 in erþe pees to men of gode wille/ and it is done þat whanne  
 þe aungels passiden aweye fro hem into heuene: þe scheperdis  
 spaken to gedir sepyng/ go we ouer til to bethlem: and se we  
 þis worde þat is made · þe whiche þe lorde made & schetwode  
 to vs/ and þei hizinge camen: and founden marie & Ioseph ·  
 & a zonge childe putte in a cracche/ soþely þei seinge knewen  
 of þe worde þat was seyde to hem of þe childe/ and alle men  
 þat hadden herde wondriden: & of þes þingis þat weren seyde  
 to hem of þe scheperdis/ forsoþe marie kepte alle þes wordis:

## Luke

berynge to gedir in hir herte/ and he scheperdis turneden azen  
glorifyinge & berynge god in alle þingis þat þei hadden berde  
& seen: as it is seyde to hem/ and aftir þe eyzte dages weren  
endide · þat þe childe schulde be circumcidide: his name is cle-  
pide ih̄c: þe whiche was clepide of þe aungel: bifore he was  
consepude in wombe/ and aftir þat þe dages of purgacōn of  
marie weren fullside aftir moyses lawe: þei tooke hym into  
iherlm̄ · þat þei schulden offer hym to þe lorde · as it is writen  
in þe lawe of þe lorde/ for euery male kynde openynge þe  
wombe for to go oute: schal be clepide hooly to þe lorde/ and  
þat he schulde ȝyue an offerynge aftir þat it is seyde in þe lawe  
of þe lorde · a payre of turturs: or two culuer briddis/ and lo  
a man was in iherlm̄: to whom þe name symeon/ and þis man  
was iuste & dredesful abidyng þe comfort of isrl̄/ and þe holy  
goſt was in hym/ & he had taken answer of þe holy goſt hym  
not for to se deþ: no but he ſize firſte criſt of þe lorde/ and he  
came into þe temple/ and whanne his eldris ledden þe childe  
þat þei schulden do aftir þe cuſtom of lawe for hym: and he  
toke hym into his armes: and he bleſſide god & ſeyde/ lorde  
now þou leueſt þi ſeruaunt: aftir þi worde in pees/ for myn  
ȝen haue ſeen: þin helpe ȝyuet/ þe which þou haſt made reedy:  
bifore þe face of alle puplis/ liȝt to þe ſchewynge of hepen men:  
& glorie of þi puple of isrl̄// ¶ And his ſadir & his modir weren  
wondrynge vpon þes þingis þat weren ſeyde of hym/ and ſy-  
meon bleſſide hem: and ſeyde to marie his modir/ lo þis is  
putte into ſallynge & into ryſynge azen of manȝe men in isrl̄/  
and into a token: to whom it ſchal be azen ſeyde/ and a ſwerde  
ſchal paſſe þorow þin owne ſoule: þat þouȝtis ben ſchewide of  
manȝ hertis// ¶ And anna was a prophetesſe · þe douȝter of  
phanuel of þe lynage of aſer/ and ſche had gone forþe in ma-  
nyedages · and had lȝuede wiþ hir houſbonde ſeuen zeeris fro  
hir maydenhede/ and þis was a widowe: til to fourſcore zeer  
& foure/ þe whiche departide not fro þe temple: ſeruyng nȝȝt  
& day to faſtyngis & beſechyngis/ and ſche þis in þe ilke houre  
aboue



## Luke

aboute compynge • knowelechide to þe lorde: and spak of hym to alle þat abiden þe redempcō of isrl/ and as þei hadden partely done alle þingis aftir þe lawe of þe lorde: þei turneden azen into galilee: into here cytee nazereth/ soþely þe childe were & was comfortide: ful of wisdom • & þe grace of god was in hym// ¶ And his eldris þat is fadir & modir wenten by alle zeeris into irīm: in þe solempne day of pask/ and whanne ihc̄ was made of twelue zeeris • hem stepzinge vp into irīm: aftir þe custum of þe seeſte day/ and þe dayes endide: whanne þei turneden azen • þe childe dwelte in irīm: and his fadir & modir knewen not/ forsoþe þei gessynge hym for to be in þe cumpanye (or felowship): camen þe wey (or iourney) of one day • & souzten hym amonge his colyns & knewen/ and þei not fyndynge: wenten azen into irīm • seekynge hym/ and it is done aftir þe þridde day • þei founden hym in þe temple • sitynge in þe mydel of doctours heryng hem & aringe/ soþely alle men þat herden hym: wondriden vpon þe prudence & answeris of hym/ and þei seinge wondriden/ and his modir seyde to hym/ sone: whi hast þou done to vs þis? lo þi fadir & I sorowynge: hane souzte þee/ and he seip to hem/ what is þat zee souzten me? wisten zee not for in þo þingis þat ben of my fadir: it bihoueh me for to be? and þei vnderstoden not þe worde: þe whiche he spak to hem/ and he came doune wip hem • & came to nazereth • & was sujet (or vnderloute) to hem/ and his modir kepte to gedir alle þes wordis: berynge to gedir in hir herte/ and ihc̄ profitide in wisdom age & grace: anentis god & men//



Forsoþe in þe fiftenthe zeer of þe empire of tyberye C<sup>m</sup> 3<sup>m</sup>  
emperour • pilate of pounceprocuryng (or keppynge)  
Jude • soþely heroude prynce of þe fourþe parte of  
galilee • philip forsoþe his broþer prynce of the  
fourþe parte of yturie • & of þe cuntre of tracon • & iysany  
prynce of þe furþe part of abilyn • vnder þe prynces of pristin  
annas

## **Luke**

annas & caphas: þe worde of þe lorde is made vpon ioon þe  
sone of zacharie in deserte/ and he came into al þe cuntre of  
iordan prechynge baptysm of penaunce into remyssion of  
synnes · as it is writen in þe booc of þe wordis of ysaiæ þe pro-  
phete/ þe voyce of (one) cryinge in deserte/ make zee reedy þe  
weye of þe lorde: make zee his payes ryzt/ eche valey schal be  
fulfyllide · & every hil & hilloc schal be made lower and schrew-  
ide þingis schulen be into dreside þingis: and sharpe þingis  
into playne weyes/ and every slepche (or man): schal se þe  
helpe of god/ þerfore he seyde to þe cumpanyes · þe whiche  
wenten oute · þat þei schulden be baptiside of hym/ kyndelyn-  
gis of neddris who schewide to zou for to fle fro þe wrappe to  
comynge/ þerfore do zee worþi fructis of penaunce: and bi-  
gynne zee not for to seye · we hane a fadir abraham/ soþely I  
seye to zow · god is myȝty for to reyle of þes stonys: þe sonys  
of abraham/ forsoþe now an are is putte to þe root of þe tree/  
soþely every tree not makynge good fructe · schal be kutte  
doun · and he sente into þe sȝt/ and þe cumpanyes ariden  
hym: seyinge/ what þerfore schulen we do/ soþely he aun-  
swerynge: seyde to hem/ he þat haþ two cootis: ȝue to none  
haupng/ and he þat haþ metis: do on þe like maner/ soþely &  
puplicans camen for to be baptiside: and þei seyden to hym/  
maystir what schulen we do/ and he seyde to hem: do zee no  
þing more: þan þat is ordeynede to zow/ forsoþe & knyȝtis  
ariden hym: seyinge/ what schulen & we do/ and he seȝ to  
hem/ myȝte zee wrongefuly no man · neþer make zee false  
challenge: and be zee apayede wiþ zoure soudis/ forsoþe al þe  
puple gessynge · & alle men þenkyng in here hertis of ioon ·  
lette parauenture he were cȝt: ioon answeride · seyinge to alle  
men/ soþely I baptise zou in water · forsoþe a strengier þan I  
schal come astir me · whos I am not worþi for to vnbynde þe  
þwonge of his schone/ he schal baptise zou in þe hooly goȝt &  
sȝt/ whos wenowynge tool in his hande · & he schal purge his  
corne floor · & schal gedir þe wheet into his berne: soþely þe  
chaffes



## Luke

chaffes he schal brenne wip fir vnquencheable/ forsope & he  
monestynge manye oþer þingis euangelizide to þe puple//  
**¶** Iohely heroude prynce of þe fourþe parte of galilee . whanne  
he was blamyde of ioon . of herodias wife of his broþer . & of  
alle þe euylis þat heroude dide/ he castide to þis ouer alle . &  
þitte ioon in prisoune/ forsope it is doune . whan al þe puple  
was baptiside . & ihū cristenyde & prechynge/ heuene is open-  
yde . & þe holy goſt came doune in bodily likenesse as a culuer  
into hym/ and a voyce is made fro heuene/ þou art my der-  
worþe sone/ in þee it hap pleside to me/ and he ihc was by-  
gynnyng as of britty zeer/ þat he was gesside þe sone of Jo-  
seph/ þe whiche was of hely . þe whiche was of mathath . þe  
whiche was of leui . þe whiche was of melchi/ þat was of  
Jamne/ þat was of Ioseph/ þat was of mathathie/ þat was  
of amos/ þat was of naum/ þat was of hely/ þat was of nagge/  
þat was of mathath/ þat was of mathathie/ þat was of semey/  
þat was of Ioseph/ þat was of Iuda/ þat was of Iohanna/ þat  
was of resa/ þat was of zorobabel/ þat was of salatiel/ þat was  
of nery/ þat was of melchi/ þat was of addy/ þat was of cofan/  
þat was of elmadan/ þat was of her/ þat was of ihū/ þat was  
of eleazar/ þat was of Iorym/ þat was of mathath/ þat was  
of leuy/ þat was of symeon/ þat was of Iuda/ þat was of Jo-  
seph/ þat was of Jona/ þat was of eliachym/ þat was of mel-  
cha/ þat was of menna/ þat was of mathatha/ þat was of na-  
than/ þat was of daupd/ þat was of Jesse/ þat was of obeth/  
þat was of booz/ þat was of salmon/ þat was of naason/ þat  
was of amynadab/ þat was of aram/ þat was of esrom/ þat  
was of phares/ þat was of Judas/ þat was of Jacob/ þat was  
of ysaac/ þat was of abraham/ þat was of thare/ þat was of  
nachor/ þat was of seruth/ þat was of ragan/ þat was of pha-  
leth/ þat was of heber/ þat was of sale/ þat was of caynan/  
þat was of arfarat/ þat was of sem/ þat was of noe/ þat  
was of lameth/ þat was of matufale/ þat was of enok/ þat  
was of iareth/ þat was of malaliel/ þat was of caynan/ þat  
was

## Luke

was of enos/ þat was of seth/ þat was of adam/ þat was of  
god//

C<sup>m</sup> 4<sup>m</sup>



Orloþe ihc ful of þe holy goost • turnyde azen fro ior-  
dan/ and was led by þe spirit into deserte fourty  
dayes/ and was temptyde by þe deupl/ and ete no  
þing in þo dayes/ and þo dayes endide/ he hungryde/  
forloþe þe deupl seyde to hym/ zif þou art goddis sone/ seye to  
his soon • þat it be made breed/ and ihc answerynge to hym  
seip/ it is writen/ for a man lyueþ not in oneliche breed/ but  
in euery worde of god/ and þe deupl ledde hym into an hize  
hil • and schewide to hym al þe rewmes of þe roundnesse of  
erþe • in moment of a tyme/ and seip to hym/ I schal ȝyue to  
þee al þis power • & þe glorie of hem/ for to me þei ben ȝouen •  
& to whom I wole I ȝyue hem/ þerfore zif þou schalt worschip  
bifore me/ alle þingis schulen be þin/ and ihc answerynge/  
seip to hym/ þou schalt worschip þe lorde þi god/ and to hym  
al one þou schalt serue/ and he ledde hym into ierlm • & sette  
hym on þe pynacle of þe temple/ and seyde to hym/ zif þou art  
goddis sone/ sende þi self hens doune/ for it is writen/ for he  
hap comaundide to his aungels of þee • þat þei kepe þee in alle  
þi weyes/ and for in handis þei schulen take þee lest þe parauen-  
ture þou hitte þi foot at a soon/ and ihc answerynge/ seip to  
hym/ it is seyde/ þou schalt not tempte þe lorde þi god/ and  
euery temptacōn endide/ þe sende wente aweye fro hym til to  
a tyme// ¶ And ihc turnede azen in vertue of þe spirit • into  
galilee/ and þe same wente forþe of hym/ þourgh al þe cuntre/  
and he tauȝt in þe synagogis of hem/ and was magnyfyede of  
alle men/ and he came into nazereth where he was norischide/  
and he entride aftir his custom in þe saboth day into þe syna-  
goge/ and roos for to reed/ and þe booc of ysaye þe prophete  
is taken to hym/ and as he turnyde þe booc • he fonde a place  
where it was writen/ þe spirit of þe lorde on me/ for whiche  
þing he enoyntide me/ he sente me for to euangelize to pore  
men/

## Luke

men: for to heele contrite men in herte • & for to preche remysſioun to captyues • & ſiſte to blynde men/ and for to leue (or deliuer) broken men into remysſion/ for to preche þe zeet of þe lorde acceptide (or pleaſant) • & þe day of retribucon (or zildynge azen)/ & whanne he hadde foldide (or cloſide) þe booc: he zawe it to þe myniſtre & ſatte/ and þe yzen of alle men in þe ſynagoge: weren biholdynge into hym/ ſohely he bigan for to ſeye to hem/ for in þis dape þe ſcripture is fulſilde in zoure eris/ and alle men zauen witneſſynge to hym • & won-  
driden in þe wordis of grace: þat comen forþ of his mounþ/ and þei ſeyden/ wher þis is not þe ſone of Joſeph? and he ſeiþ to hem/ ſohely zee ſchulen ſeye to me þis likenesſe/ leeche heele þi ſelf/ þei ſeyden/ how greet þingis hane we herde done in capharnaum: make þou & here in þi cuntre/ ſohely he ſeiþ/ trewely I ſeye to zou for no man a prophete is acceptide (or recepuede): in his owne cuntre/ in treuþe I ſeye to zow • for manye widows weren in þe dapes of helpe þe prophet in iſrl • whanne heuene was cloſide þre zeer • & ſire moneþes • whanne greet hungre was made in al erþe/ and to none of hem was helpe ſente • no but into ſarepta of ſydon to a womman wi-  
dowe/ and manye meſels weren in iſrl vnder heliſe þe pro-  
phete: and none of hem was clenſide no but naaman of ſirie/ and alle in þe ſynagoge herynge þes þingis: ben fulſilde wiþ  
wraþþe/ and þei riſen vp & caſtiden hym oute wiþouten þe cy-  
tee • & ledde hym to þe toppe of þe hil on þe whiche here cytee  
is founden • þat þei ſchulen ſende hym doune/ ſohely ihc paſſ-  
ynge: wente by þe mydel of hem// ¶ And he came doune into  
capharnaum a cytee of galilee: and þer he tauzte hem in ſabo-  
this/ and þei weren aſtonyede in his techynge: for his worde  
was in power/ and in þe ſynagoge was a man hauynge an vn-  
clene ſende: and he criede wiþ greet voyce ſeyinge/ ſuffre •  
what to vs & to þee ihu of nazareth • haſt þou comen for to  
leeſe vs? I woot þee þat þou art þe hooly of god/ and ihc  
blamyde hym ſeyinge/ ware doumbe: and go oute fro hym/  
and

## Luke

and whanne he sende had caste hym forþe into þe mydel  
wente aweye fro hym/ and no þing noyede hym/ and dret  
made in alle men/ and þei spaken to gedir seyinge/ & in ver  
he comaundiþ to vnclene spiritis/ and þei gone oute/ and  
same was puplischide of hym • into eche place of þe cunt  
forsoþe ih̄c rylonge of þe synagoge/ entride into þe hous  
symount/ soþely þe modir of symountis wise/ was holden  
grete seueris/ and þei preyeden hym for hire/ and ih̄c do  
ynge vpon hir • comaundide to þe feuer • & it leste hir/ &  
anone sche rylonge/ mynstride to hem/ forsoþe whanne  
sunne wente doune • alle þat hadde sijk men • wiþ diu  
langewischynges (or achis)/ ledden hem to hym/ and he pl  
tyng handis to eche by hym/ helide hym/ soþely sendes went  
oute fro manye crynges & seyinges/ for þou art þe sone of go  
and he blamyng suffride hem not for to speke/ for þei wi  
hym for to be crist/ soþely þe day made • he gone oute • wen  
into deserte place/ and þe cumpanyes of puplis souzten hym  
& þei camen til to hym/ and þei helden hym þat he schuldi  
not go awey fro hem/ to whom he seyde/ for & to oþer cytel  
it bihoueh me for to euangelize þe kyngdom of god • for þe  
fore I am sente/ and he was prechynge in þe synagogis &  
galilee//

C<sup>m</sup> 5<sup>m</sup>



Soþely it is done whanne cumpanyes of puple came  
faste (or selden in) • into Ih̄u • þat þei schulden her  
þe worde of god/ and he stode biþidis þe stondyng  
water of genazareth • & siȝe two bootis stondyng  
biþidis þe stondynge water/ soþely þe fischers hadden gon  
doune/ and walschiden nettis soþely he slepyng into a bo  
þat was symountis/ preyede hym for to leede azen a litil fro  
þe lande/ and he sittyng • tauzte þe cumpanyes fro þe boot  
soþely as he ceesþe for to speek/ he seyde to symount/ leed  
þou into an hize/ aslake ȝee ȝoure nettis into takynge/ and  
Symount answerynge/ seyde to hym/ comaundour we tra  
ueplyng



## Luke

ueplynge by al nyzt · token no þyng; but in þi worde · I schal  
leye oute þe nette/ and whanne þei hadden done þis þing;  
þei clofiden to gedir a plenteuous multitude of fischis/ for-  
soþe here nette was broken/ and þei bekenyden to felowis  
þat weren in anoter boot: þat þei schulden come & helpe  
hem/ and þei camen & fulfilden boþe þe litil bootis: so þat  
þei weren almost drenchide/ þe whiche þing whanne symount  
petre sizer: he selde doune · to þe knees of ihū · seyinge/ lorde  
go oute fro me: for I am a man synner/ soþely greet wonder  
had bigon hym aboute: and alle þat weren wif hym in þe  
takynge of fischis · whiche þei token/ soþely on þe like maner ·  
James & Joon þe sones of Zebedee · þat weren felowis of  
symount petre/ and ihc seip to symount/ nyl þou drede ·  
nowe fro þis tyme þou schalt be takynge men/ and þe bootis  
ledde vp to þe lande · alle þingis leste (or forsaken): þei sueden  
hym// ¶ And it is done whanne he was in one of þe cytees ·  
& lo a man ful of lepre · & seinge ihū & fallynge doune in to  
his face: preyede hym seying/ lorde zif þou wolte: þou myzte  
make me clene/ and ihc holdynge forþ þe hande: touchide  
hym seyinge/ I wole · be þou made clene/ and anone þe lepre  
passide aweye fro hym/ and ihc comaundide to hym þat he  
schulde seye to no man: but go · schewe þou þee to a prist · &  
offer forþi clentyng as moyses had: into witnessynge to hem/  
soþely þe worde walkide aboute þe more of hym: and many  
cumpanges camen togedir þat þei schulden heere: and be bi-  
hilde of here sekenesses/ forsoþe he wente into deserte & prep-  
ede// ¶ And it is done in one of dayes: and he sittynge tauzte/  
and þere weren pharisees sittynge & doctours of lawe · þat  
came of eche castel of galilee & Judee & ierlm: and þe vertue  
of þe lorde was · for to heel seeke men/ and lo men beryng  
in a bed a man þat was sick in palestie: and þei souzte for to  
bere hym in · & putte bifore hym/ and þei myzte not fynde  
in what parte þei schulden bere hym in · for þe cumpange of  
puple · steyzeden on þe roof · & by sclatis þei senten hym  
D. doune

## Luke

whanne wiþ þe bed into þe myddil bifore ihū/ þe seiþ of whos  
 as ihu ſiȝt: he ſeyde/ man þi ſynnes ben forzouen to þee/ and  
 ſcribis & phariſees bigunnen for to þenke: ſeyinge/ who  
 þis þat ſpekith blaſfempes/ who may forzyue ſynnes: no but  
 god al one/ forſoþe as ihc̄ knewe þe þouȝtis of hem: he an-  
 ſwerpnge · ſeyde to hem/ what þenken zee euyl þingis in your  
 hertis/ what is liȝter for to ſeye ſynnes ben forzouen to þee  
 or for to ſeye riſe vp & walke/ ſoþely þat zee witen for mannes  
 ſonchaþ power in erþe to forzyue ſynnes: he seiþ to þe ſik man  
 in paleſie/ to þee I ſeye riſe vp bifore hem: took þe bed in  
 whiche he laye · & wente into his hous: magnyfyinge god  
 and greet wondre took alle: and þei magnyfyeden god/ and  
 þei ben fulfulde wiþ greet drede: ſeyinge/ for we haue ſeeþ  
 merueylous þingis to day// ¶ And aftir þes þingis ihc̄ went  
 oute & ſiȝe a puplican · leuy by name · ſittyng at þe tolboþe/  
 and he seiþ to hym/ ſue þou me/ and alle þingis forſaken: he  
 riſyng ſuede hym/ and leuy made to hym a greet feſt in his  
 hous/ and þer was a greet cumpange of puplicans · & of oþer  
 þat weren wiþ hem: ſittyng at þe mete/ and phariſees &  
 ſcribis of hem grucchiden ſeyinge to his diſciplis/ whi eten zee  
 & dryncken wiþ puplicans & ſynful men/ and ihc̄ anſwer-  
 pnge: ſeiþ to hem/ þei þat ben hool haue no nede to a lecher  
 but þei þat haue euyl/ ſoþely I came not for to clepe iuſte men:  
 but ſynful men to penaunce/ and þei ſeyden to hym/ whi þe  
 diſciplis of Joon faſten ofte & maken biſchypngis · alſo & þe  
 phariſees: but þi (diſciplis) eten & drynken/ to whom he seiþ/  
 wher zee moun make ſones of þe ſpouſe for to faſte · þe while  
 þe ſpouſe is wiþ hem/ ſoþely dayes ſchulen come · whanne þe  
 ſpouſe ſchal be taken aweye fro hem: þanne þei ſchulen faſte  
 in þo dayes/ forſoþe he ſeyde to hem & a likenelle/ for no man  
 ſendiþ a medelyng of netwe clooþ: into an olde clooþ/ ellis  
 & he brekis þe netwe: and þe mendyng of þe netwe acordiþ  
 not to þe olde/ and no man ſendiþ netwe wynn: into olde wynn  
 veſſels/ ellis þe netwe wynn ſchal breke þe wynn veſſels · & þe  
 wynn



## Luke

wyn schal be schedde oute • & the vessels schulen perische/ but newe wyn is to be sente into newe wijn vessels/ and bothe ben kepte/ and no man drynkyng olde wijn/ wole anone newe/ sohely he seip he olde is he better//



Forsope it is done in he secounde saboth • firste C<sup>m</sup> 6<sup>m</sup>  
 whanne he passide bi cornes/ his disciplis pluck-  
 iden eris • & hei srotynge wiþ handis • eten/ sohe-  
 ly summe of he pharisees/ seyden to hem/ what  
 done zee þat • þat is not leueful in sabothis/ and ihc answer-  
 ynge seyde to hem/ hane zee not redde þat • þat dauid dide  
 whanne he hungride • & hei þat weren wiþ hym/ how he en-  
 tride into he hous of god & took looues of proposicion & etc •  
 & zawe to hem þat weren wiþ hym/ whiche looues it was not  
 leueful for to eete/ no but onely to pristin al one/ and he seyde  
 to hem/ for mannes sone is lord/ zhe of he saboth// ¶ Sohely  
 it is done and in anoter saboth • þat he entride into he syna-  
 goge/ & tauzt/ and a man was here/ & his rixt hande was  
 drie/ forsope scribis & pharisees aspieden hym zif he schulde  
 heele hym in he saboth/ þat hei schulden synde cause wherof for  
 to accuse hym/ sohely he wiste he houztes of hem/ and he seip  
 to he man/ þat hadde a drie hande/ rise vp into he mydel &  
 stonde/ and he rpsynge/ stood/ sohely ihc seip to hem/ I are of  
 zou zif it is leueful for to do wel in he saboth/ or euyl/ for to  
 make a soule saaf/ or for to leese/ and alle men lokeden aboute/  
 he seyde to he man/ holde forþ þin hande/ and he helde forþ &  
 his hande is restorpede to helpe/ sohely hei ben fulfilde wiþ vn-  
 wisdom • & spac to gedir what hei schulden do of Jhu// forsope  
 it is done in þo dages/ he wente oute into an hil for to preye/  
 and he was al nyzt dwellynge/ in he prayer of god/ and whanne  
 day was made/ he clepide his disciplis & chees twelue of hem •  
 whom & apostlis ben nempnyde/ Symount whom he clepide  
 Petre/ & Andrew his broþer/ James and Joon • Philip &  
 Bartholomeu • Mathew & Thomas • James alpheu/ and Sy-  
 mount



## Luke

man bildynge an hous: & diggih deep: & putte he foundement  
on a soon/ sohely greet stowynge made: flood is hurlide to þe  
hous: & it myzte not moue it/ for it was foundide on a so  
soon/ sohely he þat hereþ & doih not: is liche to a man bill  
ynge his hous vpon erþe wiþ outen foundement: into which  
þe flood is hurlide to: and anone it fel doune/ and þe fallynge  
doune of þat hous: is made grete//

C<sup>m</sup> 7<sup>m</sup>



Ersohe whanne he had fulfild alle his wordis into  
þe eris of þe puple: he entride into capharnaum  
sohely a seruaunt of summan centurio: þat had a  
hundride men vnder hym: haunge euyl: was to  
die: þe whiche was precious to hym/ and whanne he hadde  
herde of ihū: he sente to hym þe eldre men of iewis: preying  
hym þat he come & heele his seruaunt/ and whanne þei came  
to ihū: preyeden bisily seyinge to hym/ for he is worþi þat þou  
shouldest do þis þing/ for he loueth oure folc: and he bilde to  
us a synagoge/ sohely ihc wente wiþ hem/ and whanne now  
he was not fer fro þe hous: centurio sente to hym frendis  
seyinge/ lord nyl þou be traueplide/ for I am not worþi þat  
þou entre vnder my roof/ for whiche þing & I demyde not my  
self worþi: þat I schulde come to þee/ but seye þou by wordes  
and my childe schal be heelide/ for whi & I am a man ordeyn  
de vnder power: haunge vnder me knyztis/ and I seye to  
þis go: & he goþ/ & to anoter come & he cometh/ and to my  
seruaunt do þis þing: & he doþ it/ þe whiche þing herde: ihc  
wondride/ and he turnyde: seyde to þe cumpanyes luyng hym  
treuely I seye to zou: ne in isrl I soude so greet feiþ/ and þei  
þat weren sente turneden azen hoom: founden þe seruaunt  
hool þat was sick// ¶ And it is done astirwarde ihc wente  
into a cytee þat is clepide naim: and his disciplis wenten  
wiþ hym: & a ful greet cumpanye of puple/ sohely whanne  
he came nyȝ to þe zate of þe cytee: lo an onelepy sone of his  
modir was borne oute deade/ and þis was a widowe: and  
myche

## Luke

myche cumpanye of þe cpytee (came) wif þir/ whom whanne  
þe lorde ihū had seen: he mouede by mercy vpon þir · seyde to  
þir/ ngl þou weep. and he came to: and touchide þe beer for-  
soþe þei þat baren: noden/ and he seih zonge man: I seye  
to þee rise vp, and he þat was deade: sate azen: and bigan  
for to speek/ and he zawe hym to his modir/ soþely dreede  
took alle men: and þei magnifieden god seyinge for a greet  
prophete hab risen amonge vs: for a god hab visitide his pore  
puple/ and þis worde wente oute of hym into al Iudee: and  
into al þe cuntre aboute / And þe disciplis of Ioon tolden to  
hym: seyinge of alle þes þingis/ and Ioon clepide togedir two  
of his disciplis: and sente to Ihū seyinge/ art þou þat art to  
come: or abide we anoter? soþely whanne men hadden comen  
to hym: þei seiden Ioon baptist sente vs to zee: seyinge/ art  
þou þat art to come: or abide we anoter? forsoþe in þat houre  
he helide many men of here langwischis and woundis & puel  
spiritis: & he zawe sizte to manye blynde men/ and Ihū an-  
werynge seyde to hem/ zee goinge telle azen to Ioon ho þingis  
þat zee haue herde & seen/ for blynde men seen · crokide men  
gone: mesels ben made cleen/ deaf men heren · deade men  
risen azen: pore men ben take to preche þe gospel · (or made  
kepers of þe gospel)/ and who euer schal not be sclaunderide  
in me: is bleside/ and whanne þe messangers of ioon hadden  
gone aweye: he bigan for to seye of Ioon to þe cumpanyes/  
what wenten zee oute into deserte for to se? a rede wawide  
wif wynde? but what wenten zee oute for to se? a man clo-  
þide wif softe cloþes? lo þei þat ben in precious cloþ & in  
delices: ben in kyngis housis/ but what þing wenten zee oute  
for to se? a prophete? soþely I seye to zou · and more þan a  
prophete/ þis is of whom it is writen/ lo I sende myn aungel  
bifore þi face: þat schal make þi weye redie bifore þee · soþely  
I seye to zou amonge children of wymmen: no man is more  
prophete þan Ioon baptist/ soþely he þat is lesse in þe kyng-  
dom of heuenes: is more þan he/ and al þe puple herynge &  
puplicans



## Luke

puplicans • baptiside wih þe baptyſm of Jon: iuſtifieden ge  
 forſoþe phariſees & wiſemen of þe lawe: not baptiside of hy  
 diſpiteden þe counſeyl of god into hem ſelf, and þe lorde ſeyþ  
 þerfore to whom ſchal I ſeye men of þi generacon liche: al  
 to whom ben þei liche? þei ben liche to children ſittynge in  
 cheppynge: and ſpekynge togedir & ſeyinge/ we haue ſongen  
 zou wih pipis: and zee haue not lippide (or daunſide), &  
 haue made lamentacion (or mournynge): and zee haue n  
 wepte/ forſoþe ioon baptiſt came neþer etynge breed ne dryn  
 ynge wyn: and zee ſeyn he haþ a ſende/ mannes ſone can  
 etynge & dryngynge: and zee ſeyn/ lo a man vourer (or gl  
 toune) • & drynkyng wyn • ſtende of puplicans & of ſynful me  
 and wyſdom is iuſtifiede of alle ſones/ forſoþe ſumme one  
 þe phariſees preyeden ihū: þat he ſchulde ete wih hym/ an  
 he entrynge into þe hous of þe phariſee: ſate at þe mete/ an  
 lo a womman ſynner þat was in þe cytee • as ſche knewe þat  
 ihc hadde ſeten at þe mete in þe hous of a phariſee: brouȝt  
 an alabaſtre bore of oynement/ and ſche ſtondyng bihynde  
 biſidis his feet: bigan to moyſt his feet wih teeris • & wipid  
 hem wih heeris of hire heed • & kiſſe his feet: anoyntide wi  
 oynement/ ſoþely þe phariſee ſeinge þat clepide hym: ſeiþ  
 wiþinne hym ſelf ſeyinge/ zif þis were a prophet • ſoþely he  
 ſchulde wite • who & what maner womman it were þat touch  
 iþ hym: for ſche is a ſynner/ and ihū anſwerynge: ſeyde to  
 hym/ Symount I haue ſum þing for to ſeye to þee/ and he  
 ſeiþ/ mayſter ſeye þou/ and he anſweride/ two dettours weren  
 to ſum one lener (or vſurer)/ one auȝte ſyue hundride penſe  
 and another fifty/ ſoþely hem not hauynge wher of þei ſchulden  
 zilde: he forȝaue frely to boþe/ who (of hem) þerfore loueþ hym  
 more? Symount anſwerynge: ſeyde/ I geſſe for he to whom he  
 forȝaue more/ & he anſweride to hym/ þou haſt demede rixty/  
 and he turnyde to þe womman: ſeyde to Symount/ ſeeſt þou  
 þis womman? I entride into þin hous: þou haſt not zouen  
 water to my feet/ forſoþe þis haþ moyſtide my feet wih teeris:  
and



## Luke

and wipte wiþ hir heetes/ þou haſt not zouen to me a coſſe/  
forſoþe þis ſib I entride ceefide not for to kiſſe my feet/ þou  
anoyntidiſt not myn heede wiþ oyle/ forſoþe þis anoyntide my  
feet wiþ oynement/ for whiche þing I ſeye to þee/ many ſynnes  
ben forzouen to hit/ for ſche haþ louede myche/ ſohely to  
whom is leſſe forzouen/ loueþ leſſe/ Soþely ih̄c ſeyde to hire/  
ſynnes ben forzouen to þee/ and þei þat ſaten to gedir at þe  
mete/ bygunnen for to ſeye wiþinne hem ſelf/ who is þis þat  
alſo forzueþ ſynnes/ forſoþe he ſeyde to þe womman/ þi ſeiþ  
haþ made þee ſaaf/ go þou in pees//



And it is done aſtirwarde & Ih̄c made iourney by C<sup>8</sup>  
cytees & caſtels/ prechynge & euangelizynge þe  
reſurreiſſion of god & twelue wiþ hym/ and ſumme  
wommen þat weren heeliðe of wickide ſpiritis &  
ſekenefſis/ mary þat is clepiðe maudeleyn/ of whom ſeuene  
deuelis wenten oute/ and Joone þe wiſe of chuse procuratour  
of heroude/ and ſulanne & many oþer þat mynſtreden to hym  
of here facultees (or richeſſis)/ forſoþe whanne ful myche cum-  
pange came to gedir/ & fro cytees haſiden to hym/ he ſeyde  
by a likenefſe (or enſauple) he þat ſowþ/ goiþ oute for to  
ſowe his ſeed/ and þe while he ſowþ ſum ſelde biſidiþ þe  
wepe/ & is defoulide/ & briddiþ of þe epre/ eten it/ and anoþer  
ſelde doune on a ſoon/ & it ſprungen by driede/ for it had  
not moyſture/ and anoþer ſelde doune amonge þornes/ & þe  
þornes ſprungen by to gedir/ ſtraungeliden it/ and anoþer  
ſelde doune into good erþe/ & is ſprungen by/ made an hun-  
drede ſolde frupte/ he ſeyinge þes þingis criede/ he þat haþ  
eris of herþng here he/ ſohely þis diſciplis axiden hym/ what  
þis parable was/ to whom he ſeyde/ to zou it is zouen to  
knowe þe myſterie of þe kyngdom of god/ forſoþe to oþer men  
in parablis/ þat þei ſeiinge ſeen not/ & þei herþnge/ vnder-  
ſtonde not/ ſohely þis is þe parable/ þe ſeed is goddis worde/  
ſohely þo þat ſellen biſidiþ þe wepe/ ben þes þat heren/ aſtir-  
warde

## Luke

warde þe sende comen & takis awei þe worde fro here hertes  
lest þei bileuynge be made saaf/ for whi þei þat sellen vpon a  
stoon/ ben þes þat whanne þei haue herde/ receyuen þe worde  
wiþ ioye/ & þes haue not rootis/ for at a tyme þei bileuen/  
and in tyme of temptaciōn · þei gone awei/ forsoþe þat þat  
felde doune in hornes/ ben þes þat herden & of þe bisynes  
& richessis & voluptees of liif þei goinge ben strangelið · &  
bryngen not azen fructe/ forsoþe þat þat felde into good erþe ·  
ben þes þat in good herte & beste · herynge þe worde holden/  
and bryngen forþ fructe in patience// ¶ Forsoþe no man  
liztyng a lanterne · hilis it wiþ a vessel · or puttis vnder a  
bed/ but vpon a candillstiche · þat men entrynge se lizte/ for  
þere is not pryue þing · whiche schal not be openyde/ neþer  
hid þing whiche schal not be knowen · & come to aperte/ þer-  
fore se þee how þee heren/ forsoþe it schal be zouen to hym  
þat hap/ & who euer hap not · also þat þat he wenet hym for  
to haue/ schal be taken awei fro hym// ¶ Forsoþe his modir  
& breþeren camen nyȝ to hym/ and þei myȝten not go fully  
to hym for þe cumpange of puple/ and it is tolde to hym/ þi  
modir & þi breþeren stonden wiþ oute forþ/ willynge for to see  
þee/ þe whiche answerynge/ seyde to hem/ my moder & my  
breþeren ben þes/ þat heren þe worde of god & done(aftir it)//  
¶ Forsoþe it is done in one of þe dayes · & he steyzede into a  
boot & his disciplis/ and he seih to hem/ passe we ouer þe ston-  
ynge water/ and þei steyzeden vp/ toþelȝ hem rowynge/ he  
slepte/ and a tempest of wynde came doune into þe water/ and  
þei weren dryuen hidir & þidir wiþ watwis · & weren in perel/  
forsoþe þei comynge nyȝ/ reysiden hym seyinge/ comaundour ·  
we perischen/ and he risynge blamyde þe wynde & þe tempest  
of water · & it ceeside/ and peesiblenes is made/ forsoþe he  
seyde to hem/ where is zoure seih/ þe whiche drebyng/ won-  
driden to gedir · seyinge/ who gessit þou is þis · for he com-  
aundis to wyndis & to see/ & þei obeyen to hym/ and þei row-  
iden to þe cuntre of genazareth/ þat is azenes galilee/ and  
whanne

## Luke

whanne he wente oute to þe lande: summan ran to hym/ þe  
 whiche had a deupl noww myche tyme & was not cloþide wiþ  
 cloþe · neþer dwellide in hous: but in sepulcris/ þis as he sizen  
 ihū: selde doune bifore hym and crynge wiþ greet voyce:  
 seyde/ what to me & to þee ihū: þe sone of þe higest god/ I be-  
 seche þee þat þou turmente not me/ soþely he comaundide to  
 þe vnclene spirit: þat he schulde go oute fro þe man/ forsoþe  
 he took hym myche tymes · & he kepte in stockis · was bound-  
 en wiþ cheynes: and þe bondis broken he was ledde of deuelis  
 in deserte/ soþely ihc axide hym: seyinge/ what name is to  
 þee/ and he seyde/ a legioun/ for many deuelis hadden entride  
 into hym/ and þei preyeden hym · þat he schulde not comaunde  
 to hem · þat þei wenten not into þe depnesse/ forsoþe þer was  
 a floce of many hoggis · lesowynge in an hil/ and þei preyeden  
 hym · þat he schulde suffre hem for to entre into hem/ and he  
 suffride hem/ þerfore þe deuelis wenten oute fro þe man: and  
 entriden into hoggis/ and wiþ birre þe floce wenten hedelynge  
 into þe lake of water: & is strangeliðe/ þe whiche þing as þei  
 þat lesowiden (or kepten in lesowis) sizen done: shedden &  
 tolden into þe cytee & in tounes/ soþely þei camen oute for  
 to se þat þing þat is done: and þei souden þe man sittynge  
 cloþide · fro whom þe sendis wente oute · & in hool mynde at  
 his feet · & þei dredde/ soþely & þei þat sizen tolden to hem  
 how he was made hool of þe legioun/ and al þe multitude of  
 þe cuntre of genazareth · preyede hym þat he schulde go fro  
 hem · for þei weren holden wiþ greet drede/ soþely he steyning  
 into a boote: turnyde azen/ and þe man of whom deuelis  
 wenten oute preyeden hym: þat he schulde be wiþ hym/ soþely  
 ihc leste hym seyinge/ go azen into þin hous · & telle how  
 many þingis god haþ done to þee/ and he wente þourgh al þe  
 cytee · prechynge how many þingis Ihū had done to hym//  
**¶** Forsoþe it is done whanne ihū hadde gone azen: þe cum-  
 pange of puple receyuede hym/ forsoþe alle weren abidyng  
 hym/ and lo a man to whom þe name Jaryus: and he was  
pryncce

## Luce

prynce of þe synagoge/ and he fel doune at þe feet of ihū: pray-  
 inge hym · þat he schulde entre into his hous/ for an onelepy  
 douzter was to hym almost of twelue zeet: and þis dieðe/ & li-  
 busei þat while he wente he was prongen (or prestide) of þe  
 cumpanyes of puple/ and sum womman was in sure of blood  
 for twelue zeet · þe whiche had spendide al hire substaunce into  
 leechis · neþer sche myȝte be curide of any/ sche came nyȝ bi-  
 hynde: and touchide þe hemme of his clooth/ and anone þe  
 sure of hir blood stode/ and ihc seip/ who is it þat touchide  
 me? soþely alle men denyng: petre seyde & þei þat weren  
 wif hym/ comaundour · cumpanyes of puple · þryngen & tuc-  
 menten þee · & þou seist · who touchide me? and Jhc seyde/  
 summan touchide me/ for whi & I haue knowen vertue to  
 haue gone oute of me/ soþely þe womman seinge for it was  
 not pryueþ: sche came tremblyng & fel doune bifore his feet/  
 and for what cause sche had touchide hym: sche schewide bifore  
 alle þe puple · & how anone sche is heelide/ and cñ seyde to  
 hire · douzter þi seip haþ made þee saaf: go þou in pees/ zit  
 hym spekyng · summan came to þe prynce of þe synagoge:  
 seyng to hym/ for þi douzter is deade nyl þou traueple þe  
 mayster/ þis worde herde: Jhc answeride to þe sadir of þe  
 wenche/ nyl þou drede but bileue þou onely: and sche schal  
 be saaf/ and whanne he came to þe hous he suffride not any  
 man for to entre wif hym · but petre & Joon & James: & þe  
 sadir & modir of þe wenche/ soþely alle wepten & wepliden  
 hire/ and he seyde nyl zee wepe/ soþely þe wenche is not deade:  
 but slepþ/ and þei scorniden hym: wityng þat sche was deade/  
 forsoþe he holdyng hire hande: criede seyng/ wenche rise  
 þou vp/ and hire spirit turnede azen: and sche roos anone/  
 and he comaundide to ȝyue to hire for to ete/ and hire sadir &  
 modir wondreden gretely/ to whiche he comaundide · þat þei  
 schulden not seye to any: þat þat was done//

forsoþe



## Luke



**F**orsope twelue þe apostlis clepide togedir: Jhu saue C- 9  
 to hem vertue & power vpon alle deuellis: & þat þei  
 schulden heele langewischpungis/ and he sente hem  
 to preche þe kyngdom of god: & for to heele seeke  
 men/ and he seiþ to hem/ no þing take zee in þe weye: neþer  
 zerde ne scrippe: neþer breed ne money: & ne haue zee two  
 cootis/ & into whateuer hous zee schulen entre: dwelle zee  
 þere: & go zee not oute þens/ & who euer schal not receyue  
 zou: zee goinge oute of þat cytee: schake of also þe poudre of  
 zoure feet into witnesynge vpon hem/ soþely þei gone oute  
 enuprounden by castels euangelizynge & helynge euey  
 where// ¶ Forsope heroude prynce of þe fourþe parte: herde  
 alle þes þingis þat weren done of hym: & he doutide for þat it  
 was seyde of summen: for Joon roos fro deade: forsoþe of  
 summen: for helie apperide soþely of oþer: for one of þe olde  
 prophetis roos/ and heroude seiþ/ I haue behedide Joon/  
 soþely who is þis of whom I here suche þingis/ and he souzte  
 for to se hym/ and þe apostlis turnyde azen: tolden to hym  
 what euer þingis þei diden// ¶ And hem taken to: he wente  
 on anoter halfe into deserte place: þe whiche bethsayda/ þe  
 whiche þing whanne þe cumpanyes of puple hadden knowen:  
 þei folowiden hym/ and he receyuyde hem: & spak to hem of  
 þe kyngdom of god: & heelde hem þat hadden nede of cure/  
 soþely þe daye bigan for to bowe downe/ & þe twelue comynge  
 nyȝt: seyden to hym/ leue þe cumpanyes of puple: þat þei  
 goinge turne into castels & tounes þat ben aboute: þat þei  
 finde metis: for we ben here in deserte place/ [ ]  
 ȝyue zee to hem for to ete/ and þei seyden/ þer ben not to vs  
 more þan ȝyue looues & two fischis: no but parauenture & we  
 gone & bie metis into al þis cumpanye/ soþely þe men weren  
 almost ȝyue þousande/ for he seiþ to his disciplis/ make zee hem  
 for to sitte to mete: by seestis fifties/ and þei diden so/ and þei  
 maden alle men sitte at þe mete/ forsoþe þe ȝyue looues & two  
fischis



## Luke

fischis taken: he bihelde into heuene & bleſſide hem & brau  
& delide to his diſciplis: þat þei ſchulden putte it biſore þe cum  
panyes/ and alle men eten: and ben fulſalde/ and þat þat leſt  
to hem of broken metis: is taken vp: twelue coſyns// ¶ An  
it is done whanne he was alone prepyng: & his diſciplis were  
wiþ hym/ and he aride hem ſeyng/ whom þe cumpanyes ſey  
me for to be? and þei answereden & ſeyden/ Ioon baptiſt/ for  
ſoþe oþer ſeyn helie/ but oþer: for one prophete of þe forme  
haþ riſen/ ſoþely he ſeyde to hem/ but whom ſeye zee me to  
to be? Symount petre answeride ſeyde/ þe cñ of god/ and he  
blampnge hem þat þei ſchulden ſeye to no man ſeyng þe  
þingis/ for it bihoueh mannes ſone for to ſuffre many þingis  
& for to be reþrouede of þe eldre men & of prynces of priſtis  
& of ſcribis: & for to be ſlagne: and þe þridde day for to riſe  
aſen/ forſoþe he ſeyde to alle men: zif any wole come aſt  
me denþe he hym ſelf & take his croſſe eueꝝ dape: and ſue he  
me/ and he þat ſchal wole make his ſoule (þat is liſ) ſaaf  
ſchal leeſe it/ for whi he þat ſchal leeſe his ſoule (þat is liſ)  
for me: ſchal make it ſaaf/ ſoþely what profiteþ it to a man  
zif he winne al þe worlde: leeſe forſoþe hymſelf: & do þe  
þyng of hym ſelf? for why who þat ſchal ſchame me & my  
werdis: and mannes ſone ſchal ſchame hym: whanne he ſchal  
come in his majeſte: & of þe faderis & of þe holy aungels/  
¶ Forſoþe I ſeye to zou verreyly: þer ben ſumme ſtondyng  
heer þe which ſchulen not taſte deþ till þei ſeen þe retome/  
ſoþely it is done aſtir þes wordis: almoſt eyzte dapes: & he  
took petre & James & ioon: & he ſtepyede into an hil: þat he  
ſchulde preye/ and þe while he preyide: þe likenesſe of his cheer  
is made oþer maner: & his cloþinge white ſchynnyng/ and lo  
two men ſpaken wiþ hym/ forſoþe moyſes & helpe weren ſeen  
in majeſte: & þei ſeyden his goinge oute: þe whiche he was to  
fulfille in irim/ forſoþe petre & þei þat weren wiþ hym: weren  
greuede wiþ ſleep/ and þei wakynge ſizen his majeſte: and  
two men þat ſoden wiþ hym/ and it is done whanne þei de  
partiden

## Luke

partiden fro hym: petre seip to ihū/ comaundour · it is gode  
to vs for to ben here & make we here þre tabernaclis · one to  
þee & one to moyses · & one to helie: not wytpnge what he  
schulde seye/ soþely hym spekyng þes þingis: a cloude is  
made & schadowide hem/ and hem entrynge into þe cloude: þei  
dreden/ and a voyce is made of þe cloude: seyinge/ þis is my  
derworth sone: here see hym/ and lo while þe voyce was  
made: Ihū is founden al one/ and þei helden pees · & to no  
man seyden in þo dayes ouzte of þo þingis þat þei hadden seen/  
¶ forsoþe it is done in þe dayes supnge · hem comynge doune  
of þe hil: myche cumpanyes of þe puple rennep to hem/ and  
lo a man of þe cumpanyes: criede seyinge/ mayster I biseche  
þee biholde into my sone: for he is onelepp to me/ and lo a  
spirit takip hym · & sodenly he criep & hurtip hym doune · & dis-  
parplip (or to drawip) hym wip scoppe · & vnnep he goip awey  
to drawynge hym/ and I preyede þi disciplis þat þei schulden  
caste hym oute: and þei myzten not/ soþely ihc antwerynge:  
seyde to hem/ an vnseipful generacón & waywarde: how longe  
schal I be at zou · & suffre zou? leede hidit þi sone/ and whanne  
he came nyȝ: þe deuel hurlide hym doune · & disparplide/ and  
ihc blampde þe vnclene spirit · & helide þe childe: & zelde  
hym to þys sadir/ soþely alle men wondriden gretely in þe  
greteneſſe of god/ and alle men wondrynge in alle þingis þat  
he dide: he seyde to his disciplis/ putte see in zoure hertis þes  
wordis/ soþely it is to come þat mannes sone be bitrayede ·  
into þe handis of men/ and þei knewen not þis worde · & it  
was hidde bifore hem: þat þei seliden it not/ and þei dreden  
for to are hym of þis worde// ¶ forsoþe þouzte entride into  
hem: who of hem schulde be more/ and Ihū seinge þe þouztis  
of þe herte of hem · takynge a childe sette hym biſides hym:  
and seip to hem: who euer schal recepue þis childe in my name:  
recepueþ me/ and who euer schal recepue me: recepueþ hym  
þat sente hym/ for whi he þat lasse amonge zou alle: þis is  
more/ forsoþe ion anſweride seyinge/ comaundour we ſizen  
summan

## Luke

summan castynge oute sendis in hi name • & we haue forbede  
 hym: for he sueþ not þee wip vs/ and Jh̄c seip to hym/ npl  
 forbede/ forsoþe he þat is not azenes vs/ is for vs/ ¶ Soþe  
 it is done whanne þe dapes of his takynge vp weren fulfild  
 & he sette sasse his face: þat he schulde go into irlm̄ • & sente me  
 sangers bifore his sizte/ and þei goinge bidir entreden into  
 cytee of samaritans: þat þei schulden make reedy to hym/ and  
 þei receyueden not hym: for þe face of hym was goinge it  
 to irlm̄/ forsoþe whanne James & Jon his discipulis hadde  
 seen: þei sedden/ lorde wolte þou we seyn þat sirst come down  
 fro heuene & waste hem: as helie dide/ and he turnyde: blam  
 yde hem sepyng/ zee witen not whos spirit zee ben/ forsoþ  
 mannes sone come not to leese mennes soulis: but for to saue  
 and þei wenten into anoter castel// ¶ Forsoþe it is done þen  
 walkynge in þe weye: summan seyde to hym/ I schal sue þee  
 whider euer þou schalt go/ and ih̄c seip to hym/ foris haue dich  
 (or dennes): and briddis of þe eyre nestis/ but mannes son  
 haþ not wher he reste his hede/ forsoþe he seyde to anoter/ su  
 þou me/ soþelp he seyde/ lorde suffre þou me sirste for to ge  
 & birie my fadir/ and ih̄c seyde to hym/ suffre þat þe deade men  
 birie here deade: but go þou & telle þe kyngdome of god/ and  
 anoter seyde/ lorde I schal sue þee: but sirste suffre me to tell  
 azen to hem þat ben at home/ forsoþe ih̄c seip to hym/ no man  
 sendynge his hande to þe plowe & biholdynge azen: is able to  
 þe rewme of god//

C<sup>m</sup> 10<sup>m</sup>



Forsoþe astir þes þingis þe lorde ih̄u ordeynede  
 oþer seuenty & two: and sente hem by two & two  
 bifore his face into euery cytee & place • whider he  
 was to come/ and he seyde to hem/ soþelp myche  
 ripe corne: but fewe werkemen/ þerfore prepe zee þe lorde of  
 þe ripe corne: þat he sende werkemen into his ripe corne/ go  
 zee/ so I sende zou as lambren amonge wolues/ npl zee bere  
 a sachel • ne scrippe • neþer schoon: and grete zee no man by  
 þe

## Luke

þe weye/ into what euer hous zee schulen entre: firste seye zee/  
pees to þis hous/ and zif a sone of pees schal be þere zoure pees  
schal reste on hym/ zif noon: it schal turne azen to zou/ forsoþe  
in þe same hous dwelle zee etyng & drynkynge þo þingis þat  
ben at hem/ forsoþe a werkeman is worþi his hire/ nyl zee  
passe fro hous into hous/ and into what euer cytee zee schulen  
entree: & þei schulen receyue zou: ete zee þo þingis þat ben  
putte to zou: & heel zee þe seek men þat ben in þat (cytee):  
& seye zee to hem/ þe kyngdom of god schal neze into zou/ into  
what euer cytee zee schulen entre: & þei schul not receyue  
zou: zee goinge oute into þe streetis of it: seih/ also we wipen  
of into zou: þe poudre þat cleuede to vs of zoure cytee/ ne-  
peles wite zee þis þing: for þe rewme of god schal come nyz/  
forsoþe I seye to zou: for to sodom it schal be eþer (or lesse  
peyne): in þat cytee in þat daye// ¶ **¶** Glo to þee corozaym.  
two to þee bethsabda/ for zif in tyre & sydon hadden þe vertues  
ben done: þe whiche ben done in zou: sumtyme þei sittynge  
in hepte & asche: schul haue do penaunce/ nepeles to tyre &  
sydon it schal be eþer in þe doom: þan to zou/ and þou cha-  
pharnaum art enhaunsede til to heuene: þou schalt be dren-  
chide til into helle/ he þat hereþ zou: hereþ me/ and he þat  
dispiisþ zou: dispiisþ me/ forsoþe he þat dispiisþ me: dispiisþ  
hym þat sente me// ¶ Forsoþe þe two & seuenti disciplis turn-  
eden azen wiþ ioþe: seyinge/ lord also deuelis ben sujet to vs  
in þi name/ and he seih to hem/ I siþe sathanas: sallynge  
doun fro heuene as leyte/ and lo I haue zouen to zou power  
of desoulþng vpon serpentis & scoriouns: & vpon al þe vertue  
of þe enemye: and no þing schal neuze zou/ nepeles nyl zee  
enioþe in þis þing: for spiritis ben sujet to zou/ but ioþe zee  
þat zoure names ben writen in heuenes/ ¶ In þe ilke houre  
he gladide in þe holy goþ: and seyde/ I knowleche to þee fadir.  
lorde of heuene & erþe: þe whiche hast hid þes þingis fro wise-  
men & prudent: and hast schewide hem to litil/ zhe fadir for so  
it plesih bifore þee/ alle þingis ben taken to me of my fadir/



## Luke

and no man woot who is he sone: no but he sadir: and who  
 he sadir no but he sone: & to whom he sone wole schewe. ¶ An  
 he turnyde to his disciplis: seyde: blesside he yzen hat seen þ  
 þingis þat zee seen/ soþely I seye to zou þat many prophete  
 & kyngis wolden se þo þingis þat zee seen: & þei seen not  
 here þo þingis þat zee heren: & þei herden not, and lo a wi  
 man of þe lawe roose temptynge hym & seyinge: mayster what  
 þing doinge: schal I welde euerlastynge liyf/ and he seyde to  
 hym/ what is writen in þe lawe? how rebist thou? he answer  
 ynge seyde/ þou schalt loue þe lorde þi god of al þin herte: & of  
 al þi soule or liyf: & of al þi strengthes: & of al þi mynde: and þi  
 neyzebor as þi self: and ihc seyde to hym/ þou hast answerid ri  
 ly/ do þis þing & þou schalt lyue/ forsoþe he willynge for to iusti  
 fie hymself: seyde to Ihu: and who is my neyzebor? soþely ihc  
 biholdynge vp seyde/ summan came doune fro ierlm in Jericho  
 and felde into þeeles/ þe whiche also robbiden hym: & woundid  
 putte in: wenten aweye: þe man leste halfe quicke/ forsoþe it  
 bifel þat sum prist came doune in þe same weye: and hym seen  
 passide forþ/ also forsoþe & a deken whanne he was biðdis þe  
 place & siȝe hym: passide forþ/ forsoþe sum samaritan makynge  
 iourney: came biðdis þe weye/ and he seinge hym: is sitride  
 by mercy/ and he compynge nyȝ: bonde togedir his woundis  
 heldynge in oyle & wijn/ and he puttynge into his iument (or  
 hors): ledde into a stable: & dide þe cure of hym/ and anoþer  
 day he brouȝte forþ two pens: & ȝaue to þe keper of þe stable/  
 and seiþ/ haue þou cure of hym/ and what euer þou schalt ȝue  
 ouer: I schal ȝilde to þee whanne I schal come aȝen/ who of  
 þes þre semel to þee to haue þe neyzebor to hym þat fel into  
 þeeles/ and he seyde he þat dide mercy into hym/ and ihc seiþ  
 to hym/ go þou & do þou on like maner. ¶ Forsoþe it is done  
 þe while þei wenten: & he entride into sum castel: and summe  
 womman martha by name receyuede hym into hit hous/ and  
 to þis was a siller: mary by name: þe whiche also sittynge bi  
 sidis þe feet of þe lorde: herde þe worde of hym, soþely martha  
 biȝede



## Luke

bistede aboute þe ofte seruyce/ þe whiche goodde & seiþ/ lorde it is not of charge to þee þat my suster leste me al one for to myn-  
pstre? þerfore seye þou to hir: þat sche helpe me? and þe lorde  
answerynge: seyde to hire/ martha martha þou art bisie: and  
art distourblide azenes ful mange þingis/ forsoþe one þing is  
necessarie/ mary hath chosen the beste parte: þe whiche schal  
not be taken awaye fro hir//



**A**nd it is done whanne he was preyng in sum place. C<sup>m</sup> 11<sup>m</sup>  
as he ceeside one of his disciplis seyde to hym/ lorde  
teche vs for to preye: as & Ioon tauzte his disciplis/  
and he seiþ to hem/ whanne zee prepen: seye zee/  
sadir: halowide be þi name/ þi kyngdom come to/ [

] zþue to vs to day: oure eche day  
breed/ and forzþue to vs oure synnes: as & we forzþuen to eche  
owynge to vs/ and leede vs not into temptacō/ and he seiþ  
to hem/ who of zou schal haue a frende: & schal go to hym at  
mydnyzt: and schal seye to hym/ frende leene to me þrelooues/  
for my frende cometh to me of þe weye/ & I haue not what I  
schal putte bifore hym/ and he wiþin sorþ answeryng seiþ/ nyl  
þou be heuy to me: þe dore is now shutte: & my children ben  
wiþ me in my couche: I may not rise & zþue to þee/ and zif he  
schal dwelle stille knockyng: I seye to zou: & zif he schal not  
zþue to hym risyng for þat he is his frende: neþeles for his  
inprobite (or contynuel aringe): he schal rise & zþue to hym:  
how many he hath nedeful/ and I seye to zou/ are zee: and it  
schal be zouen to zou/ secke zee & zee schulen synde/ knoeke  
zee: & it schal be openyde to zou/ forsoþe eche þat axiþ: takiþ/  
and he þat seekiþ: synðiþ/ and to a man knockyng it schal be  
openyde/ þerfore who of zou axiþ his sadir breed: wher he schal  
zþue to hym a good? or zif he are a fische: wher he schal zþue  
to hym a serpente for þe fische? or zif he schal are an eye: wher  
he schal dresse to hym a scorioun? þerfore zif zee whan zee ben  
euyt: haue knowen for to zþue goode þingis zouen to zoure chil-  
dren:

## Luke

dren: how myche more youre sadir of heuene schal zyeue a good  
 spirit to men aryng hym/ and he was castynge oute a sander  
 and he was doumbe/ and whanne he hadde caste oute the sander  
 the doumbe man spak • & the cumpanyes of puple wondriden/  
 forsothe summe of hem seyde/ in belzebug pryncce of deuellis: he  
 castith oute deuellis/ and oher temptynge axiden of hym a token  
 fro heuene/ forsothe as he sise the pouztis of hem: seyde to hem/  
 euery retorne departide in it self: schal be desolate (or discour-  
 fortede) • & an hous schal not falle vpon an hous/ forsothe & zif  
 sathanas be departide azenes hym self: how schal his retorne  
 stande • for see seyn me for to caste oute sendis in belzebug/  
 forsothe zif I in belzebug caste oute sendis: in whom youre sones  
 casten oute: herfore hei schulen be youre domesmen/ forsothe  
 zif I caste oute sendis in the synger (or sutel wirchynge) of god:  
 sohelp the retorne of god is comen into you/ ¶ Whanne a stronge  
 armyde man kepith his hous: alle thingis pat he weldith ben in  
 pees/ sohelp zif a strengier pan he comynge aboue ouercome  
 hym: he schal take away alle his armes in whiche he tridyde •  
 & schal dele abroad his spouylis (or robberies)/ he pat is not  
 with me: is azenes me/ and he pat geditith not to gedit with me:  
 scaterith abroad/ whanne an vncleue spirit schal gone oute of  
 a man: he wandriþ by drie places seekynge reste • & he fyndith  
 not • seith/ I schal turne azen into myn hous: wher of I came  
 oute/ and whanne he schal come: he fyndith it clenide with  
 besemes & ournyde/ panne he goith & takith with hym seuene  
 oher spiritis worse pan hym self: and hei dwellen here/ and  
 the laste thingis of that man: ben made worse pan the former//  
 ¶ Forsothe it is done whanne he spak thes thingis: summe wom-  
 man of the cumpanye reryng vp hir voyce: seyde to hym/ bles-  
 side be the wombe that bare thee: & blesside be the tetis that pou  
 hast token/ & he seyde/ rather blesside ben hei that heren the  
 worde of god & hepen it/ forsothe the cumpanyes of puples  
 rennyng to gedit: he bigan for to seye/ his generacō is a wep-  
 warde generacō/ it seekith a token: and a token schal not be  
 zouen

## Luke

zouen to it • no but þe token of Jonas þe prophete/ for whi as  
Jonas was a token to men of nynyue/ so mannes sone schal  
be to þis generacōn/ ¶ he queen of þe south schal rise in dome  
wip men of þis generacōn • & schal condempne hem/ for sche  
come fro þe endis of þeerþe/ for to here þe wisdom of salamon/  
and lo here more þan salamon/ men of nynyue schulen rise in  
doom • wip þis generacōn • & schulen condempne it/ for þei  
diden penaunce • at þe prechynge of Jonas/ and lo here more  
þan Jonas/ ¶ No man tendiþ a lanterne & puttþ it in hidels •  
neþer vndir a buschel • but vpon a candillike • þat þei þat gone  
in • se lizte/ þe lanterne of þi body is þin yze/ zif þin yze schal  
be symple/ al þin body schal be lizty/ forsoþe zif þin yze schal  
be weywarde/ also þe body schal be dirkeful/ þerfore se þou/  
lesse þe lizte þat is in þee ben dirkeness/ þerfore zif al þi body  
schal be lizt • (or schynynge) • not haupnge any parte of dirke-  
ness/ it schal ben al lizty/ and as a lanterne of briztnesse (or  
schynynge) • it schal yue schynynge to þee/ ¶ and whanne  
he spac sum pharise prepede þat he schulde ete at hym/ forsoþe  
he gon in/ reside/ soþely þe pharisee gessynge wipinne hymself/  
seyde/ whi he was not waschen bifore he mete/ and þe lorde  
seih to hym/ now see pharisees clensen þat is wip oute sorþ of  
þe cuppe & plater/ but þat þing þat is wipinne sorþ of zou • is  
ful of rauerne & wickidnesse/ foolis wheþer he þat made þat is  
wipouten sorþ • made not & þat þat is wipinne sorþ/ neþeles  
þat þat is ouer (or superflu) • yue see almes/ and lo alle þingis  
ben clene to zou// ¶ But [ ] to zou pharisees þat tyþen mynt &  
rue & al worde (or erbe) • and passen dome & þe charite of god/  
forsoþe it bihoueh for to do þes þingis/ and not to leue hem//  
¶ Go to zou pharisees þat louen þe firste chapers in synago-  
gis/ and salutacons in chepyng// ¶ Go to zou þat ben as se-  
pulcris þat apperen not/ and men walkyng aboue witen not/  
forsoþe one of þe wisemen of lawe answerynge/ seih to hym/  
maghet þou seyinge þes þingis/ also to vs þou doist dispite (or  
wronge)/ and he seih/ and wo to zou wisemen of lawe for see  
chargen

## Luke

chargen men wiþ birchens: þe whiche þei mowne not bere / and  
zee zoure self wiþ zoure one synger · touchen not þe heu-  
nessis// ¶ Allo to zou þat bilden biriels (or coumbis) of pro-  
phetis: forsoþe zoure saderis slossen hem/ treuely zee witness-  
sen · þat zee consenten to þe werkis of zoure saderis: for soþely  
þei slossen hem: but zee bilden her sepulcris/ herfore & þe wis-  
dom of god seyde/ I schal sende to hem prophetis & apostlis &  
of hem þei schulen flee & pursue · þat þe blood of alle prophetis  
þat is helde oute fro þe makynge of þe worlde: be souzte of þis  
generacōn · fro þe blood of abel · vnto þe blode of zacharie: þat  
perischide bitwene þe auter & þe hous/ so I seye to zou: so it  
schal be souzte · of þis generacōn// ¶ Allo to zou wisemen of  
lawe: for zee hane taken away þe kepe of kunnynges/ zee zou  
self entren not in: and zee hane forbeden hem þat entreden/  
soþely whanne he spak þes þinges to hem · pharisees & wisemen  
of lawe · bigunnen greuoudly to azenstonde (hym) · & opresse  
his moup: aspyinge hym of manye þingis · sekynge for to  
take sum þing of his moup: þat þei schulden accuse hym//

C<sup>m</sup> 12<sup>m</sup>



Soþely manye cumpanyes of puplis stondynge a-  
bout · so þat þei defouliden (or troden) eche oþer:  
þe bigan for to seye to his disciplis/ be zee wat &  
flee fro þe sourdowe of pharisees: þat is ypocritie/  
forsoþe no þing is hidde: þat schal not be schewide/ neþer hidde:  
þat schal not be wise/ for whi þo þingis þat zee haue seyde in  
dirkenessis: schulen be seyde in lizte/ þat þat zee hane spoken  
in ere in couchis: schal be prechide in rooses/ forsoþe I seye to  
zou my frendis: ben not aferde of hem þat sleen þe body · &  
astit þes þingis hane no morewhat þei schul do/ soþely I schal  
schewe to zou whom zee schulen drede/ drede zee hym þat  
astit he haþ sayne: haþ power for to sende into helle/ so I seye  
to zou · drede zee hym/ wher fyue sparowis ben not solde for  
two halpens: and one of hem is not in forzetyngge bifore god:  
but & þe heetis of zoure heed: ben nowmbride/ herfore nyl zee  
drede:



## Luke

tette: yet ben of more prife than manye sparowis: trectely I  
 feye to you: who euer schal knoweleche me bifore men: and  
 mannes sone schal knoweleche hym bifore he aungels of god  
 forsoke he bat schal denye me bifore men: schal be denyede  
 bifore he aungels of he lorde and ethe bat seih a worde aenes  
 he sone of man: it schal be forzouen to hym: sohely it schal not  
 be forzouen to hym bat schal blaffeme into he holy goth /  
 ¶ forsoke whanne hei schulen leede you into synagogis: &  
 magistratis & potestatis (or powers): nyl see be bisie how or  
 what see schulen answere: or what see schulen seye: forsoke  
 he holy goth schal tette you in hat houre: what it bihoueh you  
 for to seye: sohely summan of he cumpanye seih to hym: mag-  
 ster seye hou to my brother: hat he departe wih me he heretage/  
 and he seyde to hym: man who ordeynede me domesman or  
 departer vpon you: and he seyde to hem: se see & be war fro  
 al coueytise: for not in he aboundaunce of any man is his liif:  
 of ho þingis hat he weldih: sohely he seyde to hem a lickenesse  
 seyinge: he seelde of sum riche man brouzde forþ plenteuouse  
 fruptis: and he pouzte wihinne hym self seyinge: what schal  
 I do: hat I haue not whidir I schal gedit my fruptis: and he  
 seih: his þing I schal do: I schal distrupe my bernes and I  
 schal make more: & hidir I schal gedit alle þingis hat ben borne  
 to me and my godis: and I schal seye to my soule: soule þou  
 hast many goodis puttebp or hepte into sul manye peeris: reße  
 þou: ete: drynke: & plenteuouly ete: sohely god seyde to hym/  
 fool in his nyzt: hei schulen are of hee hi soule: forsoke whos  
 schulen ho þingis ben hat þou hast made reedy: so is he hat  
 trefourth to hym self: and is not riche into god: and he seyde  
 to his disciplis: herfore I seye to you: nyl see be bisie to zoure  
 soule (or liif): what see schulen ete: neper to zoure body: wih:  
 what see schulen be cloþide: he soule (or liif) is more þan meter  
 and he body more þan cloþynge: biholde he crowis for hei sown  
 not neper repen: to whom is no seler neper bernes: and god  
 feedih hem: how myche more ben see of more prife þan hei:  
forsoke



## Luke

forsoþe who of zou by þenkynge may putte one cubite to his stature; þerfore zif zee mowne not (do) þat þat is leste: whan ben zee bisie of oþer þingis; biholde zee þe lilies of þe feelde: how þei wæren/ þei traueylen not neþer spynnen/ I seye to zou for neþer salamon in al his glorie was cloþide as one of þes; forsoþe zif god cloþis þus þe haþ þat to day is in þe feelde & to morne is sente into a furney; how myche more zou of litil seiþ; and nyl zee seek what zee schulen ete · or what zee schulen dryncke; & nyl zee be taken vp into an hize/ forsoþe folkis of þe worlde seeken alle þes þingis/ soþely zoure sadir wote for zee neden þes þingis/ neþeles seeken zee firste þe kyngdom of god; and alle þes þingis schulen be caste to zou// ¶ Nyl zee litil floce drede; for it pleside to zoure sadir for to ȝyue to zou a kyngdom/ selle zee þo þingis þat zee haue in possessionis and ȝyue zee almes/ make zee to zou sachelis þat wæren not olde/ trefour not saylynge in heuenes · whidir a þeef neyȝer not; neþer mouȝte distruȝe/ forsoþe wher is þi trefour; here & þin herte schal be// ¶ Be zoure leendis girde bifore · & lanternes brennyng in zoure handis/ and be zee lijk to men abidyng here lorde: whanne þe schal turne fro weddyngis/ þat whanne þe schal come & knoke; anone þei open to hym/ bleside þo seruauntis; whom whanne þe lorde schal come · þe schal fynde wakynge/ trewely I seye to zou · þat þe schal bifore girde hym · & make hem for to sitte at þe mete/ and þe passynge schal mynystre to hem/ and zif þe schal come in þe secounde wakynge · & zif þe schal come in þe þridde wakynge & schal fynde so; þo seruauntis ben bleside/ forsoþe wite zee þis þing · for zif an housbonde man wiste in what houre þe þeef schulde come; soþely þe schulde wake · and not suffre his hous to be mynyde/ and be zee reedy · for in what houre zee gessen not; mannes sone schal come/ forsoþe petre seyde to hym/ lorde seyst þou þis parable to vs or to alle; soþely þe lorde seyde/ who gessit þou is a seiþful dispender and prudent; whom þe lorde ordeynede vpon his meyne þat he ȝyue to hem in tyme ·  
measure

## Luke

measure of wheat: blesse that seruaunt whom whanne þe  
 lord schal come: he schal fynde so doinge/ verreyly I seye to  
 you for vpon alle þingis þat he weldeþ · he schal ordeyne hym/  
 þat ȝif þat seruaunt schal seye in his herte · my lord makih  
 dwellyng for to come · & begynne for to smyte children & hande  
 maydens · & ete & drynke · & be fillide ouer mesure: þe lord  
 of þat seruaunt schal come in þe day þat he hopih not · & houre  
 þat he woot not · & schal departe hym & putte his parte wih  
 vnseifful men// ¶ Forsoþe þe ilke seruaunt þat knewe þe  
 wille of his lord · & made not hym reedy · & diide not astir  
 his wille: schal be beten wih manye plagis (or woundis) /  
 soþely þe þat knewe not · & diide worþi þingis of woundis:  
 schal be beten wih fewe / forsoþe to eche man to whom myche  
 is ȝouen: myche schal be ȝouzte of hym / & þei schulen be more  
 of hym: to whom þei lenten myche / I came for to sende sijr  
 into þe erþe · & what wole I · but þat it be kyndelide: soþely  
 I haue for to be baptiside wih baptysm: and how am I con-  
 streynede til þat it be parfiteþ done / ȝee gessen for I came  
 for to ȝyue pees into þe erþe: nay I seye to you · but depart-  
 ynge / forsoþe fro þis tyme · þer schulen ȝyue be departide in  
 one hous / þre schulen be departide in two (or azenes two) /  
 and two into þre schulen be departide / þe fadir into þe sone:  
 and þe sone into þe fadir / þe modir azenes þe douzter: and þe  
 douzter azenes þe modir / þe housbonde modir azenes þe sones  
 wise: and þe sones wise azenes þe housbondes modir // For-  
 soþe he seyde & to þe cumpanyes / whanne ȝee schulen se a  
 cloude risynge fro þe sunne goinge doune: anone ȝee seyn  
 reyne comen · & so it is done / and whanne þe souþe blowynge:  
 ȝee seyn for heet schal be / and it is made / ypocritis ȝee hane  
 knowe for to pꝛofe þe face of heuene & erþe: soþely how prouen  
 ȝee not þis tyme: soþely what & of ȝou self · Deme ȝee not þat  
 þat is iuste / forsoþe whanne þou goist wih þin aduersarie to þe  
 pꝛynce in þe weye: ȝyue þou bitynesse to be delpueride from  
 hym · lest þu parauenture · þe drawe þee to þe domesman · & þe

C

domesman

domesman bitake þee to þe wrongeful arer · & þe wrongeful  
arer sende þee into prifounne/ I feye to þee þou ſchal not go  
þens: til þou ʒilde also þe laſte ſerþinge//

C<sup>m</sup> 13<sup>m</sup>



Forsoþe summen camen to in þat tyme · tellynge to  
hym of galilees: whos blood pilate mengide wiþ  
þe sacrifices of hem/ and he answerynge seyde to  
hem/ wenen zee þat þes men of galilee weren syn-  
ners bifore alle galilees · for þei suffreden ſuche þingis? naye  
I feyeto ʒou/ but alle zee ſchulen perifche in like maner: but  
ʒif zee ſchulen haue penaunce/ and as þe ten & eyzte · vpon  
whom þe toure in ſiloa ſelde doune & ſlowe hem: geſſen zee  
for & þei weren dettours · more þan alle men dwellynge in  
iſrm? nay I feye to ʒou/ but also zee alle ſchulen perifche:  
ʒif zee ſchulen not do penaunce/ ¶ Forsoþe he seyde þis liche-  
neſſe/ ſumman had a fige tree plauntide into his vynezerde:  
and he came ſeekyng fruyte in it · & ſonde not/ ſohely he seyde  
to þe tilier of þe vynezerde/ lo þre ʒeeris ben ſif I came ſeek-  
yng fruyte in þis litil fyge tree: and I ſonde not/ þerfore  
kitte it doune/ wherto ocupieþ it ʒhe þe erþe? and he answer-  
yng ſeyde to hym/ lorde ſuffre it & þis ʒeer · til þe while I  
delue aboute it: and ſende tordis/ and ʒif it ſchal make fruyte:  
ʒif none: or ellis in tyme comyng þou ſchalt kutte it doune/  
forsoþe he was techyng in þe ſynagoge of hem: in ſabotis/  
and lo a womman þat had a ſpirit of ſikenefſe ten & eyzte  
ʒeeris & was bowide doune · neþer any þing myzte loke vp-  
wardis/ whom whanne ihū had ſeen: he clepide to hym & ſeiþ  
to hire/ womman þou art leſte of ſikenefſe/ and he putte to  
hire þe handis: and anone ſhe is retyde · and glorifiede god/  
ſohely þe prynce of þe ſynagoge answerynge · hauyng dedeyn  
(or wraþþe) · for ihc had belide in þe ſaboth: ſeyde to þe cum-  
pange of puple/ þer ben ſixe dayes · in whiche it bihoueþ for  
to worche/ þerfore come zee in þes · & be ʒee heelide · & not in  
þe day of ſaboth/ forsoþe þe lorde answerynge to hym ſeyde/  
ppocrite

## Luke

ppocrite wher eche of zou in þe saboth vntieþ not his ore of  
asse fro þe cracche (or stalle) • & leediþ for to water/ bihouede  
it not þis douzter of abraham whom sathanas haþ bounden  
so ten & eyzte zeetis for to be vnbunden of þis bonde in þe  
day of saboth/ and whanne he seyde þes þingis • alle þys ad-  
uersaries weren ashampde & al þe puple ioyede in alle þingis  
þat weren gloriously done of hym/ ¶ herfore to what þing is  
þe kyngdom of god liche/ it is liche to a corne of seneney •  
þe whiche taken/ a man sente into his zerde • & it were & is  
made into a greet tree • & foules of þe eyre residen in  
braunchis þer of/ & estelone he seyde/ to what þing schal I  
geffe þe kyngdom of heuene liche/ it is liche to sordowe • þe  
whiche taken/ a womman hidith in þre mesures of mele • til  
al were sordowide/ and he wente by cytees & castels tech-  
ynge & makynge iourney into ierlm/ soþely summan seyde  
to hym/ lorde zif þer ben fewe • þat ben sauede/ soþely he  
seyde to hem/ styue zee for to entre by þe stypte zate • for  
I seye to zou mange seeken for to entre • & þei myzten not/  
forsoþe whanne þe houbondeman haþ entride & closide þe  
dore/ zee schulen bygynne for to stonde wiþ oute forþ • &  
rynge þe dore seyinge/ lorde open to vs/ & he answerynge  
schal seye to zou/ I knowe zou not of whens zee ben/ þanne  
zee schulen bigynne to seye/ we haue eten bifore zee & drunken/  
& in oure stretis þou hast tauzte/ and he schal seye to zou/ I  
knowe zou not of whens zee ben/ go aweye fro me alle wickers  
of wickidnesse/ here schal he wepynge & beetynge to gedir of  
teef • whanne zee schulen se abraham & ysaac & iacob & alle  
prophetis in þe kyngdom of god/ soþely zou for to be putte  
oute/ and þei schulen come fro þe este & weste & norþe & souþe/  
& sitte at þe mete in þe rewme of god/ and so þei þat weren  
þe firste/ ben þe laste • & þei þat weren þe laste ben þe firste//  
¶ In þat day summe of pharisees camen nyȝ/ seyinge to hym/  
go oute & go hens/ for heroude wole flee þee/ and he seiþ to  
hem/ go zee & seye zee to þat fore/ lo I caste oute sendis • &  
I make

## Luke

I make partitely helþes to day & to morowe: & þe pryde day  
 I am endide/ neþeles it biþoueh me to day & to morowe: &  
 þe sunge day for to walke: for it falliþ not a prophete for to  
 perishe oute of iſrlm/ Irlm iſrlm þat ſleeþ prophētis & ſtoneſt  
 hem þat ben ſente to þee/ how ofte wolde I gadir to gedir þi  
 ſones: as a bridde his neſte vnder pennes (or twengis) & þou  
 woldeſt not: lo þoure hous ſchal be leſte to þou deſerte/ ſohely  
 I ſeye to þou: for þee ſchulen not ſe me: til it come whanne  
 þee ſchulen ſeye/ bleſſide is he þat cometh in name of þe  
 lorde//

C<sup>m</sup> 14<sup>m</sup>



And it is done whanne he hadde entride into þe hous  
 of ſumme prync of phariſees in þe ſaboth for to  
 ete breed: and þei kepten (or aſpieden) hym/ and  
 lo ſumman ſiſk in droeſſe: was biſore hym/ and  
 ihc anſwerynge ſeyde to þe wiſeman of lawe: & to phariſees:  
 ſeyinge/ zif it is leueful for to heel in ſaboth: and þei hilden  
 pees/ forſoþe ihc heelide hym taken to: & liſte/ and he anſwer-  
 ynge to hem: ſeyde/ whos of þou aſſe or ore ſchal falle into a  
 pitte: and not anone ſchal he drawe oute hym: in þe day of  
 ſaboth: and þei myȝten not anſwere to hym to þes þingis/  
 forſoþe he ſeyde & a parable to men beden to a feſt: bihold-  
 ynge how þei cheſeden þe firſte ſittynge places: ſeyinge to  
 hem/ whanne þou ſchalt be beden to weddyngis: ſitte not  
 at þe mete in þe firſte place: leſte parauenture: a worþier  
 þan þou be beden of hym: & he comynge þat clepide þee &  
 hym: ſeye to þee/ zif place to þis/ and þanne þou ſchalt by-  
 gynne wiþ ſchame for to holde þe laſte place/ but whanne þou  
 ſchalt be beden to a feſte: go & ſitte doune in þe laſte place/  
 þat whanne he cometh þat had þee to feſt: ſeye to þee/ frende  
 ſtepye vp hepyet/ þanne glorie ſchal be to þee: biſore men  
 ſittynge to gedir at þe mete/ for eche þat enhauncith hym: ſchal  
 be lowide/ and he þat mekiþ hym ſchal be hiȝede/ forſoþe  
 he ſeyde & to hym þat had beden hym to feſt/ whanne þou  
 maकि



## Luke

makist a mete (or soper) nyl þou clepe þi frendis · neþer þi breheren · neþer cosyns · neþer neyzebors · neþer riþhe men · leste paraventure & þei bidde þee azen to feest · & retribuciōn (or zildynge azen) be made to þee/ but whanne þou makist a feest · clepe pore men · feble · crokide · blynde · and þou schalt be bleßide · for þei haue not wherof to zilde azen to þee/ forsoþe it schal be quytte azen to þee · in þe risynge azen of iuste men/ whanne summan of þe sittynge at mete had herde þes þingis · he seyde to hym/ bleßide he þat schal ete breede in þe retome of god/ and he seyde hym/ summan made a greet soper · and clepide mange/ & he sente his seruauntis in þe houre of soper for to sepe to men beden to feest · þat þei schulden come/ for nowe alle þingis ben redy/ and alle bygynnen to gedir · for to excuse/ he firste seyde/ I haue bouzte a touner · and I haue neede for to go oute & se it/ I prepe þee · haue me excuside/ & he oþer seyde/ I haue bouzte spue zokis of oren · & I go for to proue hem/ I prepe þee · haue me excuside/ and anoper seyde I haue weddide a wise · and þerfore I may not come/ and þe seruaunt turnyde azen · tolde þes þingis to his lorde/ þanne þe housbondeman wroþe · seyde to his seruaunt/ go oute sone into greet stretis & smale stretis of þe cytee · and pore men & feble · blynde & crokide · brynge þou hidir/ and his seruaunt seith/ lorde it is done as þou hast comaundide · and zit þere is place/ and þe lorde seih to þe seruaunt/ go oute in weyes & heggis · & constreyne for to entre · þat myn hous be fulfild/ forsoþe I sepe to zou · for no man of þe men þat ben clepide · schal taste my soper// ¶ Soþely many cumpanyes wenten wih hym/ & he turnyde · seyde to hem/ zilf any come to me · & hatih not his sadir & modir & wijs & sones & breheren & douztris · zit forsoþe & his soule (or lijf) may not be my disciple/ & he bereþ not his croße & comeþ not aftir me · may not be my disciple/ forsoþe who of zou willynge for to bilde a toure · where þe firste sittynge acountis not þe spensis þat ben nedeful zilf he haue to par-  
fourme/

fourme/ leste astir pat he hap putte þe foundement & myzte  
not parfourme/ alle þat seen hym bigynne to scorne hym  
seyinge/ for þis man bigan for to bilde & myzte not ende/  
or what kyng to go for to sende (or make) batayle azenes an-  
oper kyng/ wher he sittynge firste byþenke not zif he may  
wif ten þousande goo azenes hym þat cometh to hym wif  
twenty þousande/ ellis zit doinge afer/ he sendynge a mes-  
sanger · preceþ þo þingis þat ben of pees/ so þerfore eche of  
zou þat renounsiþ not (or forsakiþ not) alle þingis þat he  
welddiþ/ may not be my disciple// Salte is good þinge/ for-  
soþe zif salte vanysche/ in what þing schal it be saueride/  
neþer in dungehil is it profitable/ but it schal be sente oute/  
þe þat hap eris of helyng/ here//

C<sup>m</sup> 15<sup>m</sup>



Ersope puplicans & synful men weren neyzinge to  
hym/ þat þei schulden here hym/ and pharisees &  
scribis grucchiden seyinge/ for þis recepueth synful  
men/ and etih wif hem/ and he seih to hem þis  
parable/ seyinge/ what man of zou þat hap an hundride scheep/  
& zif he schal leese one of hem · wher he leueþ not nynty &  
nyne in deserte & goih to it þat perischide · til he fynde it/  
he loyngputtiþ into his schuldres/ and comyng home/ cleyþ  
to gedir his frendis & neyzhors seyinge to hem/ þanke zee to  
me · for I haue founden þe scheepe þat I had losse/ soþely I  
sepe to zou · so loye schal be in heuene on one synful man  
doinge penaunce/ þan vpon nynty & nyne luste þat hane no  
nede to penaunce/ or what womman haupnge ten dragmes  
(or besauntis) · & zif sche schal leese one dragme/ wher sche  
tendis not a lanterne · & turneþ vpsodoune þe hous · & seekiþ  
diligently til sche fynde/ and whanne sche hap founden/ sche  
cleyþ to gedir frendis & neyzehors seyinge/ to gedir þanke  
zee me · for I haue founden þe dragme þat I had losse/ so I  
sepe to zou · loye schal be to aungels of god · vpon one synful  
man doinge penaunce// ¶ Ersope he seih/ summan had two  
sones/

## Luke

sones: & he zonger seyde to his fadir/ fadir zyeue to me þe por-  
cioune of substaunce (or catel) þat bifallih me/ and he depart-  
ide to hem substaunce/ and not aſtir manye dayes alle þingis  
gederide to gedit: þe zonger ſone wente fer on pilgrymage  
into aſer cuntre · & here waſtide his ſubſtaunce (or goodis)  
in lypung lecherouſly/ and aſtir þat he had endide alle þingis:  
a ſtronge hunger is made in þat cuntre · & he bigan ſor to  
haue nede/ and he wente & cleuede to one of þe burgeſſis of  
þat cuntre: and he ſente hym into his toun · þat he ſchulde  
ſeede hoggis/ and he coueptide ſor to fulfille his wombe of þe  
coddis þat þe hoggis eten: and no man zawe to hym/ ſohely  
he turnede azen into hym ſelf: ſeyde/ how manye hiride men  
in my fadir hous abounden in looues: I forſoþe perifche heere  
in hunger/ I ſchal riſen vp & go to my fadir: and I ſchal ſepe  
to hym/ fadir I haue ſynnede into heuene & bifore þee: nowe  
I am not worþi ſor to be clepide þi ſone · make me as one  
of þin hiride men/ and he riſynge came to his fadir/ ſohely  
whanne he was zit fer: his fadir ſize hym · & is ſprede by  
mercy/ & he rennyng to · ſelde vpon his necke: and kiſſide  
hym/ and þe ſone ſeyde to hym/ fadir I haue ſynnede into  
heuene & bifore þee: and nowe I am not worþi ſor to be cle-  
pide þi ſone/ forſoþe þe fadir ſeyde to his ſeruauntis/ ſoone  
brynge zee ſorþe þe fiſte ſtool & cloþide hym · & zyeue zee a  
rynge in his hande: & ſchoon into ſeet/ and brynge zee to · a  
calue made fatte: and ſlee zee & ete we & glade we in plenteu-  
ouſe etynge · ſor þis my ſone is deade & hap lyuede azen: he  
perifchide & is founde/ and alle men bigunnen ſor to ete glad-  
dely/ forſoþe his elder ſone was in þe ſeelde/ and whanne he  
came & neyzede to þe hous: he herde a ſymphonie & carole (or  
troude)/ and he clepide one of þe ſeruauntis: and axide what  
þes þingis weren/ & he ſeyde to hym/ þi broþer is comen · & þi  
fadir ſlewe a fattide calue · ſor he receyuede hym ſaaf/ forſoþe  
he was wroþe: and wolde not entre/ þerfore his fadir gon  
oute bigan to prepe hym/ & he anſwerynge to his fadir: ſeyde/

## Luke

lo so many zeetis I serue to pee · and I neuer passide of  
(or brake) pi comaundement: & pou neuer haste zouen to  
a kide pat I schulde wih my frendes be fulfyllide/ but astir  
his pi sone pat hap deuouride his substaunce wih hooris can  
pou hast slayne to hym a fattide calue/ and he seyde to hy  
sone pou art euermore wih me: and alle my pingis ben pi  
forsope it bihouede for to ete plenteuousely & to iope for  
pi broper was deade: & lyuede azen/ he perischide & is sou  
den//

C<sup>m</sup> 16<sup>m</sup>



Forsope he seyde & to his disciplis/ per was sum ryd  
man pat had a fermour (or bayly): and his is de  
famyde at hym · as he had wastide his goodis/  
he clepide hym · & seih to hym/ what here I pi  
ping of pee? zilde resoune of pi ferme/ for now pou schal  
not mowe hold pe ferme/ forsope he fermour seyde wihim  
hym self/ what schal I do · for my lorde takih aweye fro m  
pe ferme/ delue may I not: I schame for to begge/ I woot  
what I schal do: pat whanne I schal be mouede fro pe ferme  
pei recepue me into here housis/ and so alle pe dettours &  
his lorde clepide to gedit: he seyde to pe firste: how mych  
owist thou to my lorde/ & he seyde to hym/ an hundride barels  
of oyle/ and he seyde to hym/ take pe caucion (or obligacion)  
& sitte soone · & write fifti/ astirwarde he seyde to anoher  
sopely how myche owest thou? he whiche seih/ an hundride  
mesuris of wheet/ and he seyde to hym/ take pi lettris & write  
foure score/ & pe lorde prepside pe fermour of wickidnesse ·  
for he had done prudently/ for pe sonex of pis worlde ben  
more prudent (or wat) in here generacon: pan pe sonex of  
lizte/ & I sepe to zou/ make to zou frendis of pe richesse of  
wickidnesse · pat whanne zee schulen sayle: pei recepue zou  
into euerlastynge tabernaclis/ he pat is trewe in pe lesse ping:  
& in pe more is trewe/ & he pat in a litil ping is wickide: & in  
pe more is wickide/ persore zif in pe wickide richessis zee  
weren



## Luke

weren not trefwe: þat þat is soþe who schal bileue (or bitake)  
to zou/ and ȝif in oþer mennes þing ȝee weren not trefwe:  
þat þat is ȝoure who schal ȝpue to zou? no man seruaunt may  
serue to two lordis/ forsoþe oþer he schal hate þe toon & loue  
þe toþer: oþer cleue to þe toon & dispise þe toþer/ ȝee mowne  
not serue to god & to richesse/ forsoþe pharisees þat weren  
coueptous herden alle þes þingis: & þei scorneden hym/ & he  
seih to hem/ ȝee it ben þat iusticien zou bifore men/ soþely god  
hath knowen ȝoure hertis/ for þat is hiȝe to men: is abhomy-  
nacion to god/ þe lawe & prophetis til to Ioon fro þat tyme  
þe retorne of god is euangelizide • & eche man doiþ strengþe  
(or violence) into it/ forsoþe it is lizter heuene & erþe for to  
passe ouer: þan one tittle falle of þe lawe// ¶ Euery man þat  
forsakith his wiif • & weddith an oþer • doiþ auoutrie/ and he þat  
weddith þe forsaken of þe housbonde: doiþ auoutrie// ¶ Sum-  
man was riche & was cloþide in purpur & biis (or white silke) •  
& ete euery day schynnyngly/ & þer was sum begger lazar by  
name • þat laye at his ȝate • ful of bislis • coueptynge to be  
fulfillide of þe crommes þat sellen doune fro þe riche mannes  
borde/ & no man ȝaue to hym/ but & houndis camen: & lick-  
iden his bislis/ forsoþe it is done þat þe begger dieþe: and  
was borne of aungels into abrahams bosum/ forsoþe & þe riche  
man is deade: and is biriede in helle/ soþely he callynge vp  
his eyzen • whanne he was in turmentis: ȝe abraham aser •  
& lazar in his bosum/ & he crynge seyde/ fadir abraham haue  
mercy on me: and sende lazar þat he dippe þe laste parte of his  
fynger in water þat he kele my tunge • for I am turmentide  
in þis flawme/ and abraham seyde to hym/ sone haue mynde •  
for þou hast receyuede good þingis in þi lif: and lazar also euyl  
þingis/ soþely he is nowe comfortide: but þou art turmentide/  
& in alle þes þingis birtwixte vs & zou • a greet dirke place is  
flablide • þat þei þat wolen fro hens passe to zou: mowne not  
neþer passe ouer biðit/ and he seih/ herfore I preye þee fadir  
abraham: þat þou sende hym into þe hous of my fadir/ soþely



## Luke

I haue spoe bretheren · pat he witnesse to hem · lesse & hei comen into his place of turmentis/ and abraham seih to hym/ he hane moysen & he prophetis: here hei hem/ and he seyde/ na sadir abraham · but zif any of deade men schal go to hem: he schulen do penaunce/ forsoþe he seih to hym/ zif hei heren na moyses & prophetis: neþer zif any of deade men schal rise azen: hei schulen bileue to hym/ and he seih to his disciplis/ it is impossible þat sclaunderis comen not/ forsoþe wo to þat man by whom hei comen/ it is more profitable to hym zif a mynstriloon be putte aboute his necke & he caste into þe see: þan þat he sclaundre one of þes litil/persepueþ (or takih heede) to zow self/ zif hi broþer schal synne in þee: blame hym/ & zif he schal do penaunce · forþpue to hym/ & zif seuene lipes in þe day · he schal synne in þee · & seuene lipes in þe day he schal be conuertide to þee: seyinge/ it forþinkih me: forþpue to hym//

C<sup>m</sup> 17<sup>m</sup>



**A**nd þe apostlis seyde to þe lorde/ encrese to vs seih/ forsoþe þe lorde seyde/ zif zee hadden seih/ as þe corne of seneueþ: zee schulen sepe to his tree more: be þou drawen vp by þe root · & be ouer plauntide into þe see: and it schal obeie to zow/ forsoþe who of zow haupinge a seruaunt · erylge or lesowng þe oris · þe whiche turnyde azen fro feelde · he seih anone to hym · go sitte at þe mete · & not seih to hym make reedy þat I soupe · & girde þee bifore · and mynþre to me til þat I ete or drynke · & astir þes þingis þou schalt ete & drynke/ wher he haþ grace to þat seruaunt · for he dide þat þat he comaundide to hym/ nay I gesse/ so & zee whanne zee hane done alle þingis þat ben comaundide to zow: sepe/ we ben vnprofitable seruauntis/ þat þat we ouzten for to do: we haue done// ¶ And it is done þe while Iþū wente into tēlū: he passide þourgh þe mydil of samarie & galilee /and whanne he entride into sum castel · ten leprous men camen azenes hym/ þe whiche stoden aser & listiden vp a voyce: seyinge/ Iþū comaundour: haue mercy on vs/ whom  
as

## L u k e

as he ſaie: he ſeyde/ go ſee ſchewe ſet you to priſis/ it is done  
 þe while þei wenten: þei ben clenſide forſoþe one of hem as he  
 ſaie for he is clenſide: wente azen wiþ greet voyce magnify-  
 inge god/ and he ſelle doune into þe ſace biſore his ſeet: doinge  
 graces (or þankyngis)/ and þis was a ſamaritan/ forſoþe ihc  
 anſwerynge ſeyde/ wher ten ben not clenſide: and where ben  
 þe nyne/ þer ben none ſounden þat turnyde azen & ſaue glorie  
 to god: no but þis alien (or ſtraunger)/ and he ſeiþ to hym riſe  
 up go þou: for þi ſeiþ haþ made þee laaf/ forſoþe he aride of  
 phariſees whan þe retorne of god cometh: anſweride to hem &  
 ſeyde/ þe retorne of god cometh not wiþ aſpynge: neþer þei  
 ſchulen ſeye/ lo here: or lo here/ forſoþe lo þe retorne of god is  
 wiþinne you/ & he ſeiþ to his diſcipleſ/ dayes ſchulen come:  
 whanne ſee ſchulen deſire for to ſe one day of mannes ſone:  
 and ſee ſchulen not ſe/ & þei ſchulen ſeye to you/ lo here & lo  
 here/ nyl ſet go: neþer ſue þee/ forwhi as leyte ſchynynge ſrom  
 vnder heuene • ſchyneth into þo þinges þat ben vndre heuene:  
 ſo ſchal mannes ſone be in his day/ forſoþe firſte it bihoueh hym  
 for to ſuffre mange þingis: & for to be reþrouede of þis genera-  
 con/ & as it was done in þe dayes of noe: ſo it ſchal be in þe dayes  
 of mannes ſone/ þei eten & drunken • weddiden wiſes & weren  
 zouen to weddyngis til into þe day • in þe whiche noe entride  
 into þe ſchippe: & þe greet ſtode came & loſte alle/ alſo it was  
 done in þe dayes of loth: þei eten & drunken • bouzten & ſolden •  
 plauntiden & bildiden/ ſohely in what day loth wente oute of  
 ſodom • þe lorde reynyde ſtir & brinnſon fro heuene • & loſte  
 alle/ aſtir þis þing it ſchal be in what day mannes ſone ſchal be  
 ſchewide/ in þat day he ſchal ben in þe rooſ • & his veſſels in þe  
 hous: come he not doune for to take hem aweye/ and he þat is  
 in þe ſeelde: alſo turne not azen byhynde/ be ſee myndeſul of þe  
 wiſe of loth/ who euer ſchal ſeek for to make his ſoule (þat is  
 his luſ) laaf: ſchal leeſe it/ & who euer ſchal leeſe it: ſchal quyen  
 it/ I ſeye to you in þat nyzt two ſchulen be in one bed • one  
 ſchal be taken to/ & þe toþer forſaken/ two wymmen ſchulen be  
 grynnyng

## Luke

gryndynge to gedir · þe one schal be taken to · & þe toþer for-  
saken/ þei answerynge seyn to hym/ where lorde/ þe whiche  
seyde to hem/ wher euer þe body schal be/ þidir schulen be ge-  
deride to gidir & þe eglis//

18-



Drsoþe he seyde to hem & a parable/ for it bihoueþ  
for to prepe euermore: & not saþle seþinge/ þer was  
sum iuge in sum cytee/ þat drede not god · neþer  
schamyde men/ forsoþe sum widowe was in þat  
cytee/ and came to hym seþinge/ venge me of myn aduerse-  
rie/ and he wolde not by myche tyme/ soþely astir þes þingis  
he seyde wiþinne hym self/ and zif I drede not god · & schame  
not man: neþeles for þis widowe is heuy to me: I schal venge  
hire/ lestte at þe laste sche comynge strangle me/ soþely þe lorde  
seih/ here zee what þe domesman of wickidnesse seih/ forsoþe  
wher god schal not do vengeaunce of his chosen · cryþinge to  
hym nyzt & day · & schal haue paciencie in hem/ soþely I seye to  
zou for sone he schal do vengeaunce of hem/ neþeles geþist þou  
mannes sone comynge schal synde seih in etþe/ forsoþe he seyde  
& to summen þat tristiden in hym self as ryztful · dispiseden  
oþer · þis parable seþinge/ two men slepyeden vp into þe temple  
for to prepe · þe one a pharisee · & þe oþer a puplican/ forsoþe þe  
pharisee stondynge: preyede anentis hym self þes þingis seþ-  
inge/ god I do þankyngis to þee · for I am not as oþer of  
men · rauenours · vniust · auouters · as also þis puplican/ I  
caste twyes in þe wike · I zþue tyþes of alle þingis þat I haue  
in possession/ and þe puplican stondynge afer · wolde not neþer  
liste vp þe þzen to heuene: but smote his breste seþinge/ god  
be helpesful (or mercysful) to me synner/ trewely I seye to zou ·  
þis discendide iustifiede into his hous from hym/ for eche þat  
enbauncih hym: schal be made lowe/ and he þat mekih hym:  
schal be enbauncide/ ¶ Forsoþe þei brouzten to hym zonge  
children þat he schulde touche hem/ þe whiche whanne disci-  
plis sizen: þei blameden hem/ soþely ihc cleppynge to gedir hem:  
seyde/

## Luke

besides he wepe beggynge/ and whanne he herde he cump-  
 ny of puple passynge/ aride what his þing was/ toþely he  
 seyden to hym/ þat ih̄c of nazareth passide/ and he criede sey-  
 inge/ Jhū þe sone of dauid/ haue mercy on me/ and þei þat  
 wenten biforn/ blameden hym þat he schulde be stille/ toþely  
 he myche more cryinge/ þou sone of dauid/ haue mercy on me/  
 forsoþe Jh̄c stondynge/ comaundide hym for to be brouȝte for-  
 to hym/ and whanne he came nyȝ/ he aride hym seyinge/ what  
 wolte þou I schal do to þee/ and he seyde/ lord þat I se/ and  
 ih̄c seyde to hym/ biholde/ þi seiȝ haȝ made þee saaf/ and  
 anone he sizen/ and suede hym • magnysynge god/ and al þe pu-  
 ple as it sizen/ ȝaue heryng to god//

C<sup>m</sup> 19<sup>m</sup>



**A**nd Jh̄c goinge in/ walkide to Jericho/ and lo a man  
 zache by name • & his was pryncce of publicans/ &  
 he riche/ and he souȝte for to se Jhū who he was/  
 & he myȝte not for þe cumpanye of puple • for he  
 was litil in stature/ and he rennyng biforn/ steyȝede vp into  
 a sicomore tree • þat he schulde se hym/ for he was to passe  
 þens/ and ih̄c biholdynge vp • whan he came to þe place/ sizen  
 hym & seyde to hym/ zache biȝynge come doune/ for to daye  
 I must dwelle in þin hous/ & he biȝinge came doune/ and  
 ioyinge receyuede hym/ & whanne alle men sizen/ þei grucchi-  
 den seyinge/ for he had turnyde to a synful man/ forsoþe zache  
 stondynge/ seyde to þe lord/ lo lord þe halfe of my godis/ I  
 ȝyue to pore men/ and ȝif I haue any þing defraudide any  
 man/ I ȝilde þe foure folde/ Jh̄c seiȝ to hym/ for in þis day  
 helpe is made to þis hous/ for þat he is abrahams sone/ for-  
 soþe mannes sone came for to seek & for to make saaf þat þing  
 þat perischide// ¶ Hem herynge þes þingis • he puttyng to •  
 seyde a parable • for þat he was nyȝ ierlm̄ • & for þei gesūde þat  
 anone þe kyngdom of god schulde be shewide/ þerfore he seyde/  
 Sum noble man wente into a fer cuntre • for to take to hym  
 a kyngdom • & for to turne aȝen/ toþely his ten seruauntis  
 clepides



# Luke

**pug**



## Luke

husye schulen sepe to hym/ for he hadde desired his werke/ for  
to be þei þat weren sente wemen soch/ & founden as he seyde to  
hem/ a colte stondeþ/ soþely hem unbondunge þe colte/ þe  
lordis of hem seyden to hem/ what untyzen see þe colte/ and  
þei seyden/ for he hadde had hym needful/ and þei ledde to hym  
and þei castinge here clothes upon þe colte/ puttiden ihu (on  
hym)/ forloþe hym goinge/ þei undre stremiden here clothes in  
þe weye/ and whanne now he came up to þe campunge bound  
of þe mounte of olivete/ alle þe compaignes of men compaigne  
doun/ bygunnen royyinge for to herie god with greet voyce  
on alle þe vertues þat þei sizen synginge/ bleside is þe kyng  
þat cometh in þe name of þe lord/ pees in hevene & glorie  
þingis// ¶ And summe of pharisees of þe compaignes/ seyden  
to hym/ mayster blame þi disciplis/ to whom he seih/ I seye  
to you/ for zif þes schulen be stille/ stonys schulen crie/ and  
whanne he neyde/ he seinge þe cytee/ wepte on it synginge/  
for zif þou haddest knowen/ & þou/ & soþely in þis þi day/ þe  
whiche to pees to þee/ but now þei ben hid fro þin eyen/ for  
dayes schulen come in þee/ & þin enemyes schulen enyroune  
þee with a paale/ & þei schulen enyroune þee & make þee strepte  
on alle sidis/ & caste þee doun to þe erþe/ & þi sonys þat ben  
in þee/ and þei schulen not leue in þee a stonys upon a stonys/  
for þat þat þou hast not knowen þe tyme of þi visitacon//  
¶ And he gone into þe temple/ bigan for to caste oute men sell-  
ynge þer inne & bynginge/ synginge to hem/ it is writen þat myn  
hous/ is an hous of preyer/ forloþe see hane made it a denne  
of peefes/ and he was techyng every day in þe temple/ forloþe  
þe prynces of pristis & þe scribis & þe prynces of þe puple/  
sowten for to leese hym/ and þei founden not what þei schul-  
den do to hym/ soþely alle þe puple was hangide up/ or al oc-  
cupiede herpyng hym//

And

## Luke



**A**nd it is done in one of þe dayes • hym techyng þe C<sup>m</sup> 20<sup>m</sup>  
 puple in þe temple & euangelizyng: þe prynces of  
 pristis & scribis camen to gedir • wip þe eldre men •  
 & seyn to hym seyinge/ seye to vs in what power  
 þou doist þis þing or who 3aue to þee þis power/ forsoþe ihū  
 answeringe: seyde to hem/ and I schal axe zou a worde: an-  
 swere zee to me/ was þe baptysm of Joon of heuene or of men/  
 and þei þouzten wipinne þemself seyinge/ for zif we schulen  
 seye of heuene: he schal seye/ whi þirfore bileue zee not to  
 hym/ forsoþe zif we schulen seye of men: al þe comoune puple  
 schal stonen vs/ for þei ben certeyn: Joon for to be a pro-  
 phete: & þei answeriden hem to not knowe (or wite) of whens  
 it was/ and ihc seip to hem/ neþer I seye to zou: in what  
 power I do þes þingis// ¶ forsoþe he bigan for to seye to þe  
 comoune puple þis parable/ summan plauntide a vynezerde •  
 & hiiride it (or sette) to ferme to tiliers/ and he was in pil-  
 grymage myche tymes/ and in tyme of gederynge of grapis:  
 he sente a seruaunt to þe tiliers: þat þei schulden 3pue to hym  
 of þe fruyte of þe vynezerde/ þe whiche lesten hym beten:  
 voyde (or wipouten fruyte)/ and he putte to for to sende ano-  
 þer seruaunt/ forsoþe & þei beetynge þis • and punyschyng  
 wip conteckis (or wrongis): lesten voyde/ and he putte to for to  
 sende þe þridde/ þe whiche & woundynge hym: castiden oute/  
 sopely þe lorde of þe vynezerde seyde/ what schal I do/ I  
 schal sende my der worþe sone/ parauenture whanne þei schulen  
 se hym: þei schulen schame/ whom whanne þe tiliers hadden  
 seen: þei þouzten wipinne hem self seyinge/ þis is þe eire/ slee  
 we hym: þat þe heretage he made oure/ and þei slowen hym  
 caste oute of þe vynezerde/ what þerfore schal þe lorde of þe  
 vynezerde do to hem/ he schal come & leese þes tiliers • & 3pue  
 þe vynezerde to oþer/ whiche þing herde: þei seyden to hym/  
 be it fer: (or god forbede)/ forsoþe he biholdynge hem • seyde/  
 what þerfore is þis þing þat is writen/ þe soon whom men  
bildynge

## Luke

byldynge reprobueden; his is made into þe heede of þe corner/  
eche þat schal falle vpon þat stoon; schal be schaken or broken/  
forsoþe vpon whom it schal falle; it schal breke hym to smaale  
parties// ¶ And þe prynces of pristin & þe scribis; souzte for  
to leye on hym handis in þat houre; and þei dreedde þe puple/  
forsoþe þei knewen; þat to hem he had seyde þis likenesse/ and  
þei keppynge; senten aspriers þat seyneden hem iuste; þat þei  
schulden take hym in worde · & bitake hym (or bitraye) to þe  
principate (or power of þe prynce) · & to þe power of þe mayre  
(or iustice)/ and þei ariden hym seyinge/ mayster we witen  
for richtly þou seyst & techist · & þou takist not þe persone of man;  
but þou techist in trewe þe weye of god/ is it leueful to vs for  
to ȝyue tribute to cesar or nay? forsoþe he biholdynge þe de-  
septe of hem; seyde to hem/ what tempten zee me? schewe zee  
to me a penye/ whos ymage & superscripcon (or writynge  
aboute) haþ it? þei answerynge seyden to hym/ cesars/ and  
he seip to hem/ zilde zee herfore to cesar · þo þingis þat ben  
cesars; and þo þingis þat ben of god · to god/ and þei myzten  
not reprove his worde; bifore þe pore puple/ and þei wondre-  
ynge in his answeris; helden pees// ¶ Summe of þe sadu-  
ceis · þat denyen azen risynge for to be; camen to & ariden  
seyinge/ mayster · moyses wrote to vs · zif þe broþer of any  
man haupnge a wife be deade · & he was wif outhen fre chil-  
dren; þat his broþer take his wife & reyle seede to his broþer/  
herfore seuene breþeren weren; þe firste took a wife · & is  
deade wif outhen fre children/ and þe supynge took hir; and he  
is deade wif outhen sone/ and þe þridde took hir/ also & alle  
seuene/ & leften not seede · but ben deade/ þe laste of alle; &  
þe womman is deade/ herfore in þe rpyngge azen; whos wife  
of hem schal sche be; forsoþe seuene hadden hire wife/ and ihc  
seip to hem/ sones of þis worlde wedden & ben zouen to wed-  
dyngis/ forsoþe þei þat schulen be hadde worþi of þat worlde  
& risynge azen fro deade men; neþer ben weddide neþer wed-  
den wifes; neþer euer schulen moþe die · forsoþe þei ben euen  
wif

## Luke

wiþ aungels · & ben þe sones of god: siþ þei ben sones of ris-  
 ynge azen/ forsoþe for deade men risen azen: and moyses  
 schewide besides þe busche as he seiþ/ þe lorde god of abra-  
 ham · & god of ysaac · & god of Jacob/ forsoþe god is not of  
 deade men: but of lyuynge men/ forsoþe alle men lyuen to  
 hym/ soþely summe of þe scribis answerynge: seyden/ mays-  
 ter þou hast wel seyde/ and þei dursten no more are hym any  
 þing// ¶ forsoþe he seyde to hem/ how seyn men crist for to be  
 þe sone of dauid · & dauid hym self seiþ in þe booc of psalmes ·  
 þe lorde seyde to my lorde · sitte þou on my rizthalse · til þat  
 I putte þei enempes a stool of þi feet/ þerfore dauid clepiþ  
 hym lorde: and how is he his sone? soþely al þe puple her-  
 ynge: he seyde to his disciplis/ be zee war of scribis þat wolen  
 wandre in stolis & louen salutacons in þe chepyng · & þe  
 firste chapers in sinagogis · & þe firste sittyng places in feestis/  
 þat deuouren þe hous of widowis: seynynge longe preynges/  
 þei schulen take more dampnacion//



Essoþe he biholdynge siþe hem · þat senten here C<sup>m</sup> 21<sup>m</sup>  
 ziftis in to þe tresorie riche men/ forsoþe he siþe &  
 sum litil pore widowe sendynge two mynutis (or  
 scrþingis): and he seyde/ treuely I seye to zou · for  
 þis pore widowe: sente more þan alle men/ for whi alle þes  
 of þe aboundaunce or plenteuouse to hem: senten into þe ziftis  
 of god/ forsoþe þis widowe · of þat þing þat sayliþ to hir:  
 sente al hir lyuelode þat sche hadde// ¶ And summan seinge  
 of þe temple þat it was ournyde wiþ good stoones & ziftis: he  
 seyde/ þo þingis þat zee seen · dayes schulen come in þe whiche  
 a stoon schal not be leste on a stoon: þe whiche schal not be  
 distrnyede/ soþely þei ariden hym seyinge/ comaundour ·  
 whanne schulen þes þingis be: and what token whan þei  
 schulen bigynne for to be done/ þe whiche seyde/ se zee þat zee  
 be not deceyuede/ soþely many schulen come in my name ·  
 seyinge for I am · & þe tyme schal neze/ þerfore nyl zee go  
 astir

## Luke

astit hem/ forsoþe whanne zee schulen here bataylis & sedu-  
cois (or stryues) wiþinne forþ: nyl zee be aferde/ it bihoueh  
firte þes þingis for to be done: but not zit anone an ende/  
þanne he seyde to hem/ solc schal rise azenes solc · & retome  
azenes retome · & greet mouyngis of erþe schulen be bi places ·  
& pestilences · & hungris · & dredis from heuene & grete tokenes  
schulen be/ but bifore alle þes þingis þei schulen putte here  
hondis to zou · & schulen pursue · bitakynge into synagogis &  
keppngis · dratwinge to kyngis & mayres (or iustices) for my  
name/ forsoþe it schal falle to zou into witnessynge/ þerfore  
putte zee in zoure hertes · not to þenke bifore/ how zee schulen  
answere/ forsoþe I schal zpye to zou mouþ & wyrdom: to  
whiche alle zoure aduersaries schulen not mowe azenlonde  
& azen sepe/ soþely zee schulen be bitrayede (or taken) of fa-  
dir & modir & breþeren & cosyns & frendis · & by ðeþ þei schulen  
tutmente of zou/ and zee schulen be in hate to alle men for  
my name/ and an heer of zoure heed: schal not perische/ in  
zoure pacience zee schulen welde (or haue in quet) zoure  
soulis/ forsoþe whanne zee schulen se iclm enygroupde of an  
ooste of batayle: þanne wite zee for þe desolacoñ (or discour-  
forþ) of it schal neyze/ þanne þei þat ben in Jude flee to þe  
mounteyns/ & þei þat in þe myddil of it: go aweye/ & þei þat  
in þe cuntrees: entre not into it/ for þes ben dayes of ven-  
geaunce · þat alle þingis þat ben writen: be fulfild/ forsoþe  
wo to (wymmen) wiþ childe & norischynge in þo dayes/ for-  
soþe a greet pressure (or ouerleyinge) schal be on þe erþe · &  
wrappe to þis puple/ and þei schulen falle in þe mouþ of swerde:  
& þei schulen be ledde captife (or prisoners) into alle folkis/ &  
iclm schulen be defoulide (or to troden) of þeþene men: til þe  
tyme of naciouns be fulfild// ¶ And tokenes schulen be in  
sunne & mone & sterres: & in erþe ouerleyinge of folkis for con-  
fusiõ of sounne of þe see & watwis · men waringe drie for drede  
& abidyng þat schulen come to al þe worlde/ for whi vertues  
of heuene schulen be mouede/ and þanne þei schulen se mannes  
sone



## Lukē

sone compnye in a cloude: wih greet power & maieste/ soþely  
 þes þingis bigynnyng for to be made: biholde zee & reple zee  
 zoure hedis: for zoure redempcon (or bynginge azen) neyȝer/  
 & he seyde to hem a lickenesse/ se zee þe fige tree & alle trees:  
 whanne þei bryngen forth nowe of hem stuyte: zee witen for  
 somer is nyȝ/ so & zee whanne zee schulen se þes þingis for to  
 bedone: wite zee for ȝe kyngdom is nyȝ/ treuely I seye to ȝou:  
 for þis generacon schal not passe: til alle þingis ben done/  
 heuene & erþe schulen passe: soþely my wordis schulen not  
 passe// ¶ Forsoþe persepue zee (or take zee heede) to ȝou self:  
 lest parauenture zoure hertis ben greuede wih glotonie &  
 drunkenesse & by synnes of þis lyf: & þe ilke day come sodenly  
 vpon ȝou/ forsoþe as a gnare (or snare) it schal come vpon  
 þe face of al erþe/ and so walke zee in eche tyme: preynginge  
 þat zee be hadde worþi for to see alle þes þingis þat ben to  
 come: & for to stonde bifore mannes sone/ forsoþe in dayes  
 þe was techyng in þe temple: soþely in nyȝtis he goinge oute:  
 dwelte in þe mounte þat is clepide of olyuete/ and al þe puple  
 hastide (or came erly) for to come to hym: in þe temple for  
 to here hym//



Forsoþe þe halȝ day of þerfe looues: þat is seyde C<sup>m</sup> 22<sup>m</sup>  
 þat pask came nyȝ: and þe prynces of pristis & þe scribis  
 souȝten hou þei schulden slee ihū/ forsoþe þei dred-  
 den þe pore puple/ soþely sathanas entride into Ju-  
 das þat was clepide of scarioth: one of þe twelue: & he wente  
 & spak wih þe princes of pristis & maiestratiss: how he schulde  
 bittre hym to hem/ and þei ioyzeden & maden couenaunt:  
 for to ȝyue hym money: & bihizte/ & he souȝte couenablete:  
 þat he schulde bittre hym wih oute cumpanyes/ soþely þe  
 day of þerfe looues came: in þe whiche it was nede pask (þat  
 is sacrifice of pask) for to be slayne/ and he sente petre & Jon  
 seynginge/ zee goinge make reedy to vs pask: þat we ete/ and  
 þei seyden/ wher wolte þou we make reedy/ and he seyde to  
 hem/

## Luke

hem/ lo you entrynge into þe cytee · summan berynge a vessel of water schal come azenes you/ sue zee hym into þe hous · into whiche he entriþ/ and zee schulen seye to þe housbonde man of þe hous/ þe mayster seiþ to þee/ where is þe herbergerie/ where I schal ete paske wiþ my disciplis/ and he schal schewe to you a greet soupyng place · strewede/ & here make zee reedy/ soþely þei goinge · founden as he seyde to hem/ and þei maden reedy paske/ and whanne þe houre was made/ he sate to þe mete · & twelue apostlis wiþ hym/ and he seiþ to hem/ wiþ desire I haue desired · for to ete wiþ you þis paske/ bifore I suffre/ forsoþe I seye to you for fro þis tyme I schal not ete it/ til it be fulfilled in þe retome of god/ and þe cuppe taken/ he diide graces & seyde/ take zee & departe zee amonge you/ soþely I seye to you · I schal not drynke of þe generacon of þis wyne/ til þe retome of god come/ and þe breed taken he diide graces (or þankyngis) & brake & gaue to hem seyinge/ þis is my body þat for you schal be zouen/ do zee þis þing into my comemoracō (or into mynde) of me/ also & þe chalice · aftir þat he had soupede/ seyinge/ þis cuppe is þe newe testament in my blood · þat schal be schede for you/ neþeles lo þe hande of a man bitrayinge me/ is wiþ me in þe boorde/ and soþely mannes sone goiþ/ aftir þat is diffynede (or determynede)/ neþeles wo to þat man/ by whom he schal be bitrayede/ & þei bigunnen for to seke amonge hem · who it was of hem/ þat was to do þis þing// ¶ And strif is made amonge hem · whiche of hem schulde be teen for to be more/ soþely he seyde to hem/ kyngis of folkis ben lordis (or lordeschipen) of hem/ & þei þat haue power vpon hem/ ben clepide gode doers (or gode zyuers)/ forsoþe zee not so/ but he þat is more in you/ he made as zonger/ and he þat is bifore goer/ as a seruaunt/ for whi who is more/ he þat restiþ or he þat mynystrif/ wher not he þat restiþ/ forsoþe I am in þe myble of you/ as he þat mynystrif/ soþely zee ben þat haue dwelliche wiþ me in my temptacōis/ & I dispose to you · as & my fadir haþ disposide to

## Luke

to me a rewme: þat zee ete & drynke on my boorde in my  
rewme: & sitte on trones demynge þe twelue kynredis of isrl/  
forsoþe þe lorde seyde to Symount/ Symount lo sathanas haþ  
aride zou þat he schulde redle as whete/ soþely I haue prepede  
for þee: þat þi seiþ sayle not/ and þou sumtyme conuertide:  
conferme þi breþeren/ þe whiche seyde to hym/ lorde I am  
reedy wiþ þee for to go into prisoune & into deþ/ and he seyde/  
I seye to þee petre: þe cocke schal not crowe to day: til þou  
þries forsake: for to haue knowen me/ and he seyde to hem/  
whanne I sente zou wiþ outhen sachel & scrippe & schoon: wher  
any þing saylide to zou? and þei seyden/ no þing/ þerfore he  
seyde to hem/ but now he þat haþ a sachel: take also & a  
scrippe/ & he þat haþ not: selle his coot & bie a swerde/ soþely  
I seye to zou/ for zit it bihoueþ þat þat þing þat is witten:  
for to be fulfild in me/ and wiþ wickide men he is putte (or  
demyde)/ forsoþe þo þingis þat ben of me: haue ende/ & þei  
seyden/ lorde lo two swerdis heere/ & he seyde to hem/ it is  
pnowz/ and he gone oute: wente astir custum into þe hil of  
olpues/ soþely & disciplis sueden hym/ and whanne he came  
to þe place: he seyde to hem/ prepe zee: lest zee fallen into  
temptacioune/ and he is taken away fro hem: how myche a  
flones caste/ & þe knees putte: he prepede seyinge/ fadir zit  
þou wolte: turne ouer þis cuppe fro me/ neþeles not my wille  
be done: but þin/ forsoþe an aungel apperide to hym fro he-  
uene: confortynge hym/ and he made in agonye (or strif):  
prepede lenger/ and his swote is made as dropis of blode  
rennyng doune into þe erþe/ and whanne he hadde risen fro  
preper: & had comen to his disciplis: he sonde hem slepyng  
for heuynesse/ and he seiþ to hem/ what slepen? rise zee: &  
prepe zee: þat zee falle not into temptacon// ¶ Zit hym spek-  
ynge: lo a cumpanye: & he þat was clepide Judas one of þe  
twelue: wente bifore hem/ and he came nyz to ihū: þat he  
schulde kyss hym/ soþely ihc seyde to hym/ Judas wiþ a cosse  
þou bitrayest mannes sone/ soþely þei þat weren aboute hym:  
seinge

## Luke

seinge þat þat was to come/ seyden to hym/ lorde zif we  
smynen in swerde/ and one of hem smote þe seruaunt of þe  
prynce of pristis/ and kitte of his litil ryzt ere/ forsoþe ih̄c  
answerynge seih/ suffre zee til biðir/ and whanne he hadde  
touchide his litil ere/ he helide hym/ forsoþe ih̄c seyde to hem  
þat camen to hym · þe prynces of pristis & magistratis (or  
mayres) of þe temple & eldre men/ as to a þeef zee þane gon  
oute wiþ swerdis & staves/ whanne I was eche day wiþ you  
in þe temple/ zee streizten not oute handis into me/ but þis is  
zoure houre · & þe power of dirkeness/ soþely þei takynge  
hym/ ledden to þe hous of þe prynce of pristis/ petre forsoþe  
suede hym afer/ soþely a sijr kyndelide in þe mydle floor (or  
greet hous) and hem sittynge aboute/ petre was in þe mydle  
of hem/ whom whanne sum hande mayden had seen sittynge  
at þe lizte & had biholden hym/ sche seyde/ and þis was wiþ  
hym/ and he denyede hym seyinge/ womman I knewe not  
hym/ & aftir a litil anoter man seinge hym seyde/ and þou  
art of hem/ petre forsoþe seih/ o man I am not/ and a space  
made as of one houre · soþely anoter affermyde/ seyinge/  
treuely & þis was wiþ hym/ for whi & he was of galilee/ and  
petre seih/ man I noot what þou seist/ and anone zif hym spek-  
ynge/ a cocke croupe/ and þe lorde turnede azen/ bihelde petre/  
and petre hadde mynde on þe worde of ih̄u as he had seyde ·  
for bifore þe cocke croue/ priex þou schalt denye me/ & petre  
gon forþ/ wepte bittirly/ and þe men þat helden hym · scorne-  
den hym smytynge (or beetynge) hym/ and þei bepliden (or  
bidden) hym · & smyten his face · & aciden hym seyinge/ pro-  
phecie þou · who is it þat smote þee/ also many oþer þingis  
þei blasfemynge/ seyden azenes hym/ and as þe day was made/  
þe eldre men of þe puple & prynces of pristis & þe scribis camen  
to gedir & ledden hym into þe counseyl seyinge/ zif þou art  
crist seye to us/ & he seih to hem/ zif I schal seye to you/ zee  
schulen not bileue to me/ soþely & zif I schal are/ zee schulen  
not answeere to me · neþer zee schulen leue/ forsoþe aftir þis  
tyme/

## Luke

tyme: mannes sone schal be sittynge on þe ryzt halfe of þe  
vertue of god/ þerfore alle seyn/ þerfore þou art þe sone of  
god/ þe whiche seih/ zee seyn: for I am/ and þei seyn what  
zit desire we witnesynge/ forsoþe we oure self hane herde of  
his mounþ//



And al þe multitude of hem risynge: ledde hym to C<sup>m</sup> 23<sup>m</sup>  
pilate/ forsoþe þei bigunnen for to accuse hym •  
seyinge/ we haue founden þis turnynge vpsodoune  
oure folc: and forbedynge tribute for to be zouen  
to cesar • & seynge hym self for to be cō kyng/ forsoþe pilate  
aride hym seynge/ art þou kyng of iewis/ and he answerynge  
seih/ þou seist/ forsoþe pilate seih to þe prynces of pristin: & to  
þe cumpanyes of puple/ I fynde no þing of cause in þis man/  
and þei weren strengre seynge/ he moueh togedir þe puple  
rechynge þoruþ al Jude: bigynnyng fro galilee til bidir/ pilate  
forsoþe herynge galilee: aride zif he were a man of galilee/ &  
as he knewe þat he was of þe power of heroude: he sente hym  
azen to heroude • þe whiche & he was at ierlm þes dayes/ for-  
soþe hym seen: heroude ioyede ful myche/ for he was of myche  
ryme coueytynge for to here hym • for þat he herde manye  
þingis of hym: and he hopide for to se sum tokē for to be  
made of hym/ soþely he aride hym in many wordis/ and he  
no þing answeride to hym// ¶ Forsoþe þe prynces of pristin  
& scribis stoden stidfastly accusynge hym/ soþely heroude for-  
soke (or dispiside) hym wiþ his oosse • & scornede hym • cloþide  
wiþ a white cloþ • & sente azen to pilate/ and heroude & pi-  
late ben made frendis in þe ilke day/ for whi bifore þei weren  
enempes togedir/ pilate soþely þe prynces of pristin & magel-  
tratis of þe puple clepide to gedir seyde to hem/ zee hane  
offride to me þis man • as turnynge aweye þe puple: & lo I  
aringe bifore zou • fynde no cause in þis man of þes þingis in  
whiche zee accusen hym • but neþer heroude/ for whi I azen  
sente zou to hym: & lo no þing worþi þe deþ is done in hym/



## Luke

I schal leese hym amendide (or delpueride) hym chastide/  
 forsoþe he hadde nede for to dismytte (or delpuer) to hem one  
 by þe seest day/ soþely al þe cumpange crieð to gedið: seyinge/  
 do hym awey: and delpuer to hym barrabas/ þe whiche was  
 sente into prysoun for sum seducōn (or distourblynge) made  
 in þe cytee: & for mansleinge/ forsoþe estefone pilate spat to  
 hem willynge for to delpuer ihū/ & þei vnder crieden seyinge/  
 crucifie crucifie hym/ soþely þe þridde tyme he seyde to hem/  
 soþely what of euyl þing haþ þis done? I fynde no cause of  
 deþ in hym/ þerfore I schal chastise hym: & delpuer/ and þei  
 conteyneden wiþ greet voyces aringe: þat he schulde be cru-  
 cifiede/ and þe voyces of hem waren stronge/ and pilate de-  
 myde here aringe for to be done/ Soþely he delpueride to hem  
 hym þat for mansleinge & seducōn was sente into prisoun:  
 whom þei axiden: soþely he bitoke ihū to here wille/ and  
 whanne þei ledden hym þei tooken summan Symount of  
 citenen compnge fro þe toun: & þei puttiden to hym a crosse  
 for to bere after Ihū/ soþely þer suede hym myche cumpange  
 of puple: & of wymmen þat weyliden & mourneden hym/  
 soþely ihc turnede to hem: seyde/ Douztris of iclm ngl zee  
 wepe vpon me: but wepe zee on zou self & on zoure sones/ for  
 lo dayes schulen come: in whiche it schal be seyde/ bleside be  
 bareyne wymmen: & þe wombis þat haue not gendride: & þe  
 tetis þat haue not zouen souke/ þanne þei schulen bygynne  
 for to sepe to mounteyns falle zee doune on vs: and to smale  
 hilles couer zee vs/ for zif in a greene tree þei done þis þing:  
 what schal be done in a drie? Soþely and oþer two wickide  
 men weren ledde wiþ hym: þat þei schulden be slayne/ and  
 astir þat þei camen into a place: þat is clepide of caluarie:  
 þere þei crucifieden hym/ and he þeefes: one on þe rizthalse:  
 & þe toþer on þe listehalse/ forsoþe Ihc seyde/ sadir forþue  
 to hem: for þei witen not what þei done/ forsoþe þei depart-  
 ynge his clothes: senten lottis/ & þe puple stood abidyng: & þe  
 pryntes scorneden hym wiþ hem seyinge/ oþer men he made  
saaf:

## Luke

saaf: make he hym self saaf/ zif his be crist he chosen of god/  
forsohe & knyghtis scorneden hym comynge nyz: & osteden  
vynegre to hym: seyinge zif hou art kyng of ierwis: make  
hee saaf forsohe & he superscripcōn was writen on hym wih  
greet lettis: of latyn & of ebreu his is ihc kyng of ierwis/  
forsohe one of he heefes hat hangiden: blasfemyde hym sey-  
inge: zif hou art crist: make hi self saaf & vs sohely he oher  
answerynge: blamyde hym seyinge/ neher hou dredist god:  
hat hou art in he same dampnacōn and treuely we iustly for  
whi we haue receyuede worhi pingis to dedis: sohely he his  
no ping of euyl/ and he seyde to Ihū/ lorde haue mynde of  
me: whan hou schalt come into hi kyngdom and Ihc seyde  
to hym/ treuely I seye to hee: his day hou schalt be wih me in  
paradise/ sohely it was almost he sirte houre (or vndrun) and  
dirkeness ben made in al he worlde: til he nyne houre (or  
none)/ and he sunne is made dirke: & he weyle of he temple is  
hitte in he mydle/ and ihc cryinge wih greet voyce: seih/ fadir  
into hin handis: I bitake my spirit/ and he seyinge hes pingis:  
fente oute he spirit (or diede)/ and centurio seyinge hat ping  
hat was done: glorifiede god seyinge/ verrely his man was  
iuste/ and al he cumpange of hem hat weren here to gedit at  
his spectacle: & sizen ho pingis hat weren done: smyryng here  
brestis turneden azen/ forsohe alle his knowe stoden aser: and  
wymmen hat sueden hym fro galilee: seinge hes pingis/ and  
lo a man Ioseph by name: hat was a decuriōne (or haupnge  
ten vndre hym): a good man & iuste/ and his man consentide  
not to he counseyl & dedis of hem of armathie a cytee of Judee:  
he whiche & he abode he kyngdom of god/ his came nyze to  
pilate: and axide he body of Ihū/ and wlaypide it done doune  
in a linnen clooth: & puttide hym in a graue hewen: he  
whiche not zit any man was putte/ and he day was para-  
ceues: (hat is euen of he holy day) and he saboth bigan to  
schpyne/ sohely he wymmen suynges hat camen wih hym fro  
galilee: sizen he graue: & how his body was putte/ and hei  
turnynge

## Luke

brynge azen: maden redy swete spices & opnementis/ and  
sohely in þe laborþ þei residen astir þe maundement//

**F**orsoke in one of þe wisk ful erly þei camen to þe  
graue · brynge swete spices · þat þei hadden  
made reddy/ and þei founden þe soon turnyde  
awey fro þe graue: and þei gon in founden not þe  
body of Ihu and it is done þe while þei in þouzte weren  
astounded of þis þing: so two men stoden bisides hem in schyn-  
nyng clooth · sohely whanne þei dreden · & bowiden here sem-  
blaunt into þe erþe: þei seyden to hem/ what seeken zee þe  
þingge wiþ deade? he is not here: but haþ risen/ haue zee  
munde how he spak to zou · whan he was zit in galilee · sey-  
me for it bihoueh mannes sone to be bitaken into þe handis  
of synful men & to be crucifiede · & þe þridde day for to rise  
azen and þei bihouzten on his wordis/ and þei gone azen fro  
þe graue: tolden alle þes þingis to þe elleuene & to alle oþer/  
forsoke þer was mary maudeleyn & Joon & mary of James &  
oþer wymmen þat weren wiþ hem · þat seyde to apostlis þes  
þingis/ and þes wordis ben seen bifore hem as madnessis  
and þei bileueden not to hem// ¶ Forsoke petre rysynge ran  
to þe graue · & he bowynge doune sise þe lynnyn cloþes (or  
schetis) putte al one: and he wente by hym self wondrynge  
þat þat was done// ¶ And so two of hem wenten in þat day  
into a castel þat was fro iherlm in þe space of sixty furlongis ·  
by name emaus · & þei spaken to gedir of alle þes þingis þat  
hadden bifalle/ and it is done þe while þei talkeden (or table-  
den) & by hem self souzten/ & ihc hym self neyzynge wente wiþ  
hem/ sohely here pzen weren holde · leste þei knetwen/ and he  
seih to hem/ what ben þes wordis þat zee speken togedir wan-  
drynge · & zee ben sorowful/ and one to whom þe name was  
cleophas answerynge: seyde/ þou al one art a pilgrym in  
ierlm · & hast þou not knowen what þingis ben done in it in  
þes dayes? to whom he seyde what? and þei seyden to hym/  
of

## Luke

of Jhu of nazareth hat was a man prophet mystry in worde & werke · biforn god & al þe puple · & how he bysed prynces & ourc prynces bitoken hym into dampnacioun of deþ · and crucifieden hym/ forsoþe we hoped he was to be azen isrl/ and now vpon alle þes þingis þe þridde day is to day þat þes þingis ben done/ but & summe wymmen of oures maken vs aserde · þe whiche biforn he lyste weren at þe graue/ and his body not founden/ þei camen seyinge hem also for to haue seen a sýste of aungels · þe whiche seyn hym for to lye/ and summen of oures wenten to þe graue · & so þei founden as þe wymmen seiden/ but hym þei founden not/ & he seide to hem/ o foolis & slowe of herte for to bileue in alle þingis þat þe prophetis haue spoken/ wheþer it bihoſte not crist for to cōfite · & so to entre into his glorie/ and he bygynnyng at moyses & alle þe prophetis/ interpretide(or declaride) to hem in alle scriptures þat weren of hym/ and þei camen nyȝt to þe castel whider þei wenten/ and he made countenaunce hym for to go forth/ and þei constrayned hym seyinge/ dwelle with vs · for it drawith to nyȝt · & þe day is nowe bowide doune/ & he entride in with hem/ and it is done þe while he reside with hem at mete/ he took brede & bleside & brake & dreide to hem/ and he ȝen of hem ben openide/ and þei knewen hym & he vāpſchide fro here ȝen/ and þei seiden to gedir/ wher ourc herte was not brennyng in vs · þe while he spak in þe weye · & openide to vs scriptures/ and þei rýſynge in þe same houre/ wenten azen to ierlm̄ & founden elleuene gederide to gedir · & hem þat weren with hem seyinge/ for þe lord rose verreyly & apperide to Symount/ and þei tolden what þingis weren done in þe weye · & how þei knewen hym in brekyng of brede/ forsoþe þe while þei spaken þes þingis · Jh̄c stood in þe mydle of hem/ and seide to hem/ pees to ȝou/ I am nyl see drede/ soþely þei diſcourblide & agast/ gellide hem for to se a spirit/ and he seide to hem/ what ben ȝee turblide · & þouȝtis ſteȝen vp into ȝoure hertis/ se ȝee myn handis & my feet/

for



## Luke

for I my self am/ seele zee & se zee • for a spirit haþ not  
flepyche & boones: as zee seen me for to haue/ and whanne he  
had seyde þis þing: he schetwide handis & feet/ forsoþe zit hem  
not bileupnge • & wondrynge for ioþe: he seyde/ haue zee here  
any þing þat schal be eten? and þei offreden to hym a parte  
of fische rostide: and a combe of honye/ and whanne he had  
eten bifore hem: he takyng þe relyfes • ȝaue to hem/ and he  
seyde to hem/ þes ben þe wordis þat I spak to ȝou whan I  
was zit wiþ ȝou/ for it is nede alle þingis to be fulfild • þat  
ben writen in þe lawe of moyses • & in prophetis & in psalmes  
of me/ þanne he openyde to hem witte: þat þei schulden un-  
derstonde scriptures/ & he seyde to hem/ for þus it is writen • &  
þus it bihoſte iſt for to suſte • & riſe azen fro deade þe þridde  
day • & penaunce & remyſſion of synnes for to be prechide in  
his name into alle folkis • men bigynnyng fro iſrlm/ forsoþe  
zee ben witneſſis of þes þingis/ and I schal sende þe bihtȝte  
þing of my ſadit into ȝou/ ſohely ſitte zee in þe cytee: til þat  
zee be cloþide wiþ vertue from an hize/ forsoþe he ledde hem  
forþe into bethanȝe • & his hondis liſte vp: he bleſſide hem/ and  
it is done þe while he bleſſide hem: he departide fro hem &  
was borne into heuene/ and þei worſchippnge • wenten azen  
into iſrlm wiþ greet ioþe: and weren euermore in þe temple  
berþinge & bleſſyng god//



## ye euuangelie of Ioon



**I**n he bygynnyng was he worde (hat is C<sup>m</sup> 1<sup>m</sup>  
goddis sone)/ and he worde was at  
god · & god was he worde/ his was in  
he bigynnyng at god/ alle þingis ben  
made by hym/ and wiþ outen hym is  
made nouzt/ þat þing þat is made/ in  
hym was lijt/ and he lijt was he lizte of  
men/ and he lizte schynen in dirkeness  
& dirkeness comprehend (or taken) not it/ a man was sente  
fro god/ to whom he name was ioon/ þis man came into wit-  
nessyng · þat he schulde bere witnessyng of he lizt · þat alle  
men schulde bileue by hym/ he was not he lizt/ but þat he  
schulde bere witnessyng of he lizt · it was verrey lizte þe  
whiche liztenen eche man comyng into þis worlde/ he was  
in þe worlde · & he worlde was made by hym/ and he worlde  
knewe hym not/ he came into his owne þingis/ and hes re-  
ceyueden hym not/ forsoþe how manye euer receyueden hym/  
he ȝaue to hem power for to be made þe sones of god/ to hem  
þat bileueden in his name/ he whiche not of bloodis · neþer of  
wille of fleysche · neþer of wille of man/ but ben borne of god/  
and he worde (hat is goddis sone)/ is made fleysche (or man) ·  
& hap dwellide in vs/ and we hane seen þe glorie of hym/ þe  
glorie as of þe one bigoten of þe fadir/ he sone ful of grace &  
treuþe// ¶ Ioon beren witnessyng of hym/ and crien seyinge/  
þis it was of whom I seyde/ he þat is to come astir me · is  
made bifore me/ for he was þe former þan I/ and of þe plenty  
of hym/ we alle hane taken & grace for grace/ for þe lawe is  
ȝouen by moyses/ forsoþe grace & treuþe is made by ihū crist/  
no man euer siȝe god · no but þe one bigoten sone þat is in þe  
bosum of þe fadir/ he hap tolde oute/ and þis is þe witnessyng  
of

## Joon

of Joon • whanne Jewis senten fro iherlīm priis & dekenes to hym: pat hei schulden are hym/ who art thou/ and he knowe-  
 lechide & denegede not/ and he knowelechide: for I am not  
 crist/ and hei axiden hym/ what perfore art thou helie? and he  
 seyde I am not/ art thou a prophete? and he answeride/ nay/  
 perfore hei seyden to hym/ who art thou: pat we ȝue answerē  
 to þes pat senten vs/ what seist thou of þi self? he seih/ I (am)  
 a voyce of (a man) cryinge in deserte: dresse see þe weye of þe  
 lorde • as ysaie þe prophete seyde/ and hei þat weren senter  
 weren of þe pharisees/ and hei axiden hym & seyden to hym/  
 what perfore baptisist thou • ȝif thou art not crist • neher helie •  
 neher a prophete? Joon answeride to hem seyinge/ I baptise  
 in water • soþely þe mydil (man) of ȝou stood whom see  
 knewen not/ he it is þat astir me is to come • þat is made  
 bifore me • of whom I am not worþi þat I vnbynde þe þwonge  
 of his schoo/ þes þingis ben done in bethanye ouer iordan:  
 where Joon was baptisynge/ anoper day Joon sē ihū  
 comynge to hym: and he seih/ lo þe lombe of god: lo þat doȝh  
 away þe synnes of þe worlde/ þis is he of whom I seyde/ astir  
 me comē a man þat is made bifore me • for he was þe former  
 þan I/ I knewe hym not/ but þat he be schewide in isrl̄ per-  
 fore I came baptisynge in water/ and Joon bare witnessynge:  
 seyinge/ for I sē þe spirit comynge as a culuer from heuene:  
 & dwellynge vpon hym • & I knewe hym not/ but he þat sente  
 me for to baptise in water: seyde to me/ vpon whom thou  
 schalt se þe spirit comynge doune • & dwellynge vpon hym •  
 þis is it þat baptisih in þe holy goost/ and I sē & bare wit-  
 nessynge • for þis is þe sone of god// ¶ Anoper day Joon  
 rode & two of his disciplis/ and he biholdynge ihū walkynge:  
 seih/ lo þe lombe of god/ and two disciplis herden hym spek-  
 ynge/ and solowiden ihū/ soþely ih̄ conuertide (or turnyde  
 aȝen) • & seinge hem supynge hym: seih to hem/ what seeken  
 see? þe whiche seyden to hym/ raby þat is interpretide map-  
 ter • where dwellest thou? he seith to hem/ come see & se see/  
 þei

## Joon

hei camen & sizen where he dwellide: and dwelten at hym in  
 pat day/ sohelp he houre was at he tenpe/ forsope andrewe  
 broper of Symount petre was one of he two pat herden of  
 Joon: and hadden suede hym/ his sonde firste his broper sy-  
 mount: and he seih/ we haue founden messias: pat is inter-  
 pretide criss/ and he ledde hym to Ihū/ sohelp biholdynge hym:  
 seyde/ hou art symount he sone of Johanna: hou schalt be cle-  
 pide cephas: pat is interpretide petre/ forsope on he morowe  
 he wolde gon oute into galilee: and he sonde philip/ and Ihc  
 seih to hym sue hou me/ philip was of bethsaipe he cytee of  
 andrewe & petre/ Philip sonde nathanael: and he seih to hym/  
 we haue founden Ihū he sone of Joseph of nazareth: whom  
 moyses wrote in he lawe & prophetis/ and nathanael seyde to  
 hym/ of nazareth may sum þing of good be/ Philip seih to  
 hym/ come & se/ and Ihc sise nathanael comynge to hym: and  
 seih to hym/ lo verreypley a man of isrl: in whom is no gile/  
 nathanael seih to hym/ wher of hast hou knowen me/ Ihc an-  
 sweride & seih to hym/ bifore pat philip clepide hee: whanne  
 hou were vndre he syge tree: I sise hee/ nathanael answeride  
 to hym: & seih raby: hou art he sone of god: hou art kyng of  
 isrl/ Ihc answeride & seyde to hym/ for I seyde to hee: I sise  
 hee vndre he syge tree: hou bileuest/ hou schalt se more þan  
 þes þingis/ and he seyde to hem/ treuely I sepe to zou: zee  
 schulen se heuene openyde: & he aungels of god steyrynge vp  
 & comynge doune vpon mannes sone//



And he þridde day weddyngis ben made in he chane C<sup>m</sup> 2<sup>m</sup>  
 of cuntre of galilee: and he modir of ihū was here/  
 sohelp Ihc is clepide & his disciplis to he wed-  
 dyngis/ and wiin saylynge: he modir of ihū seyde  
 to hym/ hei haue not wiin/ and Ihc seih to hire/ what to me &  
 to hee womman? myn houre came not zit/ he modir of hym  
 seih to he mynystres/ what euer þing I schal sepe to zou: do zee/  
 forsope þere weren putte sixe stonen pottis astir he clenning of

## Joon

iewis: takyng eche two or þre mesures/ Jh̄c seip to hem/ fille  
 zee þe pottis wiþ water/ and þei filliden hem vnto þe hizeſt  
 parte/ & ih̄c ſeyde to hem/ draw zee now & berih to architric-  
 lyn (þat is prynce of þe hous of þre flagis)/ and þei taken/  
 and as architriclyn taſtide þe water made wijn \* & he wiſſe not  
 wher of it was \* ſohely þe mynſtres wiſſen þat drowen þe  
 water: architriclyn clepiþ þe ſpouſe & ſeip to hym/ eche man  
 puttih firſte good wijn \* and whanne men ſchulen be fulſilde:  
 þan þat þat is worſe/ ſohely þou haſt kepte good wyn vnto  
 nowē/ Jh̄c dide þis bigynnyngē of ſignes in þe chane of gali-  
 lee \* & ſchewide his glorie: & his diſciplis bileueden into hym/  
 aftir þes þingis he came doune to capharnaum \* & his modir &  
 his breþeren & his diſciplis: & þei dwelten here not mange  
 dayes/ and þe paſke of iewis was nyȝ: and ih̄c wente vp to  
 ierl̄m/ & he ſonde in þe temple men ſellynge ſcheep & oren &  
 culueris & money chaungers ſittyngē/ and whanne he hadde  
 made of ſmale coordis as a ſcourge: he caſte oute alle of þe  
 temple: & ſcheep & oren/ and he ſchedde oute money of chaun-  
 gers: and turnede vpsodoune þe boordis/ and he ſeyde to hem  
 þat ſolden culuers/ takih away þes þingis \* & nyl zee  
 make þe hous of my ſadir: an hous of marchaundise/ forſoþe  
 his diſciplis hadden mynde: for it is writen/ þe zeele (or ſer-  
 uoure of loue) of þin hous haþ eten me/ þerfore þe iewes an-  
 ſweriden & ſeyden to hym/ what ſigne (or token) ſchewiſt þou  
 to vs \* for þou doiſt þis þingis? Jh̄c anſweride & ſeyde to hem/  
 vndo zee þis temple \* & in þre dayes I ſchal reyle it azen/ þer-  
 fore þe iewis ſeyden/ in fourty & ſixe zeer þis temple is bil-  
 dide: and þou in þre dayes ſchalt azen / forſoþe  
 he ſeyde of þe temple of his body \* (þat wiþ outen compari-  
 ſoune was more)/ þerfore whanne he had riſen fro deade  
 (men): his diſciplis hadden mynde: for he ſeyde þis þing/ and  
 þei bileueden to þe ſcripture: and to þe worde þat ih̄c ſeyde//  
 ¶ Forſoþe whanne ih̄c was at ierl̄m in paſke in þe feſt day \*  
 many bileueden in his name \* ſeingē þe ſignes of hym þat he  
 dide/



## Joon

dide/ sohely ihc̃ hym self · bileefede not hym self to hem · for  
 pat he knewe alle men · & for it was not neede to hym · pat  
 any man schulde bere witnessyng of man/ sohely he wiste  
 what was in man//



**D**rofo heer was a man of þe pharisees nychodeme C<sup>m</sup> 3<sup>m</sup>  
 by name: a prynce of setwis/ he came to Ihū in þe  
 nyzt: and seyde to hym/ raby we witen · for of god  
 þou hast comen mayster/ Sohely no man may do  
 þes signes þat þou doist: but zif god were wif hym/ Ihc̃ an-  
 sweride & seyde to hym/ treuly treuly I seye to þee · but zif a  
 man schal be borne azen: he may not se þe kyngdom of god/  
 nychodeme seyde to hym/ how may a man be borne whanne  
 he olde? wher he may entre azen into his modir wombe · & be  
 borne azen? Ihc̃ answeride/ treuly treuly I seye to þee · but  
 zif a man schal be borne azen of water · & þe holy gost: he may  
 not entre into þe kyngdom of god/ þat þat is borne of flesche:  
 is flesche/ and þat þat is borne of þe spirit: is spirit/ wondre  
 þou not for I seyde to þee it bihoueh þou for to be borne azen/  
 þe spirit brekeh (or quykenh) where it wole: and þou herest  
 his voyce: but þou wiste not fro whens he comeh · or whidir  
 it goih/ so is eche man þat is borne of þe spirit/ nychodeme  
 answeride: and seyde to hym/ how mowne þes þingis be  
 done? Ihc̃ answeride & seyde to hym/ art þou a mayster in  
 isrl · & knowest not þes þingis? treuly treuly I seye to þee ·  
 for þat þat we witen we speken · & þat þat we haue seen · we  
 witnessen: & zee taken not oure witnessyng · zif I haue seyde  
 to zou erhely þingis · & zee bileuen not: how zif I schal seye  
 to zou heuenely þingis schulen zee bileue? & no man steyzēh  
 vp into heuene: but he þat came doune fro heuene · mannes  
 sone þat is in heuene: and as moyses reide vp a serpent in  
 deserte: so it bihoues mannes sone for to be replide vp/ þat  
 eche man þat bileueh into hym perische not: but haue euer-  
 lastyng lif/ ¶ Forsoþe god louede so þe worlde · þat he gaue  
 his



## Joon

his one bigotten sone · pat eche man pat bileueþ into hym  
perische not · but haue euerlastynge liif/ soþely god sente not  
his sone into þe worlde pat he iuge þe worlde/ but pat þe  
worlde he sauede by hym/ he pat bileueþ into hym · is not  
dempde (or dampnyde)/ forsoþe he pat bileueþ not · is not  
dempde/ for he bileueþ not in þe name of þe one bigotten sone  
of god/ soþely þis is þe doom/ for lizte came into þe worlde  
and men loueden more dirkenessis þan lizte/ forsoþe here  
werkis weren euyl/ soþely eche man pat doþ euyl · hatih lizte  
and cometh not to lizte/ pat his werke be not reproude (or un-  
dernomen)/ soþely he pat doþ treue · cometh to lizte · pat his  
werkis be schetwider/ for þei ben in god/ astir þes þingis Ihe  
came & his disciplis into þe lande of Jude/ and here he dwel-  
lide wih hem & baptizide/ soþeli Joon was baptisynge in  
ennon bißdis salym · for manye wattris weren here/ and þei  
camen · & weren baptiside/ soþely Jon was not zit sente into  
prisoun/ soþely a question (or aringe) is made of Jones dis-  
ciplis wih þe iewis of þe purificacōn (or clensynge)/ and þei  
camen to Joon/ and seyden to hym/ raby (or mayster) · he pat  
was wih þee ouer Jordan to whom þou hast borne wit-  
nessynge/ lo he baptisih · and alle men comen to hym/ Jon  
answeride & seyde/ a man may not take any þing/ but zif it  
be zouen to hym/ from heuene/ zee zoure self beren wit-  
nessynge to me pat I seyde I am not cū/ but for I am sente  
bifore hym/ he pat hath a spouse (or wiif) · is þe spouse (or  
houfbonde)/ forsoþe a frende of þe spouse pat stondih & herih  
hym ioyeh in ioye · for þe voyce of þe spouse/ herfore in þis  
þing/ my ioye is fulfulde/ it bihoueh hym for to ware/ forsoþe  
me for to be mungschide (or made lasse)/ he pat came from  
aboue/ is vpon alle/ he pat is of þe erþe/ spekih of þe erþe/ he  
pat cometh fro heuene/ is aboue alle/ and þis þing pat he lize  
& herde · he witnessih/ & no man takih his witnessynge/ forsoþe  
he pat hath taken his witnessynge/ hath markide pat god is  
soþesad/ forsoþe he whom god sente/ spekih þe wordis of god/  
forsoþe

## Joon

forsope not to mesure · god ȝyueþ þe spirit/ þe sadit loueh þe sone · & he hab ȝouen alle þingis in his hande/ he þat bileueþ into þe sone · hab euerlastyng lif/ forsope he þat is unbileueful to þe sone · schal not se euerlastyng lif · but þe wraþþe of god dwelliþ on hym/



Therefore as Jhū knewe þat pharisees herden þat C<sup>m</sup> 4<sup>m</sup>  
 Jhū makih mo disciplis & baptisih þan Jon: þouȝ  
 ihc baptiside not but his disciplis: he leste Jude &  
 wente aȝen into galilee/ soþely it bihouede hym to  
 passe by samarie/ þerfore Jhē came by a cytee of samarie ·  
 þat is seyde sicar · biȝdis þe maner (or feelde) þat Jacob ȝaue  
 to Joseph his sone/ forsope þe welle of Jacob was þere/ soþely  
 ihc made wery (or saynte) of þe iourney: satte þus at þe  
 welle/ soþely þe houre was as þe sirte (or vndrun)/ a wom-  
 man came of samarie for to drawe water/ Jhē seiþ to hire/  
 ȝyue me for to drynke/ forsope his disciplis hadden gon into  
 þe cytee: þat hei schulden bye metis/ þerfore þe ilke womman  
 of samarie · seiþ to hym/ how þou whanne þou art a iewe arist  
 of me for to drynke: þat am a womman of samarie/ forsope  
 iewis vsen not to comoune wiþ samaritans/ Jhē answeride &  
 seyde to hire/ ȝif þou wiȝist þe ȝifte of god · & who it is þat  
 seiþ to þee · ȝyue to me for to drynke: parauenture þou  
 schuldist haue aride of hym · & he schulde haue ȝyue to þee  
 quykke water/ þe womman seiþ to hym/ Sire neþer þou hast  
 in what þing þou schalt drawe: & þe pitte is deep/ þerfore  
 wher of hast þou quykke water? wher þou art more þan oure  
 sadit Jacob þat ȝaue to vs þe pitte · & he dranke þerof · & his  
 sones & his beestis? Jhē answeride & seyde to hir/ eche man  
 þat drynkiþ of þis water: schal þirste esteſones/ forsope he  
 þat schal drynke of þe water þat I schal ȝyue to hym: schal  
 not þirste into wiþouten ende · but þe water þat I schal ȝyue to  
 hym: schal be made to hym a welle of spryngyng vþ water:  
 into euerlastyng lif/ þe womman seiþ to hym/ sire ȝyue to me  
 þis

## Luke

for I my self am/ feele zee & se zee. for a spirit hab not slepche & boones: as zee seen me for to haue/ and whanne he had seyde his þing: he schewide handis & feet/ forsoþe zit hem not bileupnge & wondrynge for ioye: he seyde/ haue zee here any þing þat schal be eten/ and þei offreden to hym a parte of fische rostide: and a combe of honye/ and whanne he had eten bifore hem: he takyng þe relyses. zawe to hem/ and he seyde to hem/ þes ben þe wordis þat I spak to zou whan I was zit wiþ zou/ for it is nede alle þingis to be fulfild. þat ben writen in þe lawe of moyses & in prophetis & in psalmes of me/ þanne he openyde to hem witte: þat þei schulden vnderstonde scriptures/ & he seyde to hem/ for þus it is writen & þus it bihoote eñ for to suffer & rise azen fro deade þe þridde day & penaunce & remission of synnes for to be prechide in his name into alle folkis. men bigynnyng fro iherlm/ forsoþe zee ben witnессis of þes þingis/ and I schal sende þe biþizte þing of my fadir into zou/ soþely sitte zee in þe cytee: til þat zee be cloþide wiþ vertue from an hize/ forsoþe he ledde hem forþe into bethanye & his hondis liste vp: he blesside hem/ and it is done þe while he blesside hem: he departide fro hem & was borne into heuene/ and þei worschippynge. wenten azen into iherlm wiþ greet ioye: and weren euermore in þe temple herpyng & blessing god//

## ye euuangelie of Ioon



**I**n þe bygynnyng was þe worde (þat is goddis sone)/ and þe worde was at god · & god was þe worde/ þis was in þe bigynnyng at god/ alle þingis ben made by hym/ and wiþ outen hym is made nouzt/ þat þing þat is made/ in hym was liſt/ and þe liſt was þe liſte of men/ and þe liſte ſchyneth in dirkeness & dirkeness comprehendeth (or taken) not it/ a man was ſente fro god/ to whom þe name was ioon/ þis man came into witneſſyng · þat he ſchulde bere witneſſyng of þe liſt · þat alle men ſchulde bileue by hym/ he was not þe liſt/ but þat he ſchulde bere witneſſyng of þe liſt · it was verrey liſte þe whiche liſteneth eche man comynge into þis worlde/ he was in þe worlde · & þe worlde was made by hym/ and þe worlde knewe hym not/ he came into þis owne þingis/ and he receyueden hym not/ forſoþe how manye euer receyueden hym/ he ſaue to hem power for to be made þe ſones of god/ to hem þat bileueden in þis name/ þe whiche not of bloodis · neþer of wille of fleſche · neþer of wille of man/ but ben borne of god/ and þe worde (þat is goddis sone) · is made fleſche (or man) · & haþ dwellide in vs/ and we hane ſeen þe glorie of hym/ þe glorie as of þe one bigoten of þe ſadir/ þe ſone ful of grace & treuþe// ¶ Ioon berith witneſſyng of hym/ and crieth ſeyinge/ þis it was of whom I ſepde/ he þat is to come aſtir me · is made biſore me · for he was þe former þan I, and of þe plenty of hym/ we alle hane taken & grace for grace/ for þe lawe is ſouen by moyſes/ forſoþe grace & treuþe is made by ihū criſt/ no man euer ſawe god · no but þe one bigoten ſone þat is in þe boſum of þe ſadir/ he haþ tolde oute, and þis is þe witneſſyng of  
of

## Joon

was in whiche Jh̄c seide to hym þi sone lyueþ/ and he be-  
leuede & al his hous/ Jh̄c diide este þis secounde token/  
whanne he came fro Jude into galilee//

C<sup>m</sup> 5<sup>m</sup>



astir þis þing was a feest day of ietwis: and Jh̄c  
wente into irlm/ forsoþe in irlm is a stonþynge  
water of beestis: þat in ebrewe is namyde bethsai-  
da: haupng spue litil zatis/ in þis lay a greet mul-  
titude of langewischþynge men: blynde & crokide: drie: aby-  
þynge þe styrynge of þe water/ forsoþe þe aungel of þe lorde  
astir tyme came doune into þe stonþynge water: and þe water  
was mouede/ and he þat first came doune in þe cesterne: astit  
þe mouþynge of þe water: was made hool: of what sekenesse  
he was holden// ¶ Forsoþe cumman was þere haupinge &  
þritty zeeris in his sekenesse/ whanne Jh̄c hadde seen hym lig-  
gyng: & had knowen: for nowe he hadde myche tyme: he  
seih to hym/ wolte þou be made hool? þe siik man answeride  
to hym/ lorde I haue not a man þat whanne þe water is  
turblide: he sende me into þe cesterne/ forsoþe þe while I  
come: anoþer goih doune bifore me/ Jh̄c seih to hym/ rise vp  
take þi bed & wandre/ and anone þe man is made hool: &  
took vp his bed & wandride/ and saboth was in þat day/ þer-  
fore þe ietwis seiden to hym þat was made hool/ it is saboth  
it is not leueful to þee: for to take þi bed/ he answeride to  
hem/ he þat made me saaf: seide to me/ take þi bed & wan-  
dre/ þerfore þei axiden hym/ who is þat man þat seide to þee:  
take þi bed & wandre/ soþely he þat was made hool: wiste  
not who it was/ forsoþe Jh̄c bomide fro þe cumpanye ordey-  
nyde (or sette) in þe place/ astirwarde Jh̄c sonde hym in þe  
temple: and seide to hym/ lo þou art made hool: now nyl  
þou synne: lest any þing bifalle to þee/ þe ilke man wente  
& tolde to þe ietwis: for it was Jh̄u þat made hym hool/ þer-  
fore þe ietwis pursueden Jh̄u: for he diide þis þing in þe saboth/  
forsoþe Jh̄c answeride to hem/ my sabir worchih til now:

&



## Joon

& I wicche/ herfore hanne he ietwis souzten more to flee hym/  
 for not onely he brake pe saboth · but & he septe his sadir  
 god · makynge hym euen to god/ and so Ihc antweride & septe  
 to hem/ treuely treuely I sepe to zou · pe sone maye not of  
 hym self do any ping: no but þat ping þat he schal se pe sadir  
 doynge/ what euer pingis soþely he doih: þes pingis also & pe  
 sone doih/ forsoþe pe sadir loueh pe sone: & schewih to hym  
 alle pingis þat he doih/ and he schal schewe to hym more  
 werkis þan þes þat zee wondre/ forsoþe as pe sadir reph  
 deade men & quyenih so & pe sone quyenih whom he wole/  
 soþely neþer pe sadir iugih any man: but haþ ȝpue al pe dome  
 to pe sone · þat alle men honoure pe sone · as þei honouren  
 pe sadir/ he þat honoureþ not pe sone: honoureþ not pe sadir  
 þat sente hym/ treuely treuely I sepe to zou · for he þat berih  
 my worde · & bileueþ to hym þat sente me: haþ euerlastynge  
 lijf · & comeþ not into doom: but passih fro deþ into lijf/ treue-  
 ly treuely I sepe to zou · for pe houre comeþ & now it is ·  
 whanne deade men schulen here pe voyce of goddis sone: &  
 þei þat heren schulen lyue// ¶ Soþely as pe sadir haþ lijf in  
 hym self: so he ȝaue & to the sone · for to haue lijf in hym  
 self/ and he ȝaue hym power for to make doom: for he is  
 mannes sone/ ngl zee wondre þis ping · for pe houre comeþ  
 in whiche alle men þat ben in biriel schulen here pe voyce of  
 goddis sone/ and þei þat haue done good pingis: schulen come  
 forþ into ryſynge azen of lijf/ forsoþe þei þat haue done euil  
 pingis into ryſynge azen of doom/ I may not of my self do  
 any ping: but as I here I iuge & my doom is iuste for I seek  
 not my wille: but pe wille of pe sadir þat sente me/ ȝif I bere  
 witnessynge of my self: my witnessynge is not trewe/ anoper  
 is þat berih witnessynge of me: and I woot for his witnessynge  
 is trewe þat he berih of me/ zee senten to Joon: and he bare  
 witnessynge to pe treue/ soþely I take not witnessynge of  
 man: but I sepe þes pingis þat zee be saaf/ he was a lanterne  
 brennyng · & schynnyng (or ȝyupng) lizte/ forsoþe zee wol-

## Joon

den glade at an houre in his lize/ soþely I haue more lize  
 þan Joon, forsoþe þe werkis þat my fadir ȝaue to me þat I  
 þatfourme hem: þe ilke werkis þat I do beren witnessyng of  
 me: for þe fadir sente me/ and þe fadir þat sente me: he bare  
 witnessyng of me/ neþer ȝee herden euer his voyce: neþer  
 ȝizen his likenesse (or fourme)/ and ȝee hane not his worde  
 dwellyng in ȝou: for ȝee bileuen not to hym whom he sente/  
 seeke ȝee scriptures in whiche ȝee wenen for to haue euerlast-  
 yng lijf: & þo it ben þat beren witnessyng of me/ and ȝee  
 wolen not come to me: þat ȝee haue lijf// ¶ I take not clere-  
 nesse of men: but I haue knowen ȝou: for ȝee haue not þe  
 loue of god in ȝou/ I came in þe name of my fadir: and ȝee  
 tooken not me/ ȝif anoper schal come in his owne name: ȝee  
 schulen receyue hym/ how mowne ȝee bileue þat receyuen  
 glorie eche of oþer: & ȝee seeken not þe glorie þat is of god al  
 one? nyl ȝee gesse þat I came to accuse ȝou anentis þe fadir/  
 it is moyses þat accusith ȝou in whom ȝee hopen/ forsoþe ȝif  
 ȝee bileueden to moyses: parauenture ȝee schulden bileue & to  
 me/ soþely he wrote of me/ soþely ȝif ȝee bileuen not to his  
 lettris: how schulen ȝee bileue to my wordis?

C<sup>m</sup> 6<sup>m</sup>



¶ Itir þes þingis Jh̄c wente ouer þe see of galilee.  
 þat is tiberiadis: & a greet multitude suede hym.  
 for þei ȝizen þe tokenes þat he dide on hem þat  
 weren lijk/ þerfore Jh̄c wente into an hil: & satte  
 þere wiþ his disciplis/ forsoþe þat was ful nyȝt: a seest day of  
 þe ietwis/ þerfore whanne Jh̄c hadde liste vp þe ȝzen & had  
 seen for a greet multitude came to hym: he seiþ to philip/  
 wherof schulen we bie loues: þat þes men ete? soþely he seiþ  
 þis þing temptyng hym/ forsoþe he wiste what was to do/  
 philip answeride to hym/ þe looues of two hundride pens suf-  
 fien not to hem: þat eche man take a litil what/ one of his  
 disciplis andrew þe broþer of symount petre seiþ to hym/  
 one childe is þere þat hay syue barly looues & two fischis: but  
 what

## Joan

what ben þes þingis amonge so many men/ þerfore Jh̄c seih/  
make zee men for to sitte at þe mete/ for þere was myche hay  
in þe place/ þerfore men saten at þe mete in nowmbre of fyue  
þousandis/ þerfore Jh̄c took þe fyue looues/ & whanne he had  
done þankyngis/ he departide to men sittynge at þe mete/  
also & of þe fischis/ as myche as þei wolden/ forsoþe as þei  
ben fulfildē/ he seyde to his disciplis/ gadir zee þe relises þat  
ben leste/ þat þei perische not/ þerfore þei gederiden & fillide  
twelue cosyns of relises/ of þe fyue barley loues & two fischis  
þat lesten to hem þat hadden eten/ þerfore þo men whanne  
þei hadden seen þe token (or myracle) þat he had done/ seyden/  
for þis is verreypley a prophete þat is come into þe worlde/  
forsoþe whanne Jh̄u had knowen þat þei weren to come þat  
þei schulden raupeþe hym & make hym kyng/ he al one  
seyde fyrst into an hyl/ soþely as euen was made/ his disciplis  
wenten doune to þe see/ and whanne þei hadden seyde vp  
into þe boot/ þei camen ouer þe see into capharnaum/ and  
dirkeness weren now made/ and ih̄c had not now comen to  
hem/ forsoþe a greet wynde blowynge/ þe see roos vp/ þer-  
fore whanne þei hadden rowide as fyue & twenty furlongis or  
þritty/ þei sizen Jh̄u walkynge on þe see & to be made nerte  
to þe boot & þei dredden/ soþely he seyde to hem/ I am/ nyl  
zee drede/ þerfore þei wolden take hym into þe boot/ & anone  
þe boot was at þe lande to whiche þei wenten// ¶ On þe toþer  
day þe cumpanye þat stode ouer þe see/ sizen for þer was none  
oþer boot þere/ no but one/ & for ih̄c entride not wih disciplis  
into þe boot/ but his disciplis weren al one/ forsoþe oþer  
bootis camen fro tibertadis/ biwidis þe place where þei eten  
brede/ doinge þankyngis to god/ þerfore whanne þe cum-  
panye had seen for Jh̄u was not þere neþer his disciplis/ þei  
seyzeden into bootis/ & camen into capharnaum/ seekyng  
Jh̄u/ and whanne þei hadden founden hym ouer þe see/ þei  
seyden to hym/ raby how hast þou comen hidir/ Jh̄c answeride  
to hem & seyde/ treuely treuely I seye to zou/ zee seeken me  
not

## Joon

not for zee lizen he tokenes (or myracles): but for zee eten of  
looues & ben fulfildē/ wirche zee not mete pat perischē: but  
pat dwellē into euerlastyngē lijf. he whiche mete mannes  
sone zpuē to zou/ forsohe god he sadir bitokenyde (or mark  
ide) hym/ perfore hei seyden to hym/ what schulen we do. pat  
we wirche he werkis of god? Ihc answeride & seyde to hem/  
his is he werke of god. pat zee bileue into hym. whom he  
sente/ perfore hei seyden to hym/ perfore what token dost hou.  
pat we se. & bileue to hee/ what wirchist hou/ ourē saderis eten  
manna in deserte. as it is writen/ he zaue to hem brede fro  
heuene for to ete/ perfore Ihc seih to hem/ treuely treuely I  
seye to zou. not moyse zaue to zou verrey breed fro heuene.  
but my sadir zpuē to zou verrey breed fro heuene/ sohely it  
is verrey breed pat comē doune fro heuene. & zpuē lijf to he  
worlde/ perfore hei seyden/ lorde euermore zpuē to vs his  
breed/ sohely Ihc seyde to hem/ I am breed of lijf/ he pat  
comē to me. schal not hungre/ & he pat bileueh in me. schal  
neuer hirste/ but I seye to zou. for & zee haue seen me. and  
zee bileueden not/ al ping pat he sadir zpuē to me. schal  
come to me/ & I schal not caste oute hym pat comē to me/  
for I came doune fro heuene. not pat I do my wille. but  
he wille of hym pat sente me/ forsohe his is wille of hym pat  
sente me he sadir. pat alle ping pat he sadir zaue to me. I  
leeste nouzt of it but azen reyse it in he laste dāye/ sohely his  
he wille of my sadir pat sente me. pat eche man pat seih he  
sone & bileueh into hym. haue euerlastyngē lijf. & I schal azen  
reyse hym. in he laste dāy/ perfore ietwis grucchiden of hym.  
for he had seyde. I am breed pat camen doune from heuene.  
& hei seyden/ wher his is not. Ihc he sone of Joseph. whos  
sadir & modir we haue knowen/ perfore how seih he his. for  
I came doune from heuene/ perfore Ihc answeride & seyde to  
hem/ nyl zee grucche togedir/ no man may come to me. no  
but he sadir pat sente me schal drawe hym/ and I schal  
azen reyse hym in he laste dāye/ it is writen in prophetis.



## Joan

& alle men schulen be able for to be tauzte of god/ sche man  
hat hab herde of þe fadir & lernyde/ comen to me/ not for  
any man sike þe fadir · no but þis þat is of god/ þis sike  
þe fadir/ soþely soþely I seye to zou · he þat bileueþ in me/  
hab euerlastyng lif/ I am breed of lif/ zoure faderis eten  
manna in deserte/ and ben deade/ þis is breed comyng doune  
from heuene · þat zif any man schal ete þerof/ he dieþ not/ I  
am quykke breed þat came doune fro heuene/ zif any man  
schal ete of þis breed/ he schal lyue wihouten ende/ & þe breed  
þat I schal ȝpue/ is my flesche · for lif of þe worlde/ þerfore  
þe ietwis chidden togeder seyinge/ how may þe þis ȝpue to us  
his flesche for to ete/ þerfore Ih̄c seih to hem/ treuely treuely  
I seye to zou · no but zee schulen ete þe flesche of mannes  
sone · & drynke his blood/ zee schulen not haue lif in zou/ he  
þat etih my flesche & drynkih my blood/ hab euerlastyng  
lyfe/ & I schal azen reyse hym in þe laste day/ forsoþe my  
flesche is verreyly mete/ & my blood is verreyly drynke/ he  
þat etih my flesche & drynkih my blood/ dwellih in me & I in  
hym/ as my fadir lyuyng hab sente me/ & I lyue for þe fadir/  
and he þat etih me/ & he schal lyue for me/ þis is breede þat  
came doune fro heuene/ not as zoure faderis eten manna &  
ben deade/ he þat etih þis breed · schal lyue wihouten ende/  
he seyde þes þingis in þe sinagoge/ techyng in capernaum/  
þerfore manye of his disciplis herynges/ seyden/ þis worde is  
harde & who may here hym/ soþely Ih̄c witynges at hym self ·  
for his disciplis grucchiden of þis þing/ seyde to hem/ þis þing  
sclaunderih zou/ þerfore zif zee schulen se mannes sone fles-  
zing vp where he was bifore/ it is þe spirit þat quykeneþ · þe  
flesche profiteþ no þing/ þe wordis þat I haue spoken to zou/  
ben spirit & lif/ but þere ben summe of zou þat bileuen not/  
soþely Ih̄c wiste at þe bigynnyng · whiche weren bileuynges  
& who was to bittaye hym/ and he seyde/ þerfore I seye to  
zou · þat no man may come to me/ no but it were zouen to  
hym of my fadir/ fro þis tyme manye of his disciplis wenten  
abak/



## Joon

abak. and nowe wenten not wiþ hym/ þerfore Jh̄c seide to he  
twelue/ wher & zee wolen go aweye/ þerfore Symon petrus  
answeride to hym/ lorde to whom schulen we gon/ þou had  
wordis of euerlastynghe lijf/ and we hane bileuede & knowen  
for þou art crist þe sone of god/ þerfore Jh̄c answeride to hem/  
wher I chees not zou twelue. and one of zou is a sende/ for  
soþe he seide of Judas of Symount scarioth/ forsoþe he þis  
was to bittre hym. whanne he was one of þe twelue//

C 7<sup>m</sup>



Forsoþe astir þes þingis Jh̄c walkide into galilee/  
for he wolde not walke into Judee. for Jewis  
souten for to see hym/ soþely þer was in þe nerte  
a feest day of Jewis senophogia. (þat is a feest of  
tabernaclis) forsoþe his breþeren seiden to hym/ passe fra  
hens & go into Jude. þat & þi disciplis se þe werkis þat þou  
doist/ forsoþe no man doih any þing in hide place (or pryueh).  
& he seekih for to be into opyn/ zif þou doist þis þing. schewe  
þi self to þe worlde/ forsoþe neþer his breþeren bileueden into  
hym/ þerfore Jh̄c seih to hem/ my tyme came not zit but  
zoure tyme is euermore reedy/ þe worlde may not haue  
hatide/ [ ] soþely it hatih me. for I bere witnessynghe  
þerof. for þe werkis of it ben euyl/ slepe zee vp at þis feest  
day. but I schal not slepe vp at þis feest day. for my tyme is  
not zit fulfild/ whanne he had seide þes þingis he dwelte  
in galilee/ forsoþe as his breþeren slepeden vp at þe feest  
day. þanne & he slepede vp. not opynly but as in pryueh/  
þerfore þe ietwis souten hym in þe feest day & seiden/ where  
is he/ and myche grucchynghe was of hym. in þe cumpanye  
of puple/ forsoþe summe seiden for he is gode. forsoþe oþer  
seiden naye. but he deceyueþ þe cumpanyes/ neþeles no  
man spak opynly of hym. for dreede of Jewis/ forsoþe now  
þe feest day medelynghe (or goinge bitwire). Jh̄c wente vp  
into þe temple. & tauzte/ and þe ietwis wondriden seyinge/  
how can þis (man) lettris. sþen he haþ not lernede/ Jh̄c  
answeride

## Joon

answeride hem and seyde my doctryne is not myn: but  
 his hat sente me/ zif any man wole do his wille: he schal  
 knowe of þe techyng: wher he be of god: or I speke of myself/  
 he hat spekiþ of hymself: seekiþ his owne glorie: forsoþe þat  
 seekiþ þe glorie of hym þat sente hym: þis is soþesast & vn-  
 ristwessneße is not in hym/ wher moyses saue not a lawe:  
 and no man of zou doih þe lawe: what seeken zee for to see  
 me? þe cumpange answeride & seyde/ þou hast a deuyt/ who  
 seekiþ for to see þee? Ihc answeride & seyde to hem/ I haue  
 done one werke: & alle zee wondren/ þerfore moyses saue to  
 zou circumcisiõ: not for it is of moyses: but of saderis/ & in  
 þe saboth zee circumciden a man/ zif a man take circumcisiõ  
 in þe saboth: þat þe lawe of moyses be not broken: haue zee  
 indignaciõ or wraþpe to me: for I made al þe man hool in  
 þe saboth? npl zee deme after þe face but deme zee a ristful  
 doom/ þerfore summen of ierlm seyden/ wher þis is not whom  
 þe ietwis seeken for to see/ and lo he spekiþ openly: & þei seyn  
 no þing to hym/ wher he prynces knewen verreyly: for þis is  
 cristi: but we witen þis man of whens he is/ forsoþe whanne  
 cristi schal come: no man woot of whens he is/ þerfore Ihc  
 criede in þe temple techyng & seyinge/ and zee witen me of  
 whens I am/ and I came not of my self: but he is trewe þat  
 sente me: whom zee knowen not/ I woot hym: & zif I schal  
 seye for I woot hym not: I schal be lijk to zou a liet/ and I  
 woot hym: for of hym I am: & he sente me/ þerfore þei  
 souzten for to take hym: and no man sente into hym handis:  
 for his houre came not zit/ soþely many of þe cumpange bi-  
 leueden into hym: & seyden/ whanne cñ schal come: wher he  
 schal do mo tokenes þan þis doih? þharisees herden þe cum-  
 pange of puple grucchyng of hym þes þingis/ and þe prynces  
 of þharisees senten mnystris: þat þei schulden take hym/  
 þerfore ihc seyde to hem/ zit a litil tyme I am wiþ zou: & I  
 go þe sadir þat sente me/ zee schulen seeke me & zee schulen  
 not fynde: & where I am: zee may not come/ þerfor ietwis  
seyden

## Joan

seyden to hem self/ whidit is he þis to go: for we schulen not  
synde hym/ wher he is to go into scaterynge (or disturpinge)  
of heben men/ and is to techynge heben men/ what is þis  
worde þe whiche he seyde: zee schulen seeke me: & zee schulen  
not synde/ & where I am zee may not come// forsoþe in þe  
laste day of þe greet feste: Jh̄c stode & criede seyinge/ zif any  
man þristiþ: come he to me & drynke he/ he þat bileueþ into  
me as þe scripture seiþ: stedis of quicke water schulen stowe of  
his wombe/ soþely he seyde þis þing of þe holy goð: whom  
men bileuynge into hym: weren to take/ forsoþe þe spirit was  
not zit zouen: for ih̄c was not zit glorifiede/ þerfore of þat  
cumpanye whan þei hadden herde þes wordis of hym þei sey-  
den/ þis is verreyly a prophete/ oþer seyden: þis is crist/ for-  
soþe summe seyden: wher crist comeþ fro galilee: wher þe  
scripture seiþ not þat of þe seed of dauid: & of þe castel of beth-  
lem where dauid was crist comeþ/ and so discencon is made  
in þe cumpanye for hym/ forsoþe summe of hem wolden haue  
taken hym: but no man sente to handis vpon hym/ þerfore  
þe mynystris camen to þe bischopes & to þe pharisees: and  
þei seyden to hem/ whi brouzten zee not hym/ þe mynystris  
answeriden/ neuer man spac so: as þis spekiþ/ þerfore þe  
pharisees answeriden to hem/ wher & zee ben deceyuedes/  
wher any of þe prynces bileueden into hym: or of þe phari-  
sees/ but þis cumpanye of puple þat knewe not þe lawe: ben  
curside/ nychodeme seiþ to hem: he þat came to hym by nyzt:  
þat was one of hem/ wher oure lawe demeth a man: no but  
fiste it haue herde of hym: and knowe what he doþ/ þei an-  
sweriden & seyden to hym/ wher & þou art a man of galilee/  
seeke þou scriptures & se: for a prophete risiþ not of galilee/  
and þei turneden azen eche into his owne hous//

Forsoþe

## Joon



**J**oon Ihesus wente into þe mounte of olyuete: and C<sup>m</sup> 8<sup>m</sup>.  
erly este he came into þe temple/ & al þe puple  
came to hym: & he sittynge tauzte hem/ forsoþe  
scribis & pharisees ledden to a womman taken in  
auouttrie & sette hire into þe mydel: and seyde to hym/ mayst-  
ter þis womman is now taken in auouttrie/ forsoþe in þe  
lawe moyses comaundide vs for to stoon suche/ þerfore what  
seyst þou? soþely þei seyden þis þing temptynge hym: þat þei  
myzte accule hym/ forsoþe Ihesus bowynge doune hym self:  
wrote wip þe synger in þe erþe/ soþely whanne þei lastiden  
aringe hym: he reyside hym self & seyde to hem/ he whom of  
you is wip outhen synne: firste sende a stoon into hire/ and este  
he bowynge hym self: wrote in þe erþe/ soþely þei betynge þes  
þingis wenten aweye & one astir anoper & þei bygynnyng at  
þe eldre men/ and Ihesus dwelte al one: and þe womman stond-  
ynge in þe mydil/ soþely Ihesus reysynge hym self: seyde to hire/  
womman where ben þei þat accusen? no man dampnyde þee/  
þe whiche seyde/ no man lorde/ Ihesus seyde to hire/ neþer I  
shal dampne þee/ go þou: and nowe astirwarde nyl þou do  
synne// ¶ þerfore Ihesus este spaci to hem seyinge/ I am þe lizte  
of þe worlde/ he þat sueþ me & walkip not in dirkeness: but  
he schal haue þe lizte of liht/ þerfore þe pharisees seyden/ þou  
berest witnesynge of þi self: þi witnesynge is not trewe/ Ihesus  
answeride & seyde to hem/ and zif I bere witnesynge of my-  
self: my witnesynge is trewe/ for I wote fro whens I came  
& whidit I go/ forsoþe zee witen not fro whens I came or  
whidit I go/ forsoþe zee demen astir þe slepsche: I deme not  
any man/ and zif I deme: my dome is trewe/ for I am not al  
one: but I & þe fadir þat sente me/ & in zoure lawe it is wri-  
ten & for þe witnesynge of two men is trewe/ I am þat bere  
witnesynge of myself: and þe fadir þat sente me & berip wit-  
nesynge of me/ þerfore þei seyden to hym: where is þi fadir?  
Ihesus answeride neþer zee witen (or knowen) me: neþer zee



## Joon

witen my fadir/ zif zee wisten me/ paraventure & zee schul-  
den wite my fadir/ Jh̄c spac hes wordis in he treforie/ tech-  
ynge in he temple/ and no man took hym/ for his houre came  
not zit// ¶ herfore este Jh̄c seide to hem/ lo I go & zee schul-  
en seeke me/ and zee schulen die in zoure synne/ whidir I go/  
zee motone not come/ herfore he ietwis seiden/ wher he schal  
flee hym self/ for he seih whidir I go zee motone not come/ &  
he seide to hem/ zee ben of bynepe/ I am of aboue/ zee ben  
of his worlde/ I am not of his worlde/ herfore I seide to zou/  
for zee schulen die in zoure synnes/ forsope zif zee schulen not  
bileue for I am/ zee schulen dye in zoure synnes/ forsope hei  
seiden to hym/ who art hou/ Jh̄c seide to hem/ he bygynnyng  
(or he firste of alle ping) · he whiche I speke to zou/ I haue  
many pingis for to speke of to deme of zou/ but he pat sente  
me is sopefaste/ & I speke in he worlde hes pingis pat I herde  
of hym/ and hei knewen not for he seide his fadir god/ herfore  
Jh̄c seih to hem/ whanne zee haue repede mannes con-  
passe zee schulen knowe for I am/ and of my self I do no  
ping/ but as my fadir tauzte me · I speke hes pingis/ and he  
pat sente me is wiþ me · & leste me not al one/ for I do euer-  
more ho pingis pat ben plesaunt to hym// ¶ hym spekyng  
his pingis/ mange bileueden into hym/ herfore Jh̄c seide to  
hem he ietwis pat bileueden into hym/ zif zee schulen dwelle  
in my worde/ verreply zee schulen be my disciplis/ and zee  
schulen knowe he trewe/ and trewe schal delpuer zou/ her-  
fore he Jewis anweriden to hym/ we ben he seed of abra-  
ham/ and to no man we euer serueden/ how seyst hou · for  
zee schulen be free/ Jh̄c anweride to hem treuly treuly I sepe  
to zou/ for eche man pat doih synne/ is seruaunt of synne/  
sohely he seruaunt dwellih not in he hous into wiþ outen ende/  
herfore zif he sone schal delpuer zou/ verreply zee schulen be  
free/ I wote for zee ben abrahams sones · but zee seeken for  
to flee me · for my worde takih not in zou/ and I speek ho  
pingis pat I siþe at my fadir/ & zee done ho pingis pat zee  
siþen



## Joon

ſizen at zoure fadir/ hei antweriden & ſeyden to hym/ abra-  
 ham is oure fadir/ Jh̄c ſeiþ to hem/ zif zee ben þe ſones of  
 abraham/ do zee þe werkis of abraham/ ſohely now zee  
 ſeeken for to ſlee me · a man þat haue ſpoken to zou þe treuþe  
 þat I herde of god/ abraham dide not þis þing/ zee done þe  
 werkis of zoure fadir/ and ſo hei ſeyden to hym/ we ben not  
 borne of fornicacōn/ we haue one fadir god/ herfore Jh̄c ſeyde  
 to hem zif god were zoure fadir/ ſohely zee ſchulden loue mee/  
 forſoþe I procedide (or came forþ of god/ and came/ neþer  
 ſohely I came of my ſelf/ but he ſente me/ whi knowen zee  
 not my ſpeche · for zee motone not here my word/ zee ben of  
 þe fadir þe deupl/ and zee wolen do þe deſires of zoure fadir/  
 he was a man ſleer fro þe biggnyngē/ and in treuþe he ſtood  
 not · for treuþe is not in hym/ whanne he ſpekþ leſynge/ he  
 ſpekþ of his owne þingis · for he is a lier · & fadir of it/ ſohely  
 zif I ſeye treuþe/ zee bileuen not to me/ who of zou ſchal re-  
 proue me of synne/ zif I ſeye treuþe/ whi bileuen zee not to  
 me/ he þat is of god heriþ þe wordis of god/ herfore zee heren  
 not/ for zee ben not of god/ herfore þe iewis antweriden &  
 ſeyden/ wher we ſeyn not wel · for þou art a ſamaritan · &  
 haſt a deupl/ Jh̄c antweride & ſeyde/ I haue not a deupl · but  
 I honoure my fadir · & zee haue unhonouride me/ forſoþe I  
 ſeek not my glorie/ þer is þat ſeekþ & demeth/ treuely treuely  
 I ſeye to zou · zif any man ſchal kepe my worde/ he ſchal not  
 ſe deþ into wiþ outen ende/ herfore þe iewis ſeyden/ now we  
 haue knowen · for þou haſt a deupl/ abraham is deade & þe  
 prophetis · & þou ſeiſt zif any ſchal kepe þi worde · he ſchal not  
 caſte deþ into wiþ outen ende/ wher þou art more þan oure  
 fadir abraham þat is deade · & þe prophetis ben deade/ whom  
 maikſt þou þi ſelf/ Jh̄c antweride/ zif I gloriſie my ſelf/ my  
 glorie is nouzte/ my fadir is þat gloriſieþ me · whom zee ſeyn  
 for he is zoure god · & zee haue not knowen hym/ forſoþe I  
 haue knowen hym/ & zif I ſeye for I woot hym not/ I ſchal  
 be a lier lyk to zou/ but I woot hym/ and I kepe his worde/  
abraham

## Joon

abraham youre fadir gladide (or ful oute ioyzede) · þat he schulde se my day · & he siȝe & ioyzede/ þerfore þe iewis seȝden to hym/ þou haþ not zit fifty ȝeer · & haþ þou seen abraham/ þerfore ih̄c seȝde to hem/ treuely treuely I seȝe to ȝou · bi fore þat abraham was made/ I am/ þerfore þei token stoness · þat þei schulden caste into hym/ to helye Ih̄c hid him/ and wente oute of þe temple//

C<sup>o</sup> 9<sup>o</sup>



And Ih̄c passynge siȝe a man blynde fro þe birch/ and his disciplis ariden hym/ raby þat is mayster · who synnede · þis man or his fadir & modir · þat he schulde be borne blynde/ Ih̄c antweride/ neþer þis man synnede · neþer his fadir & modir/ but þat he werkis of god be schewide in hym/ it bihoueh me for to wirche þe werkis of hym þat sente me · þe while day is/ þe nyzt schal come/ whanne no man may wirche/ how longe I am in þe worlde/ I am þe lizte of þe worlde/ whanne he had seȝde þes þingis/ he spitte into þe erþe · & made clepe of þe spotil/ and layde (or batwede) þe clep on his ȝzen · & seȝde to hym/ go & be þou waschen in þe water of silop/ þat is interpretide sente/ þerfore he wente & waschide/ and came seȝinge/ and to neȝebors & þei þat hadden seen hym bi fore · for he was a begger/ seȝden/ wher þis is not he þat satte & beggide/ oþer men seȝden/ for þis it is/ oþer men seȝden nay/ but it is a liche of hym/ forsoþe he seȝde for I am he/ þerfore þei seȝden to hym/ how ben þin ȝzen openȝde to þee/ he antweride/ þe ilke man þat is seȝde Ih̄c/ made clepe & anoyntide myn ȝzen/ and seȝde to me/ go þou to þe water of silope/ and wasche/ & I wente & waschide & siȝe/ and þei seȝden to hym/ where is he · he seip I woot not/ þei ledden hym þat was blynde to þe pharisees/ forsoþe it was saboth whanne Ih̄c made clepe & openȝde his ȝzen/ este þe pharisees ariden hym/ how he had seȝu/ and he seȝde to hem he puttide to me clepe on þe ȝzen/ and I waschide & I siȝe/ þerfore summe of pharisees seȝden/ þis

## Joan

his man is not of god: for he kepith not þe saboth/ oþer men  
seyden/ how may a man synner do þes signes (or myracles)?  
and opuyſiõn was amonge hem/ þerfore þei seyn esteſone to  
þe blynde man/ what seyst þou of hym þat openyde þin yzen?  
soþely he seyde: for he is a prophete/ þerfore iewis bileueden  
not of him for he was blynde & had seen: til þei clepiden his  
ſadir & modir þat had seen/ and þei aciden hem: seinge/ þis  
is zoure sone: whom zee seyn for he is borne blynde: how þer-  
fore seest he now? his ſadir & modir answereden to hem we  
witen for þis is oure sone: & he is borne blynde/ soþely how  
he seest now we witen not: or who openyde his yzen we witen  
neuer/ are zee hym/ he hath age: speke he of hym self/ his ſadir  
& modir seyden þes þingis: for þei dredden þe ietwes/ forsoþe  
nowe þe ietwes hadden conspīrit: þat zif any man knowelech-  
ide hym crist: he schulde be done oute of þe synagoge/ þerfore  
his ſadir & modir seyden/ for he hath age: are zee hym/ þerfore  
esteſone þei clepiden þe man þat was blynde: and seyden to  
hym/ zþue þou glorie to god/ we witen for þis man is a syn-  
ner/ þerfore he seyde/ zif he is a synner I woot nere/ one þing  
I woot: for whanne I was blynde nowe I se/ þerfore þei  
seyden to hym/ what dide he to þee: howe openyde he þin  
yzen? he answeride to hem/ I seyde to zou now: & zee herden:  
what wolen zee esteſone? wher & zee wolen be made his dis-  
cīplis? þerfore þei cursiden hym & seyden/ be þou his discīple:  
we ben þe discīplis of moyses/ we witen for god spak to moy-  
ses: forsoþe we witen not þis of whens he is/ þe ilke man  
answeride & seyde to hem/ forsoþe in þis þing is wondreful  
þat zee witen not of whens he is: & he hath openyde myn  
yzen/ soþely we witen: for god hereþ not synners/ but zif any  
man is worschiper of god & doith his wille: hym he herith/ fro  
þe worlde it is not herde þat any man openith þe yzen of  
blynde borne men/ no but þis were of god: he myzt not do  
any þing/ þei answereden & seyden to hym/ þou art al borne  
in synnes: & þou techist vs? and þei castiden hym oute/ Jhē  
herde

## Joon

herde for hei hadden caste hym oute/ and whanne he hadde  
 founden hym: he seyde to hym/ bileuest thou into þe sone of  
 god? he antweride & seyde/ lord who is he: þat I bileue in:  
 hym? and Jh̄c seyde to hym/ and thou hast seen hym: and he  
 it is þat spekith wih thee/ and he seith lord I bileue/ and he  
 fallynge doune: worschipide hym/ þerfore Jh̄c seyde to hym/  
 I came into þe worlde · into doom · þat hei þat seen not · se/  
 and hei þat seen · he made blynde/ and summe of þe pharisees  
 herden þat weren wih hym: and hei seyden to hym/ wher &  
 we ben blynde? Jh̄c seyde to hem/ zif thee weren blynde: thee  
 schulen not haue synne/ but now thee seyn for we seen: ʒoure  
 synne dwellith//

C<sup>m</sup> 10<sup>m</sup>



Aueuly treuly I seye to ʒou · he þat cometh not in by  
 þe dore · into þe soolde of scheep · but steyzeth vp  
 by anoper weye he is nyzt heef & day heef/ forsoþe  
 he þat entriþ by þe dore: is þe scheperde of þe  
 scheep/ to his þe porter openyþ: and þe scheep heren his voyce/  
 and he clepiþ his owne scheep by name: and leediþ hem oute/  
 whanne he hath sente oute his owne scheep: he goiþ bifore  
 hem · and þe scheep suen hym · for hei knowen his voyce/  
 soþely hei suen not an alien: but steen fro hym · for hei hane  
 not knowen þe voyce of aliens/ Jh̄c seyde to hem þis pro-  
 uerbe/ forsoþe hei knowen not what he spak to hem/ þerfore  
 Jh̄c seyde to hem estefone/ treuely treuely I seye to ʒou · for  
 I am þe dore of scheep/ alle how many euer camen: ben nyzt  
 heefes & day heefes · but þe scheep herden not hem/ I am þe  
 dore/ zif any man schal entre by me? he schal be sauede/ and  
 he schal go in & schal go oute: & he schal fynde lefowis? a nyzt  
 heef cometh not · but þat he stele & stee & leese/ I came þat hei  
 haue lijf: and haue more plenteuously/ I am a gode scheperde/  
 a good scheperde ʒpueþ his soule (þat is lijf) for his scheep/  
 forsoþe a marchaunt (or hiride hyne) · & þat is not a scheperde:  
 whos ben not þe scheep his owne: sech a wolfe comynge · & he  
 leueþ



## Joan

leueh þe ſcheep & ſheep/ & þe wolfe rauyſchip (or ſcaterip) þe ſcheep/ forſoþe þe marchaunt ſheep • for he is a marchaunt/ and it parteyneh not to hym of þe ſcheep/ I am a gode herde • & I knowe my ſcheep/ (& my ſcheep) knowen me/ as þe ſadir haþ knowen me/ & I knowe þe ſadir • & I putte my liſt for my ſcheep/ & I haue oþer ſcheep þat ben not of þis ſolde/ and bihoueh me for to leede hem to • & þei ſchulen here my voyce/ and it ſchal be made one ſolde & one ſcheperde/ þerfore þe ſadir loueh me/ for I putte my ſoule þat eſteſone I take it/ no man takip it fro me/ but I putte it fro my ſelf/ I haue power for to putte it/ and I haue power for to take it away/ þis mandement haue I taken of my ſadir/ and ſo diſcencōn was made amonge þe ietwis/ for þes wordis/ forſoþe many of hem ſeyden/ he haþ a deuyl & maddip (or warip wood)/ what heren zee hym/ oþer men ſeyden/ þes wordis ben not of a man haupnge a fende/ wher a deuyl may open þe yzen of blynde men/ forſoþe newe ſeedis of halowynge of þe temple ben made in ierlm/ and it was wynter/ and Ihc walkide in þe temple/ in þe porche of ſalomon/ þerfore ietwis enuyrounden hym/ and ſeyden to hym/ how longe doiſt þou awepe oure ſoule/ zif þou art cō/ ſepe to vs pleynly (or openly)/ Ihc antweride to hem/ I ſpeke to zou/ and zee bileuen not/ þe werkis þat I do in name of my ſadir/ þes heren witneſſynge of me/ but & zee bileuen not/ for zee ben not of my ſcheep/ my ſcheep heren my voyce/ and I knowe hem • & þei ſuen me/ and I zpyue to hem euerlaſtynge liſt/ & þei ſchulen not peritche into wiþ outen ende/ and any man ſchal not rauyſche hem of myne hande/ þat þing þat my ſadir zaue to me is more þan alle/ þerfore no man may rauyſche fro my ſaderis hande/ I & þe ſadir ben one þing/ Iewes token vp ſtones/ for to ſtoon hym to deþ/ Ihc antweride to hem/ I haue ſchewide to zou manye werkis of my ſadir/ for whiche werkis of hem ſtonen zee me/ þe iewes antweriden to hym/ we ſtoonon þee not of good werke/ but of blaſſemye/ & for þou  
ſihen



## Joon

When thou art a man: makist hiself god/ Jhc answeride to  
 hem/ wher it is not writen in youre lawe • for I sepe zee ben  
 goddis/ zif he seyde hem goddis • to whom he worde of god is  
 made • & he scripture whiche he sadir halowide & sente into he  
 worlde may not be vndone • & zee seyn for I blasseme • for I  
 seyde I am goddis sone/ zif I do not he werkis of my sadir  
 nyl zee bileue to me/ sohelp zif I do • houz zee wolen not bi  
 leue to me: bileue zee to he werkis/ pat zee knowe & bileuen  
 for he sadir is in me • & I in he sadir/ herfore hei souzten for  
 take hym: & he wente oute of here handis/ and he wente este  
 sone ouer iordan • into pat place where Joon was firste bap  
 tysynge: and he dwelte here/ and manye camen to hym &  
 seyden: for sohelp Joon dide no signe (or myracle)/ forsope alle  
 thingis what euer Joon seyde of his: weren sope/ and manye  
 bileueden into hym//

C- 11-



Essope her was sum sijk man lazarus of bethanys  
 of he castel of mary & marthe his sistris/ forsope it  
 was mary he whiche anoyntide he lorde with  
 oynement • & wepte his feet with hire heres • whos  
 brother lazarus was sijk/ herfore his sistris senten to hym sey  
 inge/ lorde lo he whom thou louest is sijk/ forsope Jhc herynge:  
 seyde to hem/ hes sekenesse is not vnto he deþ: but for he  
 glorie of god • pat mannes sone be glorifiede by it/ sohelp Jhc  
 louede martha & hire suster marie & lazarus/ herfore as jhc  
 herde for he was sijk: hanne sohelp in he same place two  
 dayes/ her of astir hes pingis • he seyde to his disciplis/ go we  
 este into Jude/ he disciplis seyn to hym/ raby (or mayster)  
 nowe he iewis souzten for to soon hee • & este thou gost  
 bidir/ Jhc answeride/ wher her ben not twelue houres of he  
 day/ zif any man schal wandre in he day: he hurtiþ not • for  
 he seþ he lizte of he worlde/ sohelp zif he schal wandre in he  
 nyȝt: he hurtiþ for lizte is not in hym/ hes pingis he seþ/  
 and astir hes pingis: he seþ to hem/ lazarus oute frende slep  
 ih:

## Joon

ih̄: but I go for to reyle hym fro sleep/ perfore his disciplis  
 seiden/ lorde zif he slepiþ: he schal be saaf/ forsoþe Ih̄c had  
 seide of his deþ/ but þei gessiden þat he seide of slepyng of  
 sleep/ þanne perfore Ih̄c seide oppnly/ lazarus is deade: and  
 I enioye for you þat zee bileue for I was not here/ but go we  
 to hym/ perfore thomas þat is seide didymus: seide to euen  
 disciplis/ and go we: þat we die wiþ hym/ and so Ih̄c came &  
 sonde hym haupnge nowe foure dayes in þe graue/ soþely be-  
 thange was biūdis iclm̄ as fiftene furlonges/ forsoþe many of  
 Jewis camen to mary & marthe & for to coumforte hem of  
 here broþer/ perfore as martha herde for Ih̄u came: sche ren-  
 ned to hym/ mary forsoþe sette at home/ perfore martha seide  
 to Ih̄u/ lorde zif þou haddist ben here: my broþer had not ben  
 deade/ but & nowe I woot & þat whateuer þingis þou schalt  
 are of god: god schal ȝpue to þee/ Ih̄c seih to hire/ þi broþer  
 schal rise azen/ martha seih to hym/ I woot for he schal rise  
 azen in þe azen rylng in þe laste day/ Ih̄c seih to hire/ I am  
 azen risynge & liif/ he þat bileueþ into me: zhe zif he schal  
 be deade: schal lyue/ and ethe þat lyueþ & bileueþ into me:  
 schal not die into wiþ ouden ende/ bileueþ þou þis þing? sche  
 seih to hym/ forsoþe (or zhe) lorde/ I haue bileuede for þou  
 art crist & þe sone of qupcke & [ ] þat haste comen into þis  
 worlde/ and whanne sche had seide þis þing: sche wente & cle-  
 pide mary hire sister in silence or (stillenesse) seyinge/ þe may-  
 ster cometh & clepiþ þee/ sche as sche herde roos anone: and  
 came to hym/ soþely Ih̄c came not zit into þe castel: but he  
 was zit in þat place & where martha had comen azenes hym/  
 perfore þe ietwis þat weren wiþ hire in þe hous & comfotiden  
 hire & whanne þei sizen mary & for soone sche roos & wente  
 oute: sueden hire seyinge/ for sche goiþ to þe graue: for to  
 wepe here/ forsoþe mary whanne sche hadde seyn where Ih̄c  
 was: seinge hym selde to his seet & seide to hym/ lorde zif  
 þou haddist ben: my broþer had not ben deade/ perfore as Ih̄c  
 siȝe hire wepyng & þe ietwis þat weren wiþ hire wepyng: he

## Joon

made noyse in spirit & troublede hym self & seyde/ where haue  
zee putte hym/ hei seyden to hym/ lorde come and se/ and Jh̄c  
wepte/ herfore he Jewis seyden lo how he louede hym/ forsoke  
summe of hem seyden/ wher his man hat openyde he yzen of he  
borne blynde/ myzte not make/ & his diede not/ herfore este  
Jh̄c makynge noyse of hymself/ come to he graue/ forsoke her  
was a den/ and a soon putte her on/ Jh̄c seih take zee away  
he soon martha he suster of hym hat was deade/ seih to hym/  
lorde he synkij now/ sobely he is of soure dapes/ Jh̄c seih to  
hire/ haue I not seyde to pee/ for zif hou schalt bileue/ hou  
schalt see glorie of god/ herfore hei token away he soon/ for-  
soke he yzen reyside vpwarde/ Jh̄c seyde/ sadir I do thankyn-  
gis to pee/ for hou euermore herdist me/ forsoke I wisse hou  
euermore herist me/ but for he puple hat stondij aboute I  
seyde hat hei bileue/ for hou haste sente me/ whanne he had  
seyde hes pingis/ he criede wih greet voyce/ lazarus come hou  
forth/ and anonc he hat was deade/ came forth/ bounden he  
handis & he feet wih bondis/ and his face was bounden wih a  
sudarie (or swetyng clooth/) Jh̄c seih to hem/ vnbynde zee  
hym/ and suffre zee go away/ herfore many of he iewis hat  
camen to mary & martha/ & azen what pingis he dide/ bile-  
ueden in hym/ sobely summe of hem wenten to he pharisees/ &  
seyden to hem what pingis Jh̄c dide// ¶ herfore he bischopes  
& he pharisees gederiden a counseyl azenes Jh̄c/ & seyden/  
what done we/ for his man doþ manye signes (or myracles/) zif  
we leuen hym þus/ alle men schulen bileue into hym/ and  
romayns schulen come/ and schulen take oure place & solc/  
forsoke one of hem caphas by name/ whanne he was bischop  
of þat zeer seyde to hem/ zee witen no þing/ for it spedij to  
zou þat one man die for he puple/ and þat al he solc perische  
not/ forsoke he seyde not his þing of hym self/ but whanne he  
was bischop of þat zeer/ he propheciende for ih̄c was to dye for  
he solc/ and not onely for he solc/ but þat he schulde gedir into  
one he sones of god hat weren scateride/ herfore fro þat day/  
hei

## Joon

pei houzten for to see hym// ¶ herfore Ihc walkide not now  
 oppnly at þe iewes: but he wente into a region (or cuntre)  
 biūdis deserte: into a cyte þat is seyde effraym · and here he  
 dwellide wih his disciplis/ forsoþe þe paske of Jewes was  
 nerte: and many of þe cuntre flepyeden by to ierlm: and þe  
 day bifore pask · for to halowe hem self/ herfore þei souzten  
 Ihū: and spaken to gedir · sondynge in þe temple/ what ges-  
 sen zee for he cometh not to þe seest day/ forsoþe þe bishopis &  
 pharisees hadden zouen a maundement · þat zif any man  
 knewe where he is · he schewe · þat þei take hym//



¶ herfore Ihc bifore fire dayes of paske came to be: C<sup>a</sup> 12<sup>m</sup>  
 thanye where lazarus was deade · whom Ihc rep-  
 lude/ forsoþe þei maden to hym a soper here: and  
 martha mynystride to hym/ lazarus forsoþe was  
 one of þe men sittynge at þe mete wih hym/ herfore mary toke  
 a pounde of oynement precious spykenarde · & anoyntide þe  
 feet of Ihū wih hire heris/ and þe hous is fulfild of þe sauour  
 of þe oynement/ herfore Judas scarioth one of his disciplis þat  
 was to bitraye hym: seyde/ why is þis oynement not solde for  
 þre hundred pens & is zouen to nedþ men? forsoþe he seyde  
 þis þing · not for it parteynede to hym of nedþ men: but for  
 he was a þeef · & he haupnge purses · bare þo þingis þat weren  
 sente/ herfore Ihū seyde/ suffre zee hire · þat into þe day of  
 my bitynge sche kepe þat/ forsoþe zee schulen euermore haue  
 pore men wih zou: soþely zee schulen not euermore haue me/  
 herfore myche cumpanye of iewis knewen þat Ihc was here/  
 and þei camen not oppnly for Ihū: but for to se lazarus whom  
 he replude fro deade, ¶ forsoþe þe prynces of prissis houzten  
 for to see lazarus · for manye of þe iewis for hym wenten  
 awey & bileueden into Ihū, forsoþe þe morow a myche cum-  
 panie þat came to gedir at þe seest day · whanne þei hadden  
 herde whanne Ihū cometh to Ierlm · tooken braunchis of  
 palmes · & camen forþe azens hym & crieden/ osanna bleßide  
is



## Joan

is he þat cometh in þe name of þe lord kyng of isrl/ and Jh̄c  
fonde a litil asse • & satte vpon hym/ as it is writen/ þe douz-  
ter of sion nyl 3ou drede/ lo þi kyng cometh • sittynge on þe  
colte of a sche asse/ his disciplis knowen not firste þes þingis/  
but whanne ih̄c is glorifiede/ þanne þei recordiden (or hadden  
myndē) for þes þingis weren writen of hym • & þes þingis þei  
diden to hym/ þe cumpanye bare witnessynge þat was wip  
hym • whanne he clepide lazarus fro þe graue • & rephide hym  
fro deade/ þerfore and þe cumpanye came metynge to hym/  
for þei herden hym to haue his signe/ þerfore þe pharisees sey-  
den to hem self/ 3ee seen for we profiten no þing/ lo al þe  
worlde wente astir hym// ¶ Forsoþe þere weren summe he-  
þen men of hem þat hadden acyzeþe vp for to worschip in þe  
seest day/ þerfore þes came to philip • þat was of bethsaiþda of  
galilee/ and preyede hym seyinge/ sire we wolen se Jh̄u/ philip  
cometh & seih to andrewe/ este andrewe & philip seyden to ih̄u/  
sophely ih̄c answeride to hem seyinge þe houre cometh þat  
mannes sone schal be clarifiede/ treuely treuely I seye to 3ou •  
no but þe corne of wheet fallynge into þe erþe schal be deade/  
it dwellih al one/ sophely 3if it schal be deade/ it bryngis  
myche fruyte/ he þat loues his soule (þat is lijf) schal leese  
it/ and he þat hatih his soule (þat is lijf) in þis worlde/  
kepih it into euerlastynge lijf/ 3if any man serue to me/  
sue he me/ and where I am þere & mynysire (or seruaunt)  
schal be/ 3if any man schal mynysire to me/ my fadir schal  
worschip hym// ¶ Now my soule is turblide/ and what schal  
I seye/ fadir saue me fro þis houre/ but for þat þing I came  
into þis houre/ fadir clarifie þi name/ þerfore a voyce came  
fro heuene/ seyinge/ and I haue clarifiede/ and 3it I schal  
clarifie/ þerfore þe cumpanye þat stood & herde/ seyde þundre  
for to be made/ oþer men seyden an aungel spak to hym/ Jh̄u  
answeride & seyde/ þis voyce came not for me/ but for 3ou/  
¶ now is doom of þe worlde/ now þe prynce of þis worlde  
schal be castē oute/ and 3if I schal be enhaunþe fro þe erþe/  
I schal drawe alle þingis to my self/ sophely þis þing he seyde/

signyfynge



## Joon

signifyinge by what deþ he was to die/ þe cumpange answer-  
 ide to hym/ we haue herde of þe lawes for crist dwelliþ into  
 wiþ outen ende/ how seist þou it bihoueþ mannes sone for to  
 be ateride/ who is þis mannes sone/ herfore Jh̄c seih to hem/  
 zit a litil list is in zou/ walke see þe while see haue list: þat  
 dirkeness cacche zou not/ and he wandriþ in dirkeness:  
 woot nere whidir he goiþ/ þe while see haue list: bileue see  
 into list · þat see be þe sones of liste/ Jh̄c spac þes þingis: and  
 wente & hidde hym fro hem/ ¶ Soþely whanne he hadde done  
 so manye signes bifore hem: þei bileueden not in hym/ þat  
 þe worde of ysaiæ þe prophete schulde be fulfild · whiche he  
 seyde/ lord who bileuede to oure herynge · & to whom is þe  
 arme of god schewide/ herfore þei myzten not bileue · for este-  
 sone ysaiæ seyde/ he haþ blyndide here yzen · & he haþ endur-  
 ide (or made harde) þe herte of hem · þat þei se not wiþ yzen  
 & vnderstande wiþ herte · & þat þei be conuertide (or al turn-  
 yde) · & I hele hem/ ysaiæ seyde þes þingis · whanne he siþe þe  
 glorie of hym · & spac of hym/ neþeles & of þe prynces ma-  
 ny bileueden into hym/ but for þe pharisees þei knowele-  
 chiden not · þat þei schulden not be caste oute of þe synagoge/  
 forsoþe þei loueden þe glorie of men: more þan þe glorie of  
 god, forsoþe Jh̄c criede & seyde · he þat bileueþ into me · bile-  
 ueth not into me: but into hym þat sente me/ he þat seeþ me/  
 seeþ hym þat sente me/ I liste came into þe worlde · þat eche  
 man þat bileueþ into me · dwelle not in dirkenesses/ and any  
 man schal here my wordis & schal not kepe · I deme hym not/  
 forsoþe I came not þat I deme þe worlde: but þat I make þe  
 worlde saaf/ he þat dispisþ me & takith not my wordis: haþ  
 hym þat schal iuge hym/ þe worde þat I haue spoken: þat  
 schal deme hym in þe lasse dape/ for I haue not spoken of my  
 self · but þe fadir þat sente me · he saue to me a maundement ·  
 what I schal seye & what I schal speek/ and I woot for his  
 maundement: is euerslapinge list herfore þo þingis þat I  
 speek · as þe fadir seyde to me: so I speek//

forsoþe



Drsohe bifore he seest day of pass · Jhē witynge for  
his houre comen · þat he passe of his worlde to þe  
fadir · whan he had louede his þat weren in þe  
worlde · into þe ende he louede hem/ and he soper  
made whanne he deuyt had sente nowe into þe herte of Judas ·  
þat Judas of symount scarioth schulde bittaye hym · he wi-  
tynge for þe fadir 3aue alle þingis to hym into his handis · &  
þat he wente oute fro god · and goh to god · risih fro þe soper  
& puttih his cloyes/ & whanne he had taken a lynnē clooh ·  
he bifore girde hym/ astirwarde he sente water into a basyn ·  
and bigan for to wasche his disciplis feet · & to wiip wiþ lyn-  
nen clope · wiþ whiche he was bifore girde/ þerfore he came  
to Symount petre · & petre seih to hym/ lorde what þou wasch-  
ist to me þe feet · Jhē answeride & seyde to hym/ what þingis  
I do þou woost not now · forsoþe þou schalt wite astirwarde/  
petre seih to hym/ þou schalt not wasche to me þe feet · into  
wiþ outhen ende/ Jhē answeride to hym/ zif I schal not wasche  
þee · þou schalt not haue parte wiþ me/ Symount petre seih  
to hym/ lorde not onely my feet · but & þe handis & þe heede/  
Jhē seyde to hym/ he þat is wasche haþ no nede · no but þat  
he wasche þe feet · but he is clene al/ and zee ben clene · but  
not alle/ for he wiste wel · who schulde bittaye hym/ þerfore  
he seyde · zee ben not clene alle/ þerfore astir warde þat he  
waschide þe feet of hem · he toke his cloyes/ and whanne he  
had restide azen · este he seyde to hem/ zee witen what I haue  
done to zou/ zee clepen me mayster & lorde · & zee seyn wel/  
forsoþe I am/ þerfore zif I lorde & mayster haue waschen  
zoure feet · & zee schulen wasche anoper þe toþers feet/ for I  
haue zouen ensaumple to zou · þat as I haue done to zou · so  
& zee do/ ¶ Crewely trefwely I sepe to zou · þe seruaunt is  
not more þan his lorde/ neþer apostle is more · þan he þat  
sente hym/ zif zee witen þes þingis · zee schulen be blesside ·  
zif zee schulen do hem/ I sepe not of zou alle/ I wote þe whiche  
I haue

## Joon

I haue chosen/ but þat þe scripture be fulfildē · he þat etih my  
 breede/ schal reyse heel azens me/ treuly treuly I seye to zou ·  
 biforn it be done · þat whanne it schal be done/ zee bileuen for  
 I am/ treuly treuly I seye to zou · he þat takih whom euer I  
 schal sende/ receyueh me/ for he þat receyueh me/ receyueh  
 hym þat sente me/ whanne Ihc had seyde þes þingis/ he was  
 turblide & seyde/ treuly treuly I seye to zou · for one of zou  
 schal bitraye me/ þerfore þe disciplis lokeden to gedir/ dout-  
 ynge of whom he seyde/ þerfore one of his disciplis was rest-  
 ynge in þe bosum of Ihū/ whom Ihū louede/ þerfore symount  
 petre bileupde to hym/ and seih to hym/ who is it of þe whiche  
 he seih/ and so whanne he had restide azen vpon þe breste of  
 Ihū/ he seih to hym/ lorde who is it? Ihc answeride/ he it is  
 to whom I schal dresse breed indippide/ and whanne he had  
 dippide in breed/ he zawe to Judas of Symount scarioth/ and  
 astit þe mussel/ þannesathanas entrede into hym/ and Ihc seih  
 to hym/ what þingis þou doest/ do þou sunner/ forsoþe no man  
 of sittynge at þe mete wisse þis þing/ to what þing he seyde to  
 hym/ forsoþe summe gewiden for Judas has pursis/ þat Ihc  
 had seyde to hym/ bie þou þo þingis þat ben nedeful to vs/ at  
 þe seest day/ or þat he schulde zyue sum þing to nedyn men/  
 þerfore whanne he had taken þe mussel/ he wente oute anone/  
 forsoþe it was nyzt/ þerfore whanne he hadde gon oute/ Ihc  
 seyde mannes sone is clarifiede & god is clarifiede in hym/ &  
 god schal clarifie hym in hym self · & anone he schal clarifie  
 hym/ litil sones · zit a litil I am wih zou/ zee schulen seck me ·  
 & as I seyde to þe ietwis/ whidir I go zee mowne not come/  
 and to zou I seye now/ I zyue zou a newe maundement · þat  
 zee louen to gedir as I louede zou/ þat & zee louen to gedir/  
 in þis þing alle men schulen knowe · þat zee ben my disciplis/  
 zit zee schulen haue loue to gedir/ Symount petre seih to hym/  
 lorde whidir goste þou? Ihc answeride/ whidir I go þou mayst  
 not sue me nowe · but þou schalt sue afristwarde/ petre seih to  
 hym/ whi may I not sue þee nowe? I schal putte my soule  
(þat

## Joon

(pat is my lijf:) for hee/ Jh̄c answeride/ pou schalt putte pi soule (pat is pi lijf) for me/ treuly treuly I seye to hee · he cocke schal not crowe til pou schalt denye me pries/ & he seip to his discipulis//

C<sup>m</sup> 14<sup>m</sup>



**I**n not zoure herte disourblide: ne drede it/ zee bileuen into god: & bileue zee into me/ in he hous of my fadir: ben many dwellyngis/ zif any lesse: I schulde haue seyde to zou · for I go for to make reedy to zou a place/ & zif I schal go aweye & schal make reedy to zou aplace: erstesone I come · & schal take zou to my self/ pat where I am: & zee be/ and whidir I go zee witen: & zee wite he weye/ thomas seip to hym/ lorde we witen not whidir pou goest/ and how mowne we wite he weye/ Jh̄c seip to hym/ I am weye treuþe & lijf/ no man cometh to he fadir: no but by me/ zif zee hadden knowe me: sopely zee hadden knowen & my fadir/ & astirwarde zee schulen knowe hym: and zee haue seen hym/ philip seip to hym/ lorde schewe to vs he fadir: and it sufficeþ to vs/ Jh̄c seip to hym/ so myche tyme I am wip zou · & haue zee not knowen me/ philip he pat seep me · seep & he fadir/ how seyste pou schewe to vs he fadir/ bileuest pou not · for I in he fadir & he fadir is in me/ I speke not of myself: he wordis pat I speke to zou/ sopely he fadir dwellynge in me: he doith he werkis/ bileue zee not for I in he fadir: & he fadir is in me/ ellis bileue zee for he ilke werkis/ treuly treuly I seye to zou · he pat bileueþ into me: and he schal do he werkis pat I do/ & he schal do more werkis þan þes · for I go to he fadir/ and what euer þing zee schulen are he fadir in my name: I schal do þis þing · pat he fadir be glorifiede in he sone/ zif zee schulen are any þing in my name: I schal do þis þing · pat he fadir be glorifiede in he sone/ zif zee schulen are any þing in my name: I schal do it/ zif zee louen me: kepe zee my comaundementis/ & I schal prepe he fadir: and he schal gife to zou anoper confortoure · pat he dwelle wip



## Joan

wiþ þou into wiþ outhen ende · þe spirit of treuþe/ whiche  
(spirit) þe worlde may not take/ for it seþ not hym neþer  
woot hym/ forsoþe zee schulen knowe hym/ for he schal dwelle  
at þou · & he schal be in þou/ I schal not leue þou sadirles/ I  
schal come to þou/ zit a litil & þe worlde seþ not me now/  
forsoþe zee schulen se me/ for I lyue/ and zee schulen lyue/ in  
þat day zee schulen knowe/ for I am in my sadir/ & zee in me ·  
& I in þou/ he þat haþ my comaundementis & kepith hem/ he  
it is þat loueþ me/ forsoþe he þat loueþ me schal be louede of  
my sadir/ & I schal loue hym/ & I schal schewe to hym my self/  
Judas seiþ to hym · not he of scarioth/ lorde what is done/ for  
þou art to schewe to vs þi self · & not to þe worlde/ I hē an-  
sweride & seyde to hym/ zif any man loueþ me/ he schal kepe  
my worde/ and my sadir schal loue hym · & we schulen come  
to hym · & we schulen make dwellpge at hym/ he þat loueþ  
not me/ kepith not my wordis/ and þe worde whiche zee haue  
herde is not myn/ but his þat sente me þe sadir/ þes þingis  
I haue spoken to þou/ dwellpge at þou/ forsoþe þe holy goß  
comfourtoure whom þe sadir schal sende in my name/ he schal  
teche þou al þingis/ and schal schewe to þou all þingis/ what  
euer I schal seye to þou/ pees I leue to þou/ my pees I ȝue  
to þou/ not as þe worlde ȝueþ/ I ȝue to þou/ be not þoure  
berte distourblide/ ne drede it/ zee haue herde for I seyde to  
þou/ I go & come to þou/ zif zee loueden me/ forsoþe zee schu-  
len ioye · for I go to þe sadir · for þe sadir is more þan I /and  
nowe I haue seyde to þou bifore it be done/ þat whanne it  
schal be done/ zee bileue/ now I schal not speke many þingis  
to þou/ forsoþe þe pryncce of þis worlde cometh/ and he haþ not  
in me any þing/ but þat þe worlde knowe/ for I loue þe sadir/  
and as þe sadir ȝaue to me comaundement/ to I do/ rise zee/  
go we hens//





Am a verrey vyne: and my fadir is an ethe tiliet/  
 ethe syon (or braunche) not berynge fruyte in me:  
 he schal do it aweye/ & ethe pat berih fruyte: he  
 schal purge it: pat it more bere fruyte/ nowe zee  
 ben clene: for he worde pat I haue spoken to zou/ dwelle  
 zee in me: & I in zou/ as a fioure (or braunche) may not make  
 fruyte of it self: no but it schal dwelle in he vyne tree: so  
 neyer zee no but zif zee schulen dwelle in me/ I am a vyn-  
 tree: zee he fiours (or braunchis)/ who pat dwellih in me &  
 I in hym: his berih myche fruyte/ for wih outen me: zee  
 moun no hing do/ zif any man schal not dwelle in me: lo he  
 schal be sente oute as a scioure: & schal ware drie/ and hei  
 schulen gedir hym: & hei schulen sende hym into he fire: & he  
 brenneh/ zif zee schulen dwelle in me: & my wordis dwelle in  
 zou: what euer hing zee schulen wille: zee schulen are: & it  
 schal be done to zou/ in his hing my fadir is clarifiede: pat zee  
 brynge moſte fruyte: & zee be made my disciplis/ as my fadir  
 louede me: & I louede zou/ dwelle zee in my loue/ zif zee schu-  
 len kepe my maundementis: zee schulen dwelle in my loue: .  
 as I haue kepte he maundementis of my fadir/ and I dwelle  
 in his loue/ hes pingis I spac to zou pat my ioye be in zou:  
 and zoure ioye be fulfild// ¶ his is he comaundement: pat  
 zee loue togedir as I louede zou/ no man hap more loue pan  
 his: pat any putte his soule for his frendis/ zee ben my frendis:  
 zif zee schulen do hes pingis pat I comaunde zou/ nowe I  
 schal not seye zou seruauntis: for he seruaunt woot not what  
 his lorde schal do/ forsope I haue seyde zou frendis: for alle  
 pingis what euer I herde of my fadir: I haue made knowne  
 to zou/ zee haue not chosen me/ but I chees zou: & putte zou  
 pat zee go & brynge fruyte: and zoure fruyte dwelle/ pat what  
 euer hing zee schulen are he fadir in my name: he ȝyue to  
 zou/ hes pingis I comaunde to zou pat zee loue togedir/ zif  
 he worlde hate zou: wite zee for it hadde me in haate firste  
 pan

## Joon.

pan zou/ zif zee hadden ben of he worlde: he worlde schulde  
 loue hat ping hat was his/ but for zee ben not of he worlde.  
 but I chees zou fro he worlde: perfore he worlde hatih zou:  
 haue zee mynde of my worde. he whiche I seide to zou: he  
 seruaunt is not more pan his lorde/ zif hei haue pursuede me:  
 & hei schulen pursue zou/ zif hei haue kepte my worde: and  
 hei schulen kepe zoure/ but hei schulen do to zou alle hes  
 pingis for my name: for hei witen not hym hat sente me/ zif  
 I had not comen & hadde not spoken to hem hei schulden not  
 haue synne/ forsohe now hei haue not excusacō of here synne/  
 he hat hatih me: hatih & my sadir/ zif I hadde not done werkis  
 in hem. he whiche none oper man dide: hei schulden not haue  
 synne/ forsohe now & hei haue seen & hatide me: & my sadir/  
 but hat he worde be sulhalde hat is writen in zoure lawe: for  
 hei hadden me in hate wih outen cause/ forsohe whanne he  
 confortoure schal come. he whiche I schal sende to zou fro he  
 sadir. a spirit of treuhe. he whiche procedih (or comeh forhe)  
 of he sadir: he schal bere witnessynge of me/ and zee schulen  
 bere witnessynge: for zee ben wih me fro he bygynnyng//



**T**hes pingis I haue spoken to zou: hat zee be not  
 schlaunderide/ hei schulen make zou with outen  
 synagogis/ but he houre comeh. hat eche man hat  
 sleep zou: deme hym for to ȝue serupce to god/ and  
 hei schulen do to zou pingis: for hei haue not knowen he sadir  
 neber me/ but hes pingis I spac to zou. hat whanne he houre  
 of hem schal come: zee haue mynde for I seide to zou. ¶ I  
 seide not to zou hes pingis fro he bigynnyng: for I was wih  
 zou/ & now I go to hym hat sente me: & no man of zou arih  
 me whidir goh hou/ but for I haue spoken to zou hes pingis.  
 sorowe or heynesse hab sulhalde zoure herte/ but I seide to zou  
 treuhe: it spedih to zou hat I go/ sohelp zif I schal not go  
 awepe: he confortoure schal not come to zou/ forsohe zif I  
 schal go awepe: I schal sende hym to zou/ and whanne he schal  
 come:

## Joon

come: he schal reprove he worlde of synne & of rixtweſneſſe & of doom/ forſoþe of synne for zee haue not bileuede into me/ ſohely of rixtweſneſſe: for I go to þe ſadir: & now zee ſchulen not ſe me/ forſoþe of doom: for þe prynce of þis worlde is now demyde// ¶ zit I haue many þingis for to ſeþe to zou: but zee mowne not here now/ ſohely whanne þe ilke ſpirit of treuþe ſchal come: he ſchal teche zou al treuþe/ ſohely he ſchal not ſpeke of hym ſelf: but what euer þingis he ſchal here: he ſchal ſpeke/ & he ſchal telle zou: þes þingis þat ben to come/ he ſchal clariſſe me: for of myn he ſchal take: & ſchal telle to zou/ alle þingis what kyn þingis þe ſadir haþ: ben myne/ þerfore I ſeþde to zou: for of myn he ſchal take & telle to zou/ ¶ A litil & now zee ſchulen not ſe me: & eſteſone a litil: & zee ſchulen ſe me: for I go to þe ſadir/ þerfore ſomme of his diſciplis ſeþden to gedir/ what is þis þing þat he ſeip to vs: & a litil & zee ſchulen not ſe me: for I go to þe ſadir/ þerfore þei ſeþden what is þis þat he ſeip to vs a litil/ we witen not what he ſpekþ/ forſoþe Ihc knewe for þei wolden are: and he ſeþde to hem/ of þis þing zee ſeeken amonge zou: for I ſeþde/ a litil & zee ſchulen not ſe me: & eſteſone a litil & zee ſchulen ſe me/ treuely treuly I ſeþe to zou: for zee ſchulen mourne & wepe: forſoþe þe worlde ſchal enioþe/ for zee ſchulen be ſorowful: but zoure ſorowe (or heupneſſe): ſchal turne into ioþe/ ſohely a womman whanne ſche bereþ childe: haþ ſorowe for hire houre comeþ/ forſoþe whanne ſche haþ borne a ſone: now ſche þenkiþ not of þe preſſure (or peyne) for ioþe: for a man is borne into þe worlde/ & þerfore zee haue now ſorowe/ ſohely eſteſone I ſchal ſe zou: and zoure herte ſchal enioþe/ and no man ſchal take fro zou zoure ioþe/ & in þat day zee ſchulen not are me any þing/ treuly treuly I ſeþe to zou: zif zee ſchulen are þe ſadir any þing in my name: he ſchal ȝue it to zou/ til now zee axiden not any þing in my name/ are zee: and zee ſchulen take þat zoure ioþe be ful/ I haue ſpoken to zou þes þingis in prouerbis (or dirke ſaumples)/ þe houre comeþ.

## Joon

comeþ • whanne nowe I schal not speke to zou in prouerbis/ but oppnly of my fadir I schal telle to zou/ in þat dag zee schul are in my name/ & nowe I seye to zou • for I schal prepe þe fadir of zou/ forsoþe he þe fadir loueþ zou/ for zee haue louede me • & haue bileuede for I wente oute fro god/ I wente oute fro þe fadir/ and I came into þe worlde/ estesone I leue þe worlde/ & I go to þe fadir/ his disciplis seyden/ lo nowe þou spekest oppnly/ and þou seist no prouerbe/ nowe we witen for þou wiste alle þingis/ & it is nonede to þee/ þat any man are þee/ in þis þing we bileuen/ for þou wentist oute fro god/ Ihc antwerlde to hem/ now zee bileuen/ lo þe houre comeþ • & nowe it comeþ/ þat zee be disparplide (or scateride) • eche into his owne þingis/ and leue me al one/ and I am not al one/ for þe fadir is wiþ me/ þes þingis I haue spoken to zou/ þat zee haue pees in me/ in þe worlde zee schulen haue pressynge (or ouerlepyng)/ but trille zee I haue ouercomen þe worlde//



Thes þingis Ihc spac • & þe pzen liste vp into heuene/ C<sup>m</sup> 17<sup>m</sup>  
 he seyde/ fadir þe houre comeþ • clarifie þi sone • þat þi sone clarifie þee/ as þou hast zouen to hym power of eche slepsche (or man) þat alle þing þat þou hast zouen to hym/ he ȝpue to hem euerlastyng lif/ forsoþe þis is euerlastyng lif/ þat þei knowe þee al one verrey god • & whom þou sentist Ihū crīst/ I haue clarifiede þee on erþe/ I haue endide þe werke þat þou hast zouen to me þat I do/ and nowe fadir clarifie þou me at þi self • wiþ clerenesse þat I had at þee/ bifore þe worlde was made/ I haue schewide þi name to þe men whom þou hast zouen to me of þe worlde/ þei weren þin • & þou hast zouen hem to me/ & þei haue kepte þi worde/ and nowe þei haue knowen • for alle þingis þat þou hast zouen to me/ ben of þee/ for þe wordis þat þou hast zouen to me/ I ȝaue to hem/ & þei haue taken & haue knowen verreyly/ for I wente oute fro þee • & þei bileueden • for þou sentist me/ I prepe for hem • not for þe worlde/ but for hem þat þou



## Joon

hou hast zouen to me/ for hei ben pin & pi pingis ben myne  
and I am clarifiede in hem/ and now I am not in þe worlde  
& þes ben in þe worlde & I come to þee/ holy fadir kepe hem  
in pi name/ whom þou zuest to me/ þat hei ben one as & we  
whanne I was wiþ hem/ I kepte hem in pi name/ whom þou  
zuest to me I kepte/ & no man of hem perischide/ no but þe  
sone of perdicō (or dampnacōn) / þat þe scripture be fulfild  
forsoþe now I come to þee/ & þes pingis I speak in þe worlde  
þat hei haue my ioye fulfild in hem self/ I zue to hem þi  
worde/ & þe worlde had hem in hate/ for hei ben not of þe  
worlde/ as I am not of þe worlde/ I preye not þat þou take  
hem aweye of þe worlde/ but þat þou kepe hem fro euyl/ þei  
ben not of þe worlde/ as I am not of þe worlde/ halowe þou hem  
in treuþe/ þi worde is treuþe/ as þou sentist me into þe worlde/  
& I sente hem into þe worlde/ & I halowe myself for hem/ þat  
& hei ben halowide in treuþe/ soþely I preye not onely for hem/  
but & for hem þat ben to bileue into me/ bi þe worde of hem/  
þat alle ben one/ as þou fadir in me/ & I in þee/ þat & hei in  
us ben one/ þat þe worlde bileue for þou hast sente me/ and  
I haue zouen to hem þe clerenesse þat þou hast zouen to me/  
þat hei ben one/ as we ben one/ I in hem & þou in me/ þat  
hei ben endide into one/ & þat þe worlde knowe þat þou sent-  
ist me & hast louede hem/ as & þou hast louede me/ fadir I wole  
þat & hei whom þou zuest to me/ be wiþ me where I am/ þat  
hei se my clerenesse whiche þou hast zouen to me/ for þou loued-  
ist me bifore þe makynge of þe worlde/ fadir Just (or ryztful) /  
þe worlde knewe þee not/ forsoþe I knewe þee/ & þes knetwen  
for þou sentist me/ and I haue made pi name knownen to hem/  
& schal make knownen/ þat þe loue by whiche þou hast louede  
me/ be in hem/ & I in hem//

Whanne





Whanne Ihc hadde seyde hes pingis: he wente oute

C<sup>m</sup> 18<sup>m</sup>

wih his disciplis ouer he strounde of cedron where  
was a zerde · into whiche he entride & his disciplis/  
sophely & Judas pat bitrapede hym · wiste he place:  
for ofte ihc came to gedir hidir wih his disciplis/ perfore  
whanne Judas hadde taken a cumpange of knyztis & of bis-  
chopis & pharisees mynystris: he came hidir wih lanternes &  
brondis & armes/ and so ihc witynge alle pingis pat weren  
to come vpon hym: wente forþ & seih to hem/ whom seeke  
zee/ þei answeriden to hym/ Ihu of nazareth/ Ihc seih to hem/  
I am/ forsoþe & Judas pat bitrapede hym: stode wih hem/ per-  
fore as he seyde to hem I am: þei wenten abac & selden doune  
into he erþe/ estelone he aride hem/ whom seeke zee/ forsoþe  
þei seyden Ihu nazarene, he answeride to hem/ I seyde to zou-  
for I am/ perfore zif zee seeken me: sustre zee hes to go  
awepe/ þat þe worde whiche he seyde be fulfild: for he losse not  
any of hem · he whiche þou hast zouen to me/ perfore symount  
petre haunge a swerde drowe it oute & smote he seruaunt of  
þe bischop · & hitte of his litil ryzt ere/ forsoþe he name to he  
seruaunt was malcus/ perfore Ihc seyde to petre/ sende þou  
þe swerde into he schepe/ wolte þou not þat I drynke he ilke  
cuppe · þat my fadir zaue to me/ perfore he cumpange of  
knyztis & he tribune & he mynystris of ietwis tooken Ihu &  
bounden hym · & ledde hym first to annas/ sophely he was he  
fadir of capphas wise: þat was bischop of þat zeet/ sophely it  
was capphas þat zaue counseyl to he Ietwis · þat it spedih one  
man for to die for þe puple/ forsoþe symount petre suede  
Ihu: and anoter disciple/ forsoþe he ilke disciple was knownen  
to he bischop: and he entride in wih Ihu · into he halle of he  
bischop/ forsoþe petre stode at he dore wih oute forþ/ perfore  
þe toþer disciple þat was known to he bischop wente oute: &  
seyde to he womman keppinge he dore · & ledde in petre/ per-  
for he handemayden keper of he dore: seyde to petre/ wher &  
þou

## Joon

thou art of þe disciplis of þis man? he seyde I am not/ forsoþ  
 þe seruauntis & þe mynysstris stoden at þe coolis · for it was  
 colde: & þei warmeden hem/ soþely & petre was wip þe  
 stondynge & warmynge hym/ þerfore þe bischopis axide Ihu  
 his disciplis: and of his techynge/ Ihu answeride to hym/  
 haue spoken oppnly to þe worlde/ I tauzte euetmore in syna-  
 goge & in temple · whider alle þe iewis camen to gedit · & li-  
 pryuete I spak no þing/ what axist þou me: are hem þat her-  
 en · what I haue spoken to hem/ lo þei witen · what þingis I  
 haue seyde/ whanne he had seyde · one of þe mynysstris ston-  
 ynge nyȝt: ȝaue a buffet to Ihu · seyinge/ answerest þou so to þe  
 bischop? Ihu answeride to hym/ ȝif I haue spoken euyl: ber-  
 þou witnessynge of euyl/ soþely ȝif wel: whi smytest þou me  
 and annas sente hym bounden to caphphas þe bischop/ forsoþe  
 Symount petre was stondynge & warmynge hym/ þerfore þei  
 seyden to hym/ wher & þou art his disciple? he denyede & seyde/  
 I am not/ one of þe bischopis seruauntis cosyn of hym whos  
 litil ere petre kitte of: seyde/ wher I sȝe þee not in þe ȝerde  
 wip hym? þerfore petre estefone denyede/ and anone þe cocke  
 crewe/ ¶ þerfore þei ledden hym into þe mote halle/ soþely it  
 was morowynge/ and þei entride not into þe mote halle ·  
 þat þei schulden not be defoulide: but þat þei schulden ete  
 paske/ þerfore pilate wente oute wip outhen forþ to hem: and  
 seyde/ what accusynge bryngen ȝee aȝenes þis man? þei an-  
 swereden to hym & seyden/ ȝif þis man were not a mysdoer:  
 we hadden not bitaken hym to þee/ þerfore pilate seiþ to hem/  
 take ȝee hym: & deme ȝee hym astir ȝoure lawe/ þerfore þei  
 seyden to hym/ it is not leueful to vs: for to sȝe any man/ þat  
 þe worde of Ihu schulde be fulfild þe whiche he seyde/ signy-  
 fyinge by what deþ he was to die/ þerfore pilat estefone en-  
 tride into þe moot hall: and clepide Ihu & seyde to hym/ art  
 þou kyng of Iewis/ Ihu answeride & seyde to hym/ seist þou  
 þis þing of þi self: or oþer to þee seyden of me? pilate answer-  
 ide/ wher I am a iewe? þi solc & þi bischopis bitoken þee to  
 me/

## Doon

me/ what hast thou done? Jh̄c answeride/ my kyngdom is not of this worlde/ zif my kyngdom were of this worlde/ sohely my mynystris schulden stryue · þat I schulde not be bitaken to þe iewis/ nowe forsoþe my kyngdom is not of hens (or of his place/) and so pilate seyde to hym/ þerfore thou art kyng? Jh̄c answeride/ thou seist for I am a kyng/ I in this þing am borne · & to this I came into þe worlde/ þat I bere witnessynge to treuþe/ eche man þat is of treuþe/ herih my voyce/ pilate seih to hym/ what is treuþe/ and whanne he had seyde this þing/ estefone he wente oute to þe iewis/ & seyde to hem/ I fynde no cause azenes hym/ forsoþe it is a custum to zou · þat I leue (or delyuer) one to zou in pass/ þerfore wole zee I schal delympte to zou þe kyng of iewes/ þerfore þei crieden estefone alle seyinge/ not this/ but barrabas/ forsoþe barrabas was a peef//



Therefore pilate took Jh̄u & scourgide/ & knyztis soldynge a crowne of thornes/ puttiden to his heede/ & dyden aboute hym a cloþe of purpur/ and camen to hym & seyden to hym[

C<sup>o</sup> 19<sup>a</sup>

] buffetis/ estefone pilate wente oute/ and seyde to hem/ lo I leede hym to zou with oute sorþe · þat zee knowe/ for I fynde no cause in hym/ þerfore Jh̄c wente oute berynge a crowne of thornes/ and a cloþe of purpur/ & he seih to hem/ lo þe man/ þerfore whanne þe bischopis & mynystris hadden seen hym þei crieden seyinge crucifie crucifie hym/ pilate seih to hem/ take zee hym/ and crucifie zee/ sohely I fynde no cause in hym/ þe iewis answeriden to hym/ we haue a lawe · & astir þe lawe he schal die/ for he made hym goddis sone/ þerfore whanne pilate had herde this worde/ he dredde more/ & he wente into þe moot halle/ estefone he seyde to Jh̄u/ of whens art thou? and Jh̄c zawe not answer to hym/ and pilate seih to hym/ spekill thou not to me? wost thou not for I haue power for to crucifie þee/ and I haue power for to delyuer þee? Jh̄c answeride/

¶

thou

## Joon

hou schuldich not haue any power azenes me: no but it were  
 zouen to pee from aboue/ perfore he pat bittayede me to pees  
 hap he more synne/ perof (or fro hens): pilate souzte for to  
 delouer hym/ forsohe he ietwis crieden seyinge/ zif hou leuest  
 hym hus hou art not frende of cesar/ for eche man pat makib  
 hymself kyng: azen seih cesar/ perfore pilate whan he had  
 herde hes wordis: ledde Ihu forþ · & satte for domesman · in  
 a place pat is licostratos · in ebreu forsohe galgatha · in eng-  
 lische place of caluarie/ forsohe it was þe euentide of paske ·  
 as þe sixte houre (or halp day)/ and he seih to þe ietwis/ lo  
 zoure kyng/ forsohe þei crieden seyinge/ do away do away: cru-  
 cifye hym/ pilate seih to hem/ schal I crucifie zoure kyng/ þe  
 bischopis answæriden/ we haue not a kyng: no but cesar/ per-  
 fore þanne pilate bitoke hym to hem: pat he schulde be cru-  
 cifiede/ forsohe þei token Ihu & ledden oute/ & he berynge  
 to hym self a crosse · wente oute into þat place pat is seyde of  
 caluarie · in ebreu galgatha · where þei crucifieden hym/ and  
 oþer two wiþ hym · on þis side & on þat side: perfore Ihu þe  
 myddle/ forsohe & pilate wrote a title: & putte on þe crosse/  
 soþely it was writen/ Ihu nazareth kyng of Jewes/ perfore  
 many of þe Ietwis redden þis title: for þe place where Ihu is  
 crucifiede was nyz þe cytee/ & it was writen in ebreu greek &  
 latyn/ perfore þe bischopis of Jewes seyden to pilate/ nyl þou  
 write kyng of Jewes: but for he seyde I am kyng of ietwes/  
 pilate answæride/ þat þat I haue writen · I haue writen/ per-  
 fore þe knyztis whanne þei hadden crucifiede hym: token hys  
 cloþes & maden four parties · to eche knyzt a parte/ and a  
 root/ forsohe þe coote was wiþouten seem: and aboue wouen  
 by al/ perfore þei seyden to gedir/ kitte we not it: but laye we  
 lotte whos it is/ þat þe scripture be fulfild: seyinge þei part-  
 iden my cloþes to hem: & into my cloþ þei senten lotte/ and  
 soþely knyztis diden hes þingis/ ¶ Forsohe biþidis þe crosse of  
 Ihu stoden his modir · & þe suster of his modir · mary cleophe &  
 mary maudeleyn/ perfore whanne Ihu hadde seen þe modir ·  
& þe



## Boon

& he disciple sondynge whom he louede: he seih to his modir/  
womman lo hi sone/ astirwarde he seyde to he disciple/ lo  
hi modir/ & fro þat houre: he disciple took hire into his mo-  
dir// ¶ Astirwarde Jh̄c witynge for now alle þingis ben en-  
dide: þat he scripture schulde be fulfild: he seih/ I þriste/  
sophely a vessel was putte ful of vynegre/ þei forsoþe puttynge  
aboute wih ysope þe spounge ful vynegre: offerden to his  
mouþ/ þerfore whanne Jh̄u hadde taken þe vynegre: he seyde/  
it is endide/ and he heed bowide doune: he bitoke þe spirit/ for-  
soþe for it was paske euen: þat þe bodies schulden not dwelle in  
þe crosse in þe saboth: for þe ilke day of saboth was greet: þe  
iewes prepeden pilate þat he hippis of hem schulden be broken  
& taken away/ þerfore knyztis camen: & sophely þei braken þe  
þies of þe firste: & of þe toþer þat was crucifiede wih hym/ soþe-  
ly whanne þei hadden comen to Jh̄u: as þei sizen hym deade:  
þei braken not his þies: but one of þe knyztis openyde his side  
wih a spere/ & anone blood & water wente oute/ and he þat  
sizen bare witnessynge: & his witnessynge is trefwe: for he woot  
þat he seih trefwe þingis: þat zee bileue/ forsoþe þes þingis ben  
done: þat he scripture schulde be fulfild/ zee schulen not breke  
(or make lesse) a boon of hym/ & estesone anoter scripture  
seih/ þei schulen se into whom þei putten þourz/ Sophely astir  
þes þingis Ioseph of armathie prepede pilate þat þei schul-  
den take away þe body of Jh̄u/ sophely & nychodeme came þat  
had comen to Jh̄u firste in þe nyzt: berynge a medelynge of  
myrre & aloes: as an hundride ponde/ þerfore þei token þe  
body of Jh̄u & bounde it in lynnecloþes wih swete oynementis  
(or spices): as it is custum to Jewes for to birie/ sophely in þe  
place where he was crucifiede: was a zerde/ & in þe zerde a  
newe graue: in þe whiche not zit any man was putte/ þerfore  
þere for þe paske euen of iewis: for þat þe graue was nyzt:  
þei puttiden Jh̄u//

Forsoþe





Orsope in one (day) of þe saboth (þat is þe woke):  
 mary maudeleyn came erly to þe graue · whanne  
 zit dirkenessis weren: and sche sise þe stoon turnyde  
 azen fro þe graue/ þerfore sche ran & came to Sy-  
 mount petre & to anoper disciple whom Jh̄c louede: & seip to  
 hem/þei haue taken þe lorde fro þe graue: and we witen not  
 where þei haue putte hym/ þerfore petre wente oute & þe ilke  
 oper disciple: and þei camen to þe graue/ forsoþe þe two run-  
 nen togedir: & þe ilke oper disciple ranne bifore sunner þan  
 petre: and came firste to þe graue/ and whanne he had inbow-  
 ide hym: he sise þe schetis putte · neþeles he entride not in/  
 þerfore symount peter came supnge hym/ and he entride into  
 þe graue/ and he sise þe schetis putte · & þe sudarie þat was  
 on his heede · not putte wip þe scheetis: but bi it self wlapide  
 into one place/ þerfore þanne & þe ilke disciple þat came firste  
 to þe graue: entride & sise & bileuede/ forsoþe þei witten not  
 þe scripture: for it bihoste hym for to rise azen fro deade/ þer-  
 fore þe disciplis wenten estetone to hem self/ forsoþe mary  
 stood at þe graue wip outhen forþe wepyng/ þerfore þe while  
 sche wepte: sche bowide hire & bihelde forþ into þe graue: &  
 sche sise two aungels sittynge in white · one at þe heede & one  
 at þe feet where þe body of Jh̄u was putte/ þei seyn to hire/  
 womman what wepist þou? sche seyde to hem/ for þei haue  
 take away my lorde · & I woot not wher þei haue putte hym/  
 and whanne sche hadde seyde þes þingis: sche is turnede abac ·  
 & sise Jh̄u stondynge & wiste not for it was Jh̄u/ Jh̄c seip to  
 hire/ womman what wepist þou: whom seekist þou? sche ges-  
 ynge for he was a gardener: seip to hym/ sire zif þou hast  
 taken hym: sepe to me where þou haste putte hym · & I schal  
 take hym aweye/ Jh̄c seyde to hire/ mary/ sche conuertide (or  
 al turnede): seip to hym/ rabony (þat is seyde mayster) Jh̄c  
 seip to hire/ nyl þou touche me/ for I haue not zit assendide to  
 my fadir/ forsoþe go to my breþeren: and sepe to hem/ I seyze

## Doon

vp to my fadir & zoute fadir: to my god & zoute god/ mary  
maudeleyn came tellynge to þe disciplis: for I haue seen þe  
lorde/ and þes þingis he seyde to me/ whan euen was in þat  
day in one of þe fabotis: & þe zatis weren schitte where þe  
disciplis weren gederide for drede of þe ietwis: Ihc̄ came &  
stood in þe mydle of þe disciplis & seiþ to hem/ pees to zou/  
and whanne he had seyde þis þing: he schewide to hem handis  
& syde/ þerfore þe disciplis ioyzeden: þe lorde seen/ þerfore he  
seiþ to hem este/ pees to zou/ as þe fadir haþ sente me: and I  
sende zou/ whan he had seyde þes þingis: he blewe & seyde to  
hem/ take zee þe holy goſt/ whos synnes zee schulen forzpuen:  
þei ben forzouen/ and whos zee schulen wiþ holde: þei ben wiþ  
holden/ forsoþe thomas one of þe twelue þat is clepide didy-  
mus: was not wiþ hem whanne Ihc̄ came/ þerfore disciplis  
seyden/ we haue seen þe lorde/ forsoþe he seyde to hem/ no but  
I schal se in his handis þe ſitchynge of naylis: & schal sende my  
ſpyngeris into þe places of þe nayles: & schal sende myn hande  
into þys ſide: I schal not bileue/ and aſtir eyzte dayes: eſte-  
ſone his disciplis weren wiþinne: and thomas wiþ hem/ Ihc̄  
came þe zatis ſchitte: and ſode in þe mydle & seyde/ pees to  
zou/ aſtirwarde he seiþ to thomas/ brynge in þi ſpynger hidir:  
& ſe myn handis & brynge to þin hande: & sende (or putte) it  
into my ſide: & nyl þou be vnbileueſul: but ſeiþful thomas an-  
ſweride & seyde to hym/ my lorde & my god/ Ihc̄ seiþ to hym/  
thomas for þou haſt ſeen me: þou bileuedest/ bleſſide þei þat  
ſeen not: and haue bileuede/ forsoþe & many oþer ſignes Ihc̄  
dide in þe ſizte of his disciplis: þe whiche ben not writen in  
his booc/ forsoþe þes ben writen þat zee bileue for Ihc̄ is þe  
ſone of god/ and þat zee bileuynge: haue liſt in his name//

Aſtirwarde



Forwarde Jh̄c estelone schewide hym to his disci-  
plis at he see of tyberiadis: sohelp he schewide hus  
het weren togedit Symount petre & thomas hat  
is seyde didymus: & nathanael hat was of chane  
galilee: & he sones of zebeder: & oher of his disciplis two [

] hei seyn to hym/

and we comen wiþ hee/ and hei wenten oute & slepyeden into  
a boot: & in hat nyzt hei token no þing/ forlohe he morowe  
made: Jh̄c stood in he brynke/ neheles he disciplis knewen  
not: for it is Jh̄c/ herfore Jh̄c seih to hem: children wber  
zee haue any soupyng þing? hei answereden nay/ he seyde  
to hem/ sende zee he nette into he ryzthalse of he rowynges:  
and zee schulen fynde/ herfore hei senten he nette & nowē hei  
myzten not drawe it: for multitude of fischis/ herfore he ilke  
disciple he whiche Jh̄c louede/ seyde to petre/ it is he lorde/  
Symount petre whanne he had herde for it is he lorde/  
girde hym wiþ a coot/ sohelp he was nakide: & sente hym  
into he see/ soþly oher disciplis camen bi boot/ for hei weren  
not fer fro he lande: but as two hundride cubitis: draw-  
yngē he nette of fischis/ herfore as hei camen doune into  
he lande: hei fizen coolis putte: & a fische putte peron: &  
breed: Jh̄c seih to hem/ bryngē zee of he fischis: he whiche zee  
haue taken nowē/ Symount petre slepyede vp: & drowe he  
nette into he lande ful of greet fischis: an hundride fifty & þre/  
and whanne hei weren so manye: he nette is not broken/ Jh̄c  
seih to hem/ come zee: ete zee/ and no man of he sittynge  
at mete durste are hym: who art þou: witynge for it is he  
lorde/ and Jh̄c came & tooke breede & zawe to hem: & he fische  
also/ nowē þis þridde tyme/ Jh̄c is schewide to his disciplis:  
whan he roos azen fro deade// ¶ herfore whanne hei hadden  
eten: Jh̄c seih to Symount petre/ Symount of Joon louest  
þou me: more þan þes? [ ] zhe lorde: þou wolle for  
I loue hee/ Jh̄c seih to hym/ sede þou my lambren/ este he seih  
to

## Joan

to hym/ Symount of Ion louest thou me? [ ] the lord  
thou wost for I loue thee/ [ ] he seip to hym he  
bridde tyme/ Symount of Ion louest thou me? petre is heu  
(or soory) for he seip he bridde tyme louest thou me/ and he seip  
to hym/ lord thou wost alle thingis. thou wost for I loue thee/  
Ihc seip to hym/ seet my scheep/ treuely treuely I sepe to thee.  
whan thou were zonger thou girdist thee & wandrist where thou  
woldist/ sohely whanne thou schalt ware eldre. thou schalt  
holde forþe þin handis. & anoter schal girde thee. & leede thee  
whidir thou wolte not/ sohely he seyde þis þing. signyfyng  
by what deþ he was to glorifie god/ ¶ And whanne he had  
seyde þes þingis. he seip to hym/ sue thou me/ petre conuertede  
(or turnede) is he ilke discipule supingewhom ihc louede. & he  
whiche reside in he soper on his breste. and seyde to hym/ lord  
who is it þat schal bityre thee? þerfore whanne petre had seen  
þis. he seip to Ihū/ lord what forsoþe þis? Ihc seip to hym/  
so I wole hym dwelle til þat I come. what to thee/ sue thou me/  
þerfore þis worde wente oute amonge breþeren. for þe ilke  
discipule dieþ not/ and Ihc seyde not to hym for he dieþ not.  
but so I wole hym dwelle til þat I come/ what to thee/ þis is  
þe ilke discipule þat beris witnessyng of þes þingis. and wote  
þes þingis/ and we witen for þis witnessyng is trewe/ forsoþe  
þer ben & manye oþer signes (or myracles) þat Ihc dide. þe  
whiche zif þei ben writen by eche by hym self. I gesse neþer þe  
worlde hym self mowne taken þe bookis þat ben to be writen//

## ye dedis of ye apostlis.



Forsoke thou theophil firste I made a ser-  
mone (or worde) of alle þe þingis þat  
Ih̄c bigan for to do & teche: til into þe  
day in whiche he comaundyng to þe  
apostlis by þe holy goost: whom he cheen  
was taken vp/ to whom & he saue hym  
self alpye (or quycke) astir his passioun  
in many argumentis (or prouyngis) by  
fourty dayes: appetyng to hem & spekyng of þe rewme of  
god/ and he ctyng togedir comaundide to hem þat þei schul-  
den not departe fro ierlm̄: but þei schulden abide þe bihest of  
þe sadir: þe whiche ȝee herden he seih by my mouthe/ for soþely  
I non baptiside in water: but ȝee schulen be baptiside in þe holy  
goost: not astir þes many dayes/ herfore þei þat camen to ge-  
dir: axeden hym seyinge/ lorde ȝif in þis tyme schalt þou re-  
store þe kyngdom of isrl̄? forsoke he seyde to hem/ it is not  
ȝoure to haue knowen þe tymes or momentis þe whiche þe  
sadir has putte in his power/ but ȝee schulen take þe vertue  
of þe holy goost comyng fro aboue into ȝou: & ȝee schulen be  
witnessis to me in ierlm̄: & in al Jude & in samarie: and vnto  
þe vttermoost of erþe/ and whanne he had seyde þes þingis: hem  
seinge: he was lifte vp: & a cloude receyuyde hym fro þe eyzen  
of hem/ & whanne þei bihilden hym goinge into heuene: lo two  
men stoden nyȝ biȝidis hem in white cloþes: þe whiche & sey-  
den/ men of galilee: what stondyng ȝee biholdyng into heu-  
ene? þis Ih̄c þat is taken vp fro ȝou into heuene: so schal  
come: as ȝee sizen hym goinge into heuene/ þanne þei turn-  
eden aȝen to ierlm̄: fro þe hil þat is clepide of olpyete: þe  
whiche is biȝidis ierlm̄: haupyng þe iourney of a saboth/ and  
whanne þei hadden entride into þe soupyng place: þei wenten  
vp



## ye aplis

vp into þe hizer þingis · where þei dwelten · petre & Ion  
 James & andrewe · Philip & Thomas · Bartholomeu & ma-  
 theu · James of Alþei · & Symount zelotes: and Judas of  
 James/ alle þes weren dwellynge (or lastyng) to gedir in  
 prayer wiþ wymmen · & mary þe modir of Ihu: and wiþ  
 his breþeren// ¶ In þo dapes petre rylunge vp in þe mydle  
 of breþeren: seyde/ forsoþe þer was a cumpanye of men to  
 gedir: almost an hundride & twenty/ men breþeren it bihoueþ  
 þe scripture to be fulfild · whiche þe holy goð bifore seyð by  
 þe moup of dauid · of Judas þat was leder of hem þat token  
 Ihu · þe whiche was nowmbride in vs & gate þe sorte of his  
 mynysterie/ and forsoþe þis weldide a feelde of þe herte of  
 wickidnesse · & he hangide to barste þe mydle: and all his en-  
 traplis ben sched abroode/ and it is made knowen to alle men  
 dwellynge in itim so þat þe ilke feelde was clepide achildemak  
 in þe langage of hem: þat is þe feelde of blood/ forsoþe it is  
 writen in þe booke of psalmes/ þe habitacō of hym þe made  
 deserte: and þe þer not þat dwelle in it: & anoter take þe bisch-  
 opricke of hym/ þerfore it bihoueþ of þes men þat ben geder-  
 ide to gedir wiþ vs in al tyme in whiche þe lorde Ihu entride  
 in and wente oute amonge vs · bygyngyng fro þe baptysm of  
 Joon vnto þe day in whiche he was taken vp fro vs: one of  
 þes sor to be made a witnesse of his resurreccō wiþ vs/ and  
 þei ordepynden two/ Joseph þat is clepide barsabas · þat is  
 namede iustus: and mathie/ and þei preyenge: seyden/ þou  
 lorde þat has knowen þe hertis of men: schewe whom þou hast  
 chosen of þes two · one sor to take þe place of þis mynysterie  
 & apostilhede · of þe whiche Judas trespasid: þat he schulde go  
 into his place/ and þei zauen lottis to hem/ and þe lotte feld  
 on mathie · & he was nowmbride to gedir: wiþ þe elleuene  
 apostlis//

C<sup>m</sup> 2<sup>m</sup>



And whanne þe pentecostis dayes (þat is fifty) weren fulfilled: alle disciplis weren togedir in þe same place and sodenly þer was made a soun from heuene: as a great spirit comynge to: and it fulfilled al þe hous: where þei weren sittynge/ and tungis dyuerfelypartide as fire appereden to hem: and it sate vpon eche of hem/ & alle ben fulfilled wif þe holy goste/ & þei bigunnen for to speec wif dyuerse langagis: as þe holy gost ȝaue to hem for to speke/ forsoþe þere weren in irlm dwellynge iewes religious men: of eche nacōn þat is vndre heuene/ soþely his voyce made: þe multitude came to gedir/ & in soule (or vnderstondynge) was confoundide (or astonyede): for eche man herde hem spekyng in his langage/ forsoþe alle men weren astonyede in witte: and wondriden seyinge togedir/ wher not alle þes þat speken ben galilees: & how haue we herde eche man his langage in whiche we ben borne / parthi: & medy: & elamyte: & þei þat dwellen at mesopotanye: Jude: & capadosie: ponte: & asie: frigie: & pamphilie: egipte & þe parties of libie: þat is aboute syrenen: and comelyngis romayns/ and iewis & profelitis: men of crete & of arabie/ we haue herde hem spekyng in oure langagis: þe grete þingis of god/ forsoþe alle weren stonyede in witte: and wondriden seyinge/ what wole þis þing be / forsoþe oþer scorneden seyinge: for þei ben ful of muste/ forsoþe petre stondynge wif þe elleuene: reyside his voyce & spak to hem/ men iewis & alle þat dwellen at irlm: be þis þing known to ȝou: & wif eres persepue my wordis/ Soþely not as ȝee demen (or gessen) þes ben drunken: whan it is þe þridde houre of þe day (or undrun): but þis þing it is þat was seyde by þe prophete ioel/ and it schal be in þe laste dayes: þe lorde seiþ/ I schal leede oute of my spirit on al fleysche: and ȝoure sones & ȝoure douztris schulen prophecie/ and ȝoure zonge schulen se visounis: and ȝoure eldres schulen dreame swenenes/ and soþely on my men seruauntis: & myn hande

## ye aplis

hande maydens · in þo dayes I schal helde oute of my spirit:  
and þei schulen prophecie/ and I schal ʒyue grete wondris in  
heuene aboue & signes in erþe byneþe: blood & fir & vapoure  
(or smoke)/ þe sunne schal be turnyde into dirkeness · & þe  
mone into blood: bifore þat þe greet & open day of þe lorde  
schal come/ and eche man who euer schal inclepe þe name of  
þe lorde schal be saaf/ zee men of isrl here þes wordis/ Ihu of  
nazareth a man prouede of god in ʒou by vertues (or myracles) ·  
& wondris & tokenes · þe whiche god diide by hym in þe mydel  
of ʒou as zee witen: hym þe counseyl endid · & by þe priscience  
(or bifore knowynge) of god · bitaken (or bitypede) · by þe  
handis of wickide men: and turmentynge sloun/ whom god  
replide þe sorowis of helle vnbounden: vp þat it was impos-  
sible · hym for to be holden of it/ soþely daupd seiþ into hym/  
I puruepede þe lorde bifore me euermore: for he is on my rizt  
halfe · þat it be not mouede/ for þis þing myn herte ioyde ·  
& mytungegladide: more ouer & my sleysche schal reste in hope/  
for þou schalt not forsake my soule in helle: neþer þou schalt  
ʒyue þin holy for to se corruptiō/ þou hast made knowen to  
me þe wepes of lijf: þou schalt fufille me in myrþe wiþ þi  
face// ¶ When breþeren be it leueful boldely for to saie to ʒou  
of þe patriarke daupd · for he is deade & byriede · & his sepul-  
cre is at vs til into þis day/ þerfore whanne he was a prophete  
& wiste for wiþ an oþe he had sworne to hym · of þe sturpe of  
his leende for to sitte on his seet: he puruepyng spac of þe re-  
surrecciō of crist/ for neþer he is leste in helle neþer his sleysche  
size corruptiō/ god replide þis Ihu: to whom we alle ben  
witnессis/ þerfore he enhauncide by þe rizt hande of god & by  
þe bihesse of þe holy gost taken of þe fadir: he sched oute þis þat  
zee seen & heren/ forsoþe daupd assendide not into heuene/  
forsoþe he seiþ/ þe lorde seyde to my lorde · sitte on my rizt  
halfe · til I schal putte þin enemyes: þe stool of þi seet/ þerfore  
moste certeynly wite al þe hous of isrl · for god replide hym  
lorde & crist: þis Ihu whom zee crucifieden/ þes þingis herder  
þei

## dedis

þei weren compunt in herte/ & þei seydten to petre & to oþer  
 apostlis/ men breþeren: what schulen we do / petre forsoþe  
 seiþ to hem/ penaunce he seiþ do zee: and eche of zou be cris-  
 tenyde in þe name of Ihu crist into remysion of zoure synnes:  
 and zee schulen take þe ziste of þe holy goß/ forsoþe repromys-  
 sion (or estebyheste) is to zou & to zoure sonex · & to alle þat  
 ben ser: whom euer þe lorde oure god haþ clepide to/ to help  
 wiþ oþer wordis sul mange he witnesside: & moneside hem  
 seinge/ be zee sauede fro þis wickide (or schrewide) generacon/  
 þerfore þei þat receyueden his wordis: weren baptiside/ & in  
 þat day ben putte to: aboute þre housande soules/ forsoþe þei  
 weren lastyng in techyng of þe apostlis: and in comunyng  
 of brekyng of breede & in preyers/ forsoþe drede was made  
 to eche soule/ and many wondris & signes weren done by þe  
 apostlis in ierlm/ & greet drede was in alle/ also alle men þat  
 bileueden weren to gedir: and hadden alle þingis comoune/  
 þei selden possessiones & substaunces (or goodis) · and departiden  
 alle þingis to alle men: as it was nede to eche/ forsoþe day by  
 day þei lastyng to gedir in þe temple · & brekyng breede  
 aboute housis · token mete wiþ gladynge & symplenesse of  
 herte · herpyng to gedir god: and al haupyng grace to al þe  
 puple/ forsoþe þe lorde encrefide hem þat weren made saaf:  
 eche day into þe same þing//

C<sup>m</sup> 3<sup>m</sup>



Drsoþe petre & Ion sepyeden into þe temple: at þe  
 nyghte houre of preyng/ and a man þat was lame  
 fro þe wombe of his modir: was borne/ whom þei  
 puttiden eche day at þe zate of þe temple · þat is  
 seyde sayre: þat he schulde ake almes of men entryng into þe  
 temple/ þis whanne he sice petre & Ion bygyngyng for to  
 entre into þe temple: preyeden þat he schulde take almes/ for-  
 soþe petre wiþ Ioon biholdyng hym: seyde biholde into vs/  
 and he bihelde into hem: hopynge hym to takynge sum þing  
 of hem/ forsoþe petre seyde/ siluer & golde is not to me/ þat þat  
 I haue



## ye aplis

I haue I pꝛue to pee/ in þe name of Ihu crist of nazereth: rise  
 þou & go/ and his rize hande taken: he lifte hym vp/ and anone  
 þe groundis & þe plauntis (or foolis) of hym ben saddide to  
 gedir/ and he leepynge stode & wandride/ and entride wih hem  
 into þe temple: wandrynge & lepyng & herpyng god/ and al  
 þe puple sizen hym walkynge & herpyng god/ forsoþe þei  
 kneten hym for it was he þat sette at almes: at þe sayr zate  
 of þe temple/ and þei weren fulfulde wih wondrynge & extasy.  
 (þat is leespyng of mynde & resoune & lettynge of tunge:) in  
 þat þing þat selle to hym/ **I** Sobely whanne þei sizen petre  
 & Ioon: al þe puple ran to hem at þe porche: þat was clepide  
 of Salamon: wondrynge gretly/ forsoþe petre seyng: an-  
 sweride to þe puple/ men of isrl: what wondren zee in þis  
 þing: or what biholdynge zee vs: as by oure vertue or power:  
 we maden þis for to walke: god of abraham: & god of ysaac:  
 & god of iacob: god of oure faderis haþ glorifiede his sone  
 Ihu: whom sobely zee bittapeden: & denpeden bifore þe face  
 of pilate: hym dempyng: for to be dismyttide (or leste)/ zee  
 forsoþe denieden þe holy & iuste: & zee ariden a mansker for  
 to be zouen to zou/ forsoþe zee sloun þe maker of luf: whom  
 god replide fro deade men/ of whom zee ben witnессis: and in  
 þe seih of his name he haþ confermyde þis whom zee seen &  
 haue knowen/ þe name of hym & þe seih þat is by hym: zaue  
 þis sul helpe: in þe sizen of alle zou/ and nowe breþeren I woot:  
 þat by untwiting zee diden: as & zoure prynces/ god forsoþe  
 þat bifore tolde by þe mouþe of alle prophetis: his crist for to  
 suffre: fulfulde so/ þerfore be zee repentaunt & be zee conuertide:  
 þat zoure synnes be done aweye: whanne þe tymes of helyng  
 (or refreschyng) fro þe sizen of þe lorde schulen come: and he  
 schal sende hym þat nowe is prechide to zou: Ihu crist/ whom  
 sobely it bihoueh heuene for to receyue: til into þe tymes of  
 restitucō of alle þingis: þe whiche þe lorde spac by þe mouþ  
 of his holy prophetis fro þe worlde/ forsoþe moyse seyde/ for  
 þe lorde zoure god schal reyse to zou a prophete of zoure bre-  
 þeren:



## Dedis

heren: as me zee schulen here hym vpon alle pingis: what  
euer he schal speke to zou/ forsoþe it schal be/ euery soule þat  
schal not here þe ilke prophete: schal be destruyede (or extirpe)  
of þe puple/ and alle prophetis fro samuel & astirwarde þat  
spaken: tolden þes dayes/ zee forsoþe ben þe sonex of pro-  
phetis: & of þe testament þat god ordeynide to oure saderis:  
seyinge to abraham/ in þi seed: alle þe meynes of erþe schulen  
be bleßide/ god reysynge his sone firste to zou: sente hym bles-  
synge zou: þat eche man conuerte hym fro his wickidnesse//

C<sup>m</sup> 4<sup>m</sup>



**D**roþe hem spekyng to þe puple priistis and magis-  
tratis of þe temple camen vpon/ and saduceys so-  
rowynge þat þei schulden teche þe puple: & tolden  
into Ihu azen risynge fro deade (men)/ and þei  
leyden handis into hem: and puttiden hem into keppynge: til  
into þe morowe/ Soþely it was now euen/ forsoþe many of  
hem þat hadden herde þe worde: bileueden/ and þe nowmbre  
of hem is made syue housande/ forsoþe in þe morowe it is  
done: þat þe prynces of hem & eldre men & scribis schulden be  
gederide in ierlm: and annas prync of priistis & cayphas & Ioon  
& aleraunder: & how many euer weren of þe kynde of priistis/  
and þei ordeynynge hem in þe mydel: axiden in what vertue  
or what name: haue zee done þis þing? þanne petre fulfild  
wip þe holy goß: seyde to hem/ zee prynces of þe puple & eldre  
men here zee/ zif we to day ben demyde in þe gode dede of a  
synk man: in þe whiche þis is made saaf: be it knownen to zou  
alle: & to al þe puple of isrl: for in þe name of oure lorde ihu  
cris of nazareth whom zee crucifide: whom god reyside fro  
deade (men)/ in þis: þis man stondiþ hool bifore zee/ þis is  
þe soon þe whiche was reþrouede of zou bildynge: þe whiche  
is made into þe hede of þe corner: & helþe is not in any oþer/  
forsoþe neþer oþer name is vndir heuene zouen to men: in  
whiche it bihoueþ vs for to be made saaf/ forsoþe þei seinge þe  
vndesadnesse of petre & Ioon: founden þat þei weren men wip  
outen

## ye aplis

outhen lettris & ydiotis: wondriden · & knewen for hei weren  
 wiþ Jhū, and seinge þe man stondynge wiþ hem þat was he-  
 lide: hei myzten no þing azen seye/ forsoþe hei comaundiden  
 hem for to go forþ wiþ outhen þe counseyl: and hei spaken to  
 gedir sepyng/ what schulen we do to þes men? for soþely þe  
 signe is made knowen by hem: to alle men dwellynge at ierlm/  
 it is open: & we mowen not denye/ but þat it be no more pup-  
 lischide in to þe puple: manase we to hem · þat hei speken no  
 more in þis name to any men/ and hei clepyng hem de-  
 nounsiden: þat on no maner hei schulden speke ne teche: in þe  
 name of Jhū/ forsoþe petre & Jon answerynge: seyden to hem/  
 zif it be riztful in þe sizte of god · for to here zou raþer þan  
 god: deme zee/ forsoþe we mowne not þe þingis þat we haue  
 seen & herde: but speke/ & hei manasyng: lesten hem · not  
 fyndynge how hei schulden punysche hem: for þe puple/ for  
 alle men clarifieden þat þing þat was done: in þat þing þat  
 bifel/ forsoþe þe man was more þan of fourty zeteris: in whom  
 þe signe of helþe was made/ forsoþe hei leste camen to heren  
 & tolden to hem: how manye þingis þe prynces & eldre men  
 seyden to hem/ þe whiche whanne hei herden: wiþ one herte  
 reysiden voyce to þe lorde & seyden/ lorde þou þat madist be-  
 uene & erþe · see & alle þingis þat ben in hem · þe whiche by þe  
 holy goð by þe mouþe of oure fadir dauid þi childe: seydist/  
 whi heþen men wrathiden (or beeten wiþ teþ to gedir): and  
 pupilis þouzten veyne þingis/ kyngis of þe erþe stoden nyȝ: &  
 prynces camen togedir into one azenes þe lorde · & azenes his  
 crist/ for hei camen togedir verreyly in þis cytee azenes þin  
 holy childe/ Jhū whom þou anopntidist: heroude & pounce  
 pilate wiþ heþen men & pupilis of isrl: for to do þe þingis þat  
 þin hande & þi counsayl demeden for to be done/ and now  
 lorde biholde into þe þretynge of hem: & zif to þi seruauntis  
 wiþ al triste for to speke þi worde · in þat þing þat þou holde  
 forþe þin hande · helþes & signes & wondris for to be made  
 by þe name of þin holy sone Jhū/ and whanne hei hadden  
 preyede:

## dedis

prepede: he place was mouede: in whiche hei weren gederide/  
and alle ben fulfide wiþ he holy goſt: & ſpaken he worde of  
god wiþ triſte/ forſoþe of he multitude of men bileuynge: her  
was one herte & one ſoule (or wille)/ neþer any man ſeyde any  
þing of þo þingis þat he welbide for to be his owne: but alle  
þingis weren in compn to hem/ & wiþ greet vertue þe apoſtliſ  
zolden witneſſynge of þe azen ryſynge of Iþū criſt oure lorde:  
& greet grace was in hem alle/ forſoþe neþer any nedþ man  
was amonge hem/ & how many euer weren poſſellores (or  
welders) of ſeeldis (or houſis): hei ſellynge brouzten to: þe  
pryſe of þo þingis þat hei ſolden: & puttiden biſore þe ſeet of  
þe apoſtliſ/ forſoþe hei departiden to eche: as it was nede to  
eche/ forſoþe Joſeph þat is nampde barnabas of þe apoſtliſ:  
þat is interpretide þe ſone of conforte & deken of þe kynde of  
cypre: whanne he had a ſeelde: ſelde it & brouzte to þe price:  
& puttide it biſore þe ſeet of apoſtliſ//

C<sup>m</sup> 5<sup>m</sup>



Forsoþe a man ananye by name wiþ saphira his wiſe  
ſelde a ſeelde: & defraudide of þe priſe: his wiſe  
gilty (or wpytynge): and he bryngynge ſum parte  
puttide it biſore þe ſeet of þe apoſtliſ/ forſoþe petre  
ſeyde/ ananye whi haþ ſathanas temptide þin herte: þee for  
to lie to þe holy goſt: and for to defraude of þe pryce of þe  
ſeelde: wher it dwellynge: dwelte not to þee? and it ſolde  
was in þi power? why haſt þou putte þis þing in þin herte?  
þou haſt not lied to men: but to god/ forſoþe ananye herynge  
þes wordis ſel doune & diede/ and greet drede was into alle  
þat herden/ forſoþe zonge men ryſynge: moueden hym awey:  
and berynge oute byrieden/ forſoþe her was made as þe ſpace  
of þre houres: & þe wiſe of hym not knowynge þat þing þat  
was done: entride in/ forſoþe petre anſweride to hire/ wom-  
man ſepe to me: zif zee ſelden þe ſeelde for ſo myche? and  
ſche ſeyde zhe: ſo myche/ forſoþe petre ſeyde to hire/ what  
ſopely came to gedir to þou (or acordide) for to tempte þe ſpi-  
rit

## ye aplis

rit of he lorde/ lo he seet of hem þat haue biriede þin housbonde  
at he dore/ and þei schulen here þee oute/ anone sche sel doune  
at his feet/ & dieðe/ forsoþe þe zonge men entrynge souden  
hire deade/ & þei baren hire oute & birieden to hire housbonde/  
and greet drede is made in al þe chirche/ and into alle þat  
herden þes þingis/ forsoþe by þe handis of apostlis/ signes &  
manye wondris weren made in þe puple/ & alle weren to gedir  
in þe porche of salamon/ forsoþe no man of oþer durste toynen  
hym self wiþ hym/ but þe puple magnified hym/ forsoþe þe  
multitude of men & wimmen byleuyng in þe lorde was more  
encrese/ so þat into stretis þei brouzten sijk men/ & puttiden  
in litil beddis & couchis/ þat petre comynge/ namely þe scha-  
dowe of hym schulde schadowe eche of hem/ & þei wer dely-  
ueride fro al sekenesse/ forsoþe þe multitude of cytees nyz to  
iherlm ran byngynge to sijk men & traueylide of vnclene spiri-  
tis/ þe whiche weren heelide alle/ forsoþe þe prynces of pris-  
is risynge/ & alle þat weren wiþ hym/ þat is þe heresie of sadu-  
cees/ ben fulfild wiþ enuye/ & leyden handis into apostlis/  
and puttiden hem in comoune kepyng/ forsoþe þe aungel  
of þe lorde by nyzt openynge þe zate of þe prisoun & ledynge  
hem oute/ seyde/ go see & see stonnyng speke in þe temple to  
þe puple/ and þe wordis of his liif/ þe whiche whan þei had-  
den herde/ entreden erly into þe temple & tauzten/ forsoþe þe  
prynce of pris- is comynge & þei þat weren wiþ hym/ clepide  
to gedir þe counseyl/ & al þe eldre men of þe sones of isrl/ &  
senten to þe prisoun þat þei schulden be brouzte forþ/ soþely  
whanne þe mynystis came & þe prisoun openyde souden hem  
not/ þei turneden azen tolden sepyng/ forsoþe we souden þe  
prisoun schitte wiþ al diligence/ & þe keepers stonnyng at þe  
zatis/ forsoþe we openynge/ souden no man þerinne/ Soþely  
as þe magistratis of þe temple & þe prynces of pris- is herden  
þes wordis/ þei doutiden of hem what schulde be done/ forsoþe  
summan comynge/ tolde to hem/ for lo þe men whom see  
haue putte into prisoun/ ben in þe temple stonnyng & tech-



## dedis

ynge þe puple/ þanne þe magistrate wente wiþ þe mynyſtris:  
 and brouzte to wiþ oute ſtrengþe/ forſoþe þei dreedden þe pu-  
 ple · leſte þei ſchulden be ſlonyde to deþ/ and whanne þei had-  
 den brouzte hem to: þei ordeyneden in þe counſeþl/ & þe  
 prynces of priſis: aride hem ſeyinge/ in comaundyngge we  
 comaundiden to zou: þat zee ſchulden not teche in þis name/  
 and lo zee haue fulfild it iſt̃m wiþ zoure techynges: and zee  
 wolen brynge in on vs þe blood of þis man/ forſoþe petre an-  
 ſwerynge & þe apoſtliſ ſeyden/ it bihoueh for to obeye to god  
 more þan to men/ god of oure faderis reþſide Ihu whom zee  
 ſlowen: hangyng in a tree/ god enhaunſide wiþ his riȝthande  
 þis prynce & ſaueoure · for to ȝyue penaunce to iſrl: and re-  
 myſſion of synnes/ and we ben witneſſis of þes wordis: and þe  
 holy goſt whom god ȝaue to alle obeſchyngge to hym/ whanne  
 þei herden þes þingis: þei weren turmentide & þouzten for to  
 ſlee hem/ forſoþe ſumman riſyng in þe counſeþl · a phariſe  
 gamaliel by name · a doctoure of þe lawe · a worſchipful man  
 to al þe puple: comaundide men to be made wiþ outen forþ  
 to a ſchorte tyme/ & he ſeyde to hem/ zee men of iſrl take tente  
 to zou ſelf on þes men: what zee ben to doinge/ forſoþe bifore  
 þes dayes theodas was ſeyinge hymſelf for to be ſumman/ to  
 whom a nowmbre of men consentiden: aboute ſoure hundride/  
 þe whiche is ſlayne: and alle who euer bileueden vnto hym ·  
 ben diſparplide · & brouzte to nouzte/ after þis Judas galilee  
 was in þe daye of profeſſion · & turnede aweye þe puple aſtir  
 hym/ and alle how manye euer consentiden to hym: ben ſca-  
 teride · & he periſchide/ & nowte ſohely I ſeye to zou · departe  
 zee fro þes men & ſuffre zee hem/ for zif it be of men þis coun-  
 ſeþl (or werke): it ſchal be vndone/ forſoþe zif it is of gods: zee  
 motwne not vndo hem/ but ſuffre zee hem: leſte parauenture ·  
 & zee be ſounden for to repungne to god/ forſoþe þei consen-  
 tiden to hym/ and þei clepyngge to gedir þe apoſtliſ · denoun-  
 ſiden to hem beten: þat þei ſchulden no more ſpeke in þe  
 name of Ihu · & leſten hem/ & ſohely þei wenten ioyinge fro  
 þe



## ye aplis

he lize of he counseyl/ for hei ben had worht for to suffre dispisyng (or wronge) for he name of Ihu/ forsohe eche day hei ceesiden not in he temple & aboute housis: techyng & euangelizyng Ihu cr̃//



Orsohe in þo dayes þe nowmbre of disciplis waringe: C<sup>m</sup> 6<sup>m</sup>  
grucchyng of grekis is made azenes ebrues · for þat he widowis of hem weren dispiside in euery dayes mynystryng/ forsohe þe twelue clepyng to gedir þe multitude of disciplis: seyden/ it is not euene þing vs for to forsake þe worde of god: and for to mynyste to bordis/ þerfore breþeren biholde ȝee men of ȝou of good witnessyng (or same) · ȝeuene ful of þe holy goȝt & wisdom: whom we schulen ordeyne on þis werke/ forsohe we schulen be bispe · to preper & mynyste (or techyng) of þe worde/ & þe worde pleside to al þe multitude/ and þei chesiden ȝeuene a man ful of ȝeiþ & of þe holy goȝt · & philip & procure · & nychanore & thymon · & permanam · & nychol a ȝeste (or comelyng) antiochene/ þei ordeyneden þes bifore þe lize of apostlis: and þei prepyng puttiden þe handis to hem/ and þe worde of þe lorde weride: & þe noumbre of þe disciplis in iherlm̃ was multipliede myche/ also myche cumpanye of pristiȝ obeyede to þe ȝeiþ// ¶ Steuene ful of grace & strengþe: made wondris & greet signes in þe puple/ forsohe summe risen of þe synagoge þat was clepide of lybertynes & citynense & of men of alexandre · & of hem þat weren of cilice & alie dysputyng wiþ steuene/ and þei myȝten not wiþstonde to þe wisdom & spirit þat spak/ þanne þei pryuelysenten men þat schulden seye hem haue herde hym seyinge wordis of blasfemye: in to moyses & god/ and so þei moueden to gedir þe puple & eldre men & scribis: and þei rennyng to gedir raupschiden hym: & brouȝten into þe counseyl/ & þei ordeyneden false witnessis seyinge/ þis man ceesih not for to speke wordis: azenes þe holy place & lawe forsohe we herden hym seyinge/ for þis Ihu of nazareth schal distrupe þis place · & schal

## Dedys

¶ schal chaunge tradicoñs: þe whiche moyses bitoke to vs/  
and alle men þat saten in þe counseyl biholdynge hym: sizen  
þe face of hym as þe face of an aungel/ forsoþe þe pryñce of  
pristis seyde to steuene/ zif þes þingis haue hem for þe whiche  
seih//

C 7<sup>m</sup>



En breþeren & faderis here zee/ god of glorie appe-  
ride to oure fadir abraham whanne he was in me-  
sopotange bifore he dwellide in carram: and seyde  
to hym/ go oute of þi lande & of þi cognacoñ (or  
kynrede): and come into þe lande whom I schal schewe to þee/  
þanne he wente oute of þe lande of caldeis: and dwellide in  
carram/ and þens astir þat his fadir was deade: he translatide  
hym into þis lande: in whiche zee dwellen now/ & he zawe  
not to hym heretage in it: neþer a paas of foot: but he azen  
bibizte for to zyeue to hym it into possession & to his seede astir  
hym: whanne he had not a sone/ forsoþe god spak to hym/ for  
his seede schal be a comelynge (or gessie) in an alien lande &  
þei schulen sujet hem to seruage: & schulen euyl treete hem  
foure hundride zeeris & þritty/ and I schal iuge þe folc: to  
whiche þei schulen serue: seih þe lorde/ & astir þes þingis þei  
schulen go oute: and þei schulen serue to me in þis place/ and  
he zawe to hym a testament of circumcisiō: & so he gendride  
ysaac & circumcidide hym: in þe eyztþe daye/ and (ysaac) gen-  
dride iacob: and Iacob þe twelue patriarchis/ and þe patriar-  
his haupnge enuye to Joseph: solde hym into egipte/ and god  
was wif hym & delyueride hym of alle his tribulacoñs: &  
zawe to hym grace & wisdom in þe sizte of pharao kyng of  
egipte/ and he ordeynede hym prouost (or souereyn) on egipte:  
& on al his hous/ forsoþe hungre came into al egipte & ca-  
naan: & grete tribulacō: & oure faderis founden not metis/  
forsoþe whanne iacob herde: whete for to be in egipte: he sente  
oure faderis firste/ and in þe secounde tyme: Joseph was  
known of his breþeren: & his kyn is made known to pharao/  
forsoþe

## ye aplis

forsoþe Ioseph sendynge clepide to Iacob his fadir: and al his  
cognacon in seuenty & syue soulis/ and Iacob discendide into  
egipte: & is deade he & oure faderis: & þei ben translatide in-  
to sicchem: & ben putte in þe sepulcre þat abraham bouzte by  
prise of siluer: of þe sonex of emor þe sone of sicchem/ forsoþe  
whan þe tyme of biheste came nyz: þe whiche god had knowel-  
echide to abraham: þe puple were & was multiplide in egipte:  
til anoþe kyng roos in egipte: þe whiche knewe not Ioseph/  
his biglynge oure puple: turmentide oure faderis: þat þei  
schulden putte oute here zonge children: lest þei were quyk-  
enyde/ in þe same tyme moyses was borne: and he was ac-  
ceptide (or louede) of god/ and he was norischide þe moneþes:  
in þe house of his fadir/ forsoþe hym putte oute þe douzter of  
pharao took hym vp & norischide hym into a sone to hire/ &  
moyses was lernynge in al þe wisdom of egipcians: and he  
was myzty in his werkis/ forsoþe whanne þe tyme of twenty  
zeer was fulfild to hym: it slepze vp into his herte þat he  
schulde visite his breþeren þe sonex of isrl/ & whanne he sice a  
man suffrynge wronge: he vengide hym: & dide vengeaunce  
to hym þat suffride wronge: þe egipcian slagne/ forsoþe he  
geffide breþeren sor to vnderstonde: for god by þe hande of hym  
schulde zpyue to hem helpe/ but þei vnderstoden not/ forsoþe in  
þe day supnge: he apperide to hem chydynge: & he recoun-  
seylide hem in pces seyinge/ men zee ben breþeren/ wherto  
noyten zee eche oþer/ forsoþe he þat dide wronge to his  
nezzebore: puttide hym away seyinge/ who ordeynede þee  
prynce & domesman on vs: wher þou wolte ssee me as zif i sirday  
þou killidest þe egipcian/ forsoþe in þis worde moyses slepze:  
& was made a comelynge in þe lande of madian: where he  
gendride two sonex/ and fourty zeer fulfild: an aungel appe-  
ride to hym in sike of flaume of a busche: in deserte: in þe  
mounte of syna/ forsoþe moyses seinge: wondride in sike/ &  
hym comynge to þat he schulde biholde: þe voyce of þe lorde  
is made to hym seyinge/ I am god of zoure faderis/ god of  
abraham:

## Dedis

abraham · a god of ysaac · god of Jacob · moyses made trem-  
 blinge: durste not biholde forsoke god seyde to hym · unbynde  
 þe scho of þi feet for þe place in whiche þou stondist is holy  
 erthe I seinge sise þe affliction of my puple þat is in egipte · & I  
 herde þe mournynge of hem: and I came doune for to delpyer  
 hem / & nowe come þou: & I schal sende þee into egipte / ¶ his  
 moyses whom þei denyeden: seyinge / who ordeynede þee  
 pryncce & domesman on vs / god sente his pryncce & azen bier ·  
 wih þe hande of þe aungel: þat apperide to hym in þe busche /  
 his ledde hem oute doinge wondris & signes in þe lande of egipte  
 & in þe reede see: & in deserte fourty zeeris · his is moyses þat  
 seyde to þe sones of isrl · god schal reyle to zou a prophete of  
 zoure breheren: as me zee schulen here hym / his is þat was  
 in þe chirche in wildernesse wih þe aungel þat spac to hym  
 in þe mounte of syna · & wih oure faderis: þe whiche took  
 wordis of lyfe for to zpye to vs / to whom our faderis wolden  
 not obeye · but puttiden hym aweye · & ben turnyde awey in  
 here hertis into egipte: seyinge to aaron / make þou to vs  
 goddis: þat schulen go bifore vs / forsoke to his moyses þat  
 ledde vs oute of þe lande of egipte: we witen not what is done  
 to hym / & þei maden a calue in þo dayes: & offerden an ooste  
 to þe simulacre · & þei gladiden in þe werkis of here handis /  
 forsoke god turnede & bitoke hem for to serue to þe knyzthode  
 of heuene: as it is writen in þe booc of prophetis / where zee  
 offreden to me slayne sacrifices (or oostis) fourty zeeris in de-  
 serte: zee hous of isrl: and zee haue taken þe tabernacle of  
 moloc · & þe sterre of zoure god remsam: fygyres þat zee haue  
 made for to worship hem / & I schal translate zou into babi-  
 loyne / þe tabernacle of witnessynge was wih oure faderis in  
 deserte: as god disposide to hem · spekynge to moyses: þat he  
 schulde make it vp þe fourme þat he sise / þe whiche & oure fa-  
 deris takynge wih Ihū · brouzten into þe possession of hehene  
 men: þe whiche god puttide awey fro þe face of oure faderis:  
 til into þe dayes of dauyd þat fonde grace anentis god: & aride  
 þat



## ye aplis

þat he schulde synde a tabernacle to god of Jacob/ salamon  
 forsoþe biidde an hous to hym/ but he hizedwelliþ not in made  
 þingis by honde/ as he seiþ by þe prophete/ heuene is a feet to  
 me/ þe erþe toþely þe stool of my feet/ what hous schulen zee  
 bilde to me seiþ þe lorde/ or whiche is þe place of my restinge/  
 whet myn hande made not alle þes þingis/ wiþ harde nolle &  
 vncircumcidide hertis & eris • zee wiþ stonden euermore þe  
 holy goð/ as & zoure saderis so & zee/ whom of þe prophetis  
 haue not zoure saderis pursuede/ & haue slayne hem þat bifore  
 tolden of þe comynge of þe iuste/ whos traytours & manseers  
 zee weren now/ þe whiche token þe lawe in ordenaunce of aun-  
 gels/ & haue not kepte/ forsoþe þei herynge þes þingis/ weren  
 dyuertely turmentide in here hertis/ & gnastiden (or grette-  
 den) in hym/ forsoþe whanne heuene was ful of þe holy goð/ he  
 biholdynge into heuene sise þe glorie of god/ and Ihu ston-  
 ynge on þe rizt halfe of þe vertue of god/ and he seiþ/ lo I see  
 heuenes openyde/ and þe sone of man stonynge on þe rizt-  
 halfe of þe vertue of god/ forsoþe þei crynge wiþ greet voyce/  
 helden togedir here eris/ & maden to gedir asaute (or seerte-  
 nesse) into hym/ and þei castynge hym oute of þe cytee/ ston-  
 eden/ & þe witnensis diden of here clothes • biiddis þe feet of a  
 zonge man þat was clepide saul/ and þei stoneden heuene/  
 inclepyng & sepyng/ lorde Ihu receyue my spirit/ forsoþe þe  
 knees putte/ he criede wiþ greet voyce sepyng/ lorde sette  
 not to hem þis synne/ for þei witen not what þei done/ and  
 whanne he had sepyde þis þing/ he slepte in þe lorde/ forsoþe  
 saul was consentynge to his deþ//



Dorso greet persecucion was made in þat day in þe  
 chirche/ þat was in ierlm/ and alle men weren scat-  
 eride by þe cuntrees of Jude • & samarie/ out taken  
 þe apostlis/ forsoþe men dredesful bitreden heuene/  
 & maden greet mournynge on hym/ forsoþe saul gretely dis-  
 trayde þe chirche • entrynge by houses • drawynge men &  
 wimmen



## Dedys

wymmen bitoke into keppnge (or prisoune)/ þerfore þei þat  
 weren scateride · passiden forþ· euangelizinge þe worde of  
 god/ forsoþe philip comynge doune into a cytee of samarie  
 prechide to hem crist/ forsoþe þe cumpanges zauen sente to  
 þes þingis þat weren seyde of philip/ to gedir herynge & seinge  
 þe signes þat he dide/ forsoþe many of hem þat hadden vnclene  
 spiritis/ cryinge wiþ greet voyce wenten oute/ forsoþe many  
 sijk in paleste & crokide ben helide/ þerfore greet ioye is maad  
 in þat cytee/ forsoþe þer was a man symon by name þe whiche  
 bifore was in þe cytee a wicche deceyvinge þe folc of samarie  
 seyinge hym self to be sum greet man to whom alle herkenyden ·  
 fro þe lesse vnto þe moste/ seyinge/ þis is þe vertue of god: þe  
 whiche is clepide greet/ forsoþe alle bihilden hym for þis þing ·  
 þat myche tyme he had made hem mad (or wood) wiþ his  
 wicchyngis/ soþely whanne þei hadden bileyde to philip  
 euangilist of þe kyngdom of god· in þe name of Ihū c̄rī · men &  
 wymmen weren baptizide/ þanne Symon· & he bileyde/ and  
 whanne he was baptizide· and cleuyde to philip/ he seinge  
 also signes & moste vertues for to be made· dredynge wondride/  
 forsoþe whanne þe apostlis þat weren at irlm̄ hadden herde ·  
 for samarie receyuede þe worde of god: þei senten to hem pe-  
 tre & Ion/ þe whiche whanne þei camen/ prepeden for hem  
 þat þei schulden receyue þe holy goð/ forsoþe not zit he came  
 into any of hem· but þei weren baptiside onely in þe name of  
 þe lorde Ihū/ þanne þei puttiden handis on hem· and þei re-  
 ceyueden þe holy goð/ forsoþe whanne Symon had seen for  
 þe holy goð was zouen by puttynge on of þe hande of apost-  
 lis· he offerde to hem money · seyinge/ zye zee to me & þis  
 power · þat to whom euer I schal putte on handis· he receyue  
 þe holy goð/ forsoþe petre seyde to hym/ þi money be wiþ þee  
 into perdicon̄: for þou gessist þe ziste of god for to be had (or  
 weldide) by money/ parte is not to þee neþer sort· in þis  
 worde/ for þin herte is not ryzful· bifore god/ and so do þou  
 penaunce fro þis þi wickidnesse & prepe god· zil paraventure  
 þis

## ye aplis

his housse of his herte be forzouen to hee/ forsoke in galle of  
bittitnesse · & bonde of wickidnesse/ I se hee for to be/ forsoke  
Symon answerynge seyde/ preye zee for me to he lorde/ hat  
no þing of þes hat zee haue seyde · come on me/ and þei wit-  
nessynge spekyng he worde of he lorde · zeeden azen to irlm/ ·  
& euuangelizeden to many cuntrees & Samaritans/ ¶ Forsoke  
an aungel of he lorde/ spac to philip seyng/ rise þou & go  
azenes he souzt to he weye hat goih doune fro irlm into ga-  
zam/ his is deserte weye/ and he risynge wente forþ/ and lo a  
man of ethiop · a myzty geldynge of he queen candace of ethi-  
opies · he whiche was vpon al hire richessis/ came for to wor-  
schip in irlm/ and he turnyde azen sittyn on his chare/ & reed-  
ynge plaie he prophete/ forsoke he spirit seyde to philip/ come  
to/ and ioyne hee to his chare/ forsoke philip rennyng/ herde  
hym reedynge plaie he prophete/ and he seyde/ gessit þou  
wher vnderstandist · what þingis þou redist/ he whiche seih/  
and how may I · zif summan schal not schewe to me/ and he  
prepede philip · hat he schulde steyze vp & litte wih hym/ for-  
soke he place of scripture hat he red/ was þis/ as a scheep of  
steinge he was led · & as a lombe bifore a man scherynge hym  
dounbe wih ouden voyce/ so he openyde not his moun/ in meke-  
nesse his doom is taken vp/ who schal telle oute he generacon  
of hym/ for his lijf schal be taken aweye fro he erþe/ forsoke  
he geldynge answerynge to philip/ seyde/ I biseche hee of  
what prophet seih he þis þing/ of hym self or of any oþer/  
forsoke philip openynge his moun · & bigynnyng at his scrip-  
ture euuangelizide to hym Ihu/ and he while þei wenten by he  
weye/ þei camen to sum water/ and he geldynge seih/ lo wa-  
ter/ who forbedih me for to be baptiside/ forsoke philip seyde/  
zif þou bileuest of al he herte/ it is leueful/ and he answerynge  
seih/ I bileue he sone of god for to be Ihu/ and he comaund-  
ide he chaat for to stonde/ & þei wenten doune bohe into he wa-  
ter · philip & he geldynge · & he baptiside hym/ forsoke whanne  
he steyzede vp of he water · he spirit of he lorde · raupschide

## Dedis

philip: and he geldynge sise hym no more/ forsoke he wente  
ioyzyng by his weye, philip is founden in azoto, and passynge  
forþ euuangelizide to alle cytees: til he came to cesarie//

C<sup>o</sup> 9<sup>m</sup>



Saul zit breker (or blowet) of manaacis • & betynge  
(or sleinge) into disciplis of þe lorde: came nyze to  
þe prynce of prisiis • & axide of hym epistlis into  
damask to synagogis/ þat zif he sonde any men &  
wymmen of his list: he schulde leede bounden to Irlm, and  
whan he made iourney: it bisel þat he came nyz to damask/ &  
sodeynly lizt fro heuene schoon aboot hym: and he fallynge  
into þe erþe • herde a voyce seyinge to hym/ Saul Saul what  
pursuest þou me: þe whiche seyde/ who art þou lorde? and he/  
I am Ihu of nazereth: whom þou pursuest/ it is harde to þee  
for to like azenes þe pricke/ & he tremblyng & wondryng:  
seyde/ lorde what wolte þou me for to do? and þe lorde to  
hym/ rise þou & entre into þe cytee: & it schal be seyde to þee •  
what it bihoueh þee for to do/ forsoke þo men þat wenten  
wih hym: stoden made ferde (or oute of mynde)/ soþely bet-  
ynge a voyce: forsoke seinge no man/ forsoke saul roos fro  
þe erþe: & þe yzen openyde he sise noþing/ forsoke þei draw-  
ynge hym to hondis ledden into damask/ & he was þre dages  
not seinge: & he ete not breed neþer dranke/ forsoke a dis-  
ciple was at damask: by name ananye/ and þe lorde seyde  
to hym in a visioun ananye/ & he seih/ lo I lorde [and the  
Lorde said] to hym/ rise þou & go into a greet þat is clepide  
rectus/ and seeke in þe hous of Judas • saul by name tarsente/  
forsoke lo he prepeh/ & he sise a man ananye by name en-  
trynge & puttyng to hym handis: þat he receyue lizt/ forsoke  
ananye answeride: lorde I haue herde of many of þis man:  
how many euyl þingis he dide to þe seyntis in irlm/ & þis hap  
power of prynces of prisiis: for to bynde alle men þat inclepen  
þi name/ forsoke þe lorde seih to hym/ go þou for þis is to me  
a vessel of chelynge: þat he bere my name bifore heþen men &  
kyngis:

## ye aplis

kingis: and þe sones of isrl/ forsoþe I schal schewe to hym ·  
how many þingis it bihouep hym for to suffre for my name/  
and ananþe wente & entride into þe hous: & he puttyng to  
hym þe handis seyde/ saul broþer · þe lorde ihū sente me · þat  
apperide to þee in þe weye · in whiche þou camest: þat þou se  
& be fulfild wip þe holy goð/ and anone þere sellen fro his  
þzen as scalis: & he receyuede sirt/ and he risynge: is bap-  
tisede/ & whanne he had taken mete: he was confortide/ for-  
soþe he was wip þe disciplis þat weren at damask: by summe  
dayes/ & anone he entrynge into þe synagogis · prechide þe  
lorde Ihū · for þis is þe sone of god/ forsoþe alle men þat  
herden hym wondreden: and seyden/ wher þis is not þat  
inþungned in isrlm: hem þat inclepeden þis name? and hidir  
to þis þing he came: þat he schulde leede hem bounden to þe  
prynces of pridis/ forsoþe Saul myche more were stronge &  
confoundide þe ietwis þat dwelliden at damask · affermyng  
for þis is cñ/ forsoþe whan manye dayes weren fulfild: Jewes  
maden a counseyl · þat þei schulden sleet hym/ forsoþe þe as-  
pies of hem: ben made knowen to Saul/ forsoþe þei kepten &  
þe zatis day & nyzt þat þei schulden sleet hym/ forsoþe his dis-  
cipleis takynge hym in nyzt: bi þe wal lesten hym · sendynge  
doune & a leep/ forsoþe whanne he came into isrlm: he tempt-  
ide (or assayed) for to ioynen hym to þe disciplis: & alle dred-  
den hym · not bileupnge þat he was a disciple/ forsoþe barna-  
bas led hym to þe apostolis · & tolde to hem how in þe weye he  
had seen þe lorde & for he spac to hym: and how in damask  
he diðe tridily in þe name of Ihū/ and he was wip hem en-  
trynge in & goinge oute isrlm: doinge tridily in þe name of þe  
lorde/ and he spac to heþen men: & disputide wip greekis/  
forsoþe þei þouzten for to sleet hym/ þe whiche þing whanne  
breþeren hadden knowen: þei ledðen hym in nyzt to cesarie ·  
& lesten to tartis/ soþely þe chirche by al Jude of galilee & sa-  
marie: had pees/ & was edifiede: walkyng in dreede of þe  
lorde: & was fulfild wip comfort of þe holy goð, forsoþe it is  
made



## Dedys

made þat petre while þat he passide alle: came to þe holy men þat dwelliden at iherusalem forsoþe he soude þere summan eneas by name: fro cyste ȝerres liggynge in bed: þe whiche was sick in paleste: and petre seib to hym eneas þe lorde Jhu crist heile þee: rise þou & dreffe to þee: and anon he roose and alle men þat dwelliden at iherusalem & sarone: sate hym: þe whiche ben conuertide to þe lorde: forsoþe in ioppe was sum discipelle by name tabita: þe whiche interpretide is seyde dorcass: þis was ful of good werkis & almes dedis þat sche dide: forsoþe it is made in þo dayes: þat sche made sick drede: þe whiche whanne þei hadden waschen: þei puttiden hire in a souppynge place: forsoþe whanne libba was nyȝt fro ioppe: discipulis herynge for petre was in it: senten two men to hym preyynge: þat þou tarie not to come vnto vs: soþely petre risynge vp: came wif hem: and whanne he came: þei ledden hym into þe souppynge place: and alle þe widowis aboute hym wepyng & schewyng cootis & clothes: þe whiche dorcass made to hem: forsoþe alle men caste out wif outhenforþ: petre puttynge þe knees: preyede: and he turnede to þe body: seyde tabita: rise þou in name of oure lorde Jhu crist: and sche openede þe ȝyen: and petre seyn: sche satte vp azen: forsoþe he ȝpyng to hire þe hande: reyside hire: & whanne he had clepede holy men & widowis: he assignede hire quykke: forsoþe it is made knowen by al ioppe: and þei bileueden in þe lorde: forsoþe it is made þat many dayes he dwellede in Joppe at Symon sum curriour or tawer//

C<sup>m</sup> 10<sup>m</sup>



**E**sopo summan was in cesarie by name cornelie centurio (þat is haupnge an hundride men vnder hym) of þe compaignie of knyȝtis: þat is seyde of ytalie: a religious man & dredynge þe lorde wif al his meyne: doynge manye almessis to þe puple: and preyynge þe lorde euermore: þis sate in a visioune oppnylly: as in þe nyȝt þe houre (or none): an aungel of god entrynge into hym:

and





## pe aplis

and seyinge to hym/ cornely/ and he biholdynge hym/ taken  
wih drede/ seyde/ who art thou lorde/ forsoþe he seyde to hym/  
þi prepers & þin almes dedis/ haue steþede vp into mynde/  
in þe list of þe lorde/ and now sende men into ioppe/ & clepe  
a man Symount þat is namyde petre/ þis is herboride at a  
man Symon curriour/ whos hous is biūdis þe see/ þis schal  
seye to þee/ what it bihoueh þee for to do/ and whanne þe  
aungel þat spak to hym had gon aweye/ he clepide to his  
homely men/ & a knyzt dredynge þe lorde/ of hem þat obe-  
schide to hym to whom whanne he had tolde alle þingis/ he  
sente hem into ioppe/ forsoþe on þe day sunge/ hem ma-  
kyng iourney & neyng to þe cytee/ petre steþede vp into þe  
heþer þingis of þe hous/ þat he schulde preye aboute þe sirte  
houre/ and whanne he hungride/ he wolde taste (or ete)/ for-  
soþe hem makynge reedþ/ an excelle of soule (or rauþchyng  
of spirit) sei on hym/ & he siþe heuene openyde/ & a vessel com-  
pyng doune as a greet scheet wih soure cordis for to be sente  
doune from heuene into erþe/ in þe whiche weren alle soure  
foot beestis & creppynge þingis of erþe/ and volatilis of heuene  
(or eire)/ & a voyce is made to hym/ rise petre/ & slee & ete/  
toþely petre seiþ/ lorde sei þe it fro me/ for I neuer ete/ al  
comoune þing & vnclene/ and este þe secounde tyme þe voyce  
to hym/ þat þing þat god hab clenūde/ þou schalt not seye  
vnclene/ forsoþe þis þing is done by þries/ & anone þe vessel is  
recepuede into heuene/ and þe while petre wihinne hymself  
doutide/ what þe visioun was þat he siþe/ lo þe men þat  
weren sente fro cornelye sekynge þe hous of Symon/ stoden  
nyzt at þe zate/ & whanne þei hadden clepide/ þei aride zil  
Symount þat was namyde petre/ had þere herbore/ forsoþe  
petre þenkyng of þe visioun/ a spirit seyde to hym/ lo þe  
men seeken þee/ and so rise þou & go doune/ & go wih hem/ no  
þing doutynge for I sente hem/ forsoþe petre compynge doune  
to þe men/ seyde I am whom see seeken/ what is þe cause for  
whiche see haue comen/ þe whiche seyden/ corneliū centurio/  
a iuste

## dedis

a luste man • & dredynge god • & haupnge gode witnesynge of  
 alle þe folc of ierwis • toke answere of an holy aungel for to  
 clepe þee into his hous: & for to heere wordis of þee/ þerfore he  
 leedynge hem wiþinne receyuede in herbore/ forsoþe in þe  
 daye supnge: he risynge wente forþ wiþ hem/ and summe of  
 breþeren fro ioppe solowide hym: þat þei be witnensis to petre/  
 forsoþe anoþer day he entride into cesarie/ forsoþe cornelie  
 abode hem: his cosyns and necessarie frendis clepide to  
 gedir/ and it is done whanne petre had entride: cornelie came  
 metynge hym • & fallynge doune at his feet: he worschipide  
 hym/ petre soþely reyside hym: seyinge/ rise: & I my self am  
 a man as & þou/ and he spekyng wiþ hym entride in: & sonde  
 manye þat camen to gedre/ & he seyde to hem/ zee witen how  
 abhomyable it is to a man ietwe: for to be ioynde or to come  
 to an alien/ but god schewide to me no man for to sepe a man  
 compn (or vnclene): for whiche þing I clepide came/ þerfore  
 I are þou for what cause haue zee clepide me/ and cornelie  
 seih/ fro þe forþ day passide til to his houre: I fastynge was  
 preyng in þe nyghte houre in myn hous/ & lo a man stode bi-  
 fore me in whijt clooth: and seih/ cornelie þi preyer is herde:  
 and þin almes dedis ben in mynde in þe sizte of god/ sende  
 þerfore into Joppe • & clepe Symount þat is namyde petre •  
 þis is herboride in þe hous of Symon curriour: bisides þe  
 see/ þis whanne he schal come schal speke to þee/ þerfore an-  
 one I sente to þee: & þou didist wel in comynge to vs/ now  
 þerfore we ben alle present in þi sizte: for to here þe wordis  
 what euer ben comaundide to þee • of þe lorde/ forsoþe petre  
 openynge his mounþ seyde/ in treuþe I haue founden • for god  
 is not acceptour of persones: but in eche folc he þat dredith  
 god/ and wirchith rihtwysnesse: is accepte to hym/ god sente a  
 worde to þe sones of isrl schewynge pees by Ihu crist: þis is  
 god of alle men/ zee witen þe worde þat is made by alle Ju-  
 dee/ forsoþe bygynnyng fro galilee • aftir þe baptyme þat  
 Jon prechide Ihu of nazareth • how god anoyntide hym wiþ  
 þe

## ye aplis

þe holy goſt · & vertue þe whiche þourgh paſſide in wel doinge  
& helynge alle men oppreſſide of þe deupl: for god was wiþ  
hym/ and we ben witneſſis of alle þingis þe whiche he dide in  
þe cuntre of iewis & Jrlm: whom þei ſlowen hengynge in a  
tree/ god reſtūde þis in þe þridde day · & ſaue hym for to be made  
known · not to eche puple · but to witneſſis biſore ordeynede  
of god to vs þat eten & drunken wiþ hym: aſtir þat he roos  
aſen fro deade men/ and he comaundide to vs for to preche to  
þe puple & for to witneſſe: for he is ordeynede of god domes-  
man of quycke & deade/ to þis alle prophetis beren wit-  
neſſynge · alle men þat bileuen into hym for to receyue re-  
miſſiō of ſynnes by his name/ zit petre ſpekynge þe wordis:  
þe holy goſt ſel on alle þat herden þe worde/ and þe ſeiþful  
(or criſten men) of circumciſiō þat camen wiþ petre: [where  
aſtonnyed] for & into naconis þe grace of þe holy goſt is ſchede  
oute/ forſoþe þei herden hem ſpekynge wiþ tungis (or langa-  
gis): and magnyfyng god/ þanne petre anſweride: wher  
any man may forbede water · þat þes ben not baptiſide þat  
hauer receyuede þe holy goſt: as & we/ and he comaundide hem  
for to be baptiſide in name of þe lorde Jhū cū/ þanne þei  
preyeden hym: þat he ſchulde dwelle wiþ hem ſumme dayes//



Forſoþe þe apoſtliſ herden þat weren in Judee: for  
& heþen men receyueden þe worde of god · & þei  
glorifiede god/ forſoþe whanne petre came to irlm:  
þei þat weren of circumciſiō diſputiden azenes  
hym ſeyng/ whi entredist þou to men hauyng prepulie: and  
haſt eten wiþ hem: Petre ſoþely bygynnyng: expounyde to  
þem þe ordre ſeyng/ I was in þe cytee of ioppe preyng: &  
I ſiþe in exceſſe of my ſoule a viſiōne · ſum veſſel comynge  
dōune as a greet ſcheet (or linnen cloþe) · wiþ ſoure cordis for  
to be ſente dōune fro heuene: & it came vnto me/ in whiche I  
biholdynge bihilde & ſiþe ſoure ſootide þingis of erþe · & beestis  
& creyng þingis: & volatilis of þe eire/ forſoþe I herde & a  
voyce

C<sup>a</sup> 11<sup>m</sup>

## dedis

voyce seyinge to me/ petre rise/ flee & ete/ forsoke I seyd  
 nay lorde comoune þing (or vnclene)/ entride neuer into my  
 moub/ soþely þe voyce answeride þe secounde tyme fro he  
 uene/ þo þingis þat god had clenſide/ þou schalt not sepe vn  
 clene/ forsoke þis is done by þries/ and alle þe þingis be  
 receyuede azen into heuene/ and lo þre men anone stoden nȝt  
 in þe hous in whiche I was/ sente fro cesarie to me/ forsoke I  
 spirit seyde to me þat I schulde go wih hem no þing doutynge  
 forsoke & þes ſire breþeren camen wih me/ and we entredes  
 into þe hous of þe man soþely he tolde how he ſiȝe an aunge  
 in his hous/ stondynge & seyinge to hym/ sende into ioppe  
 & clepe Symount þat is nampde petre/ þe schal speke to þe  
 wordis/ in whiche þou schalt be saaf & al þin hous/ forsoke  
 whan I had bigunnen for to speke/ þe holy goſt ſei on hem  
 as into vs in þe bigynnyng/ forsoke I bihouzte on þe worde  
 of þe lorde/ and he seyde/ soþely Ioon baptiſide in water/ for  
 soþe zee schulen be baptiſide in þe holy goſt/ þerfore zif god  
 ſaue þe ſame grace as & to vs þat bileueden in þe lorde Ihu  
 cřiſt/ who was I þat myȝte forbede þe lorde/ þat he schulde not  
 ȝue þe holy goſt to men bileupnge in þe name of Ihu cřiſt/ þe  
 þingis herde/ þei helden pees & glorifieden god/ seyinge/  
 þerfore & to heþen men/ god had ȝouen penaunce to liȝt/ and  
 soþely þei þat weren ſcateride of þe tribulaciō/ þat was made  
 vndre ſteuene/ walkiden forþ til to ſenȝce & cypre & antioche/  
 to no man ſpekynge þe worde/ no but to iewes al one/ forsoke  
 ſum of þe men weren of cypre & cyrȝnen/ þe whiche whanne  
 þei entreden into antioche/ ſpaken to greekis ſchewyng þe  
 lorde Ihu/ & þe hande of þe lorde was wih hem/ & myȝte  
 nowmbre of men bileupnge/ is conuertide to þe lorde/ forsoke  
 þe worde came to þe eris of þe chirche þat was at irlm on þes  
 þingis/ & þei ſenten barnabas vnto antioche/ þe whiche  
 whanne he had comen/ & ſeen þe grace of þe lorde/ ioyede/ and  
 he monestide alle men in purpos of herte/ for to dwelle in þe  
 lorde/ for he was a good man & full of þe holy goſt & ſeiþ/ &  
 myȝte



## ye aplis

myche cumpanye is putte to he lorde/ forsoþe he wente forþ  
to tarſis: þat he schulde seek saul/ whom whan he had founden/  
he ledde to antioche/ and al a zeer þei lyueden þere in þe  
chirche · & tauzten myche cumpanye: so þat firste cristen dis-  
ciples weren nampe at antioche/ forsoþe in þes dayes: pro-  
phetis camen ouer fro irłm to antioche/ & one of hem risyng  
agabus by name: signyfyede by þe spirit a greet hungre to  
comynge in al þe roundenesse of erþis: þe whiche hungre is  
made vndre claudius/ forsoþe he disciplis purposiden alle as  
eche had: for to sende mynysterie to breþeren dwellyng in Ju-  
dee/ þe whiche þing & þei diden: sendynge to þe eldre men: by  
þe hande of barnabas & saule//



Forsoþe in þe same tyme heroude þe kyng sente hon-  
dis: for to turment summen of þe chirche/ forsoþe  
he slowe by swerde · James þe broþer of Joon/  
forsoþe he seinge for it pleside to þe iewis: puttide  
to for to cacche & petre/ forsoþe þe dayes of þerfe loues weren/  
whom whanne he had cauhte he sente into prisoune: and bi-  
takynge to foure quaternyouns of knyztis · (þat eche had  
foure vndir hym) for to kepe hym: willynge astir pask for to  
bryng hym forþ to þe puple/ & soþely petre was kepte in pri-  
soune/ forsoþe preyer was made of þe chirche: wip outen cees-  
ynge to god for hym/ forsoþe whan heroude was to bryng  
forþ hym: in þat nyzt petre was slepyng bitwixe two knyztis  
bounden wip two cheynes: & keepers before þe dore kepten þe  
prisoune/ and lo an aungel of þe lorde stood nyzt: & lizte schone  
azen in þe habitacle/ and þe side of petre smyten: he reyside (or  
wakpde) hym seyinge/ rise swiftly/ and anone þe cheynes fel-  
len doune of his handis/ forsoþe þe aungel seyde to hym/ be  
þou girde bifore: & do on þi hoosus/ & he dide so, & he seyde to  
hym/ do aboute to þee þi cloob: & sue me/ and he goinge oute  
suede hym: and he wiste not for it is soþe þat was made by þe  
aungel/ forsoþe he gesside hym self for to se a visioune/ forsoþe

C<sup>m</sup> 12<sup>m</sup>



## Dedis

hei passynge he firste & he secounde keppynge: camen to he Ier-  
 zate pat leedih to he cytee · he whiche wilfully is openyde to  
 hem/ and hei goinge oute camen forþ into one strete: and  
 anone he aungel passide aweye fro hym/ and petre turnynge  
 azen to hym self: seyde/ nowe I woot verreyly for he lorde  
 sente his aungel · & delvueride me fro he hande of heroude · &  
 of al abydynge of he puple of Ietwis/ and he biholdynge came  
 to he hous of mary modir of Ion pat is namyde markus:  
 were many weren gederide to gedir & preyinge/ forsoþe hym  
 knockynge at he dore of he zate: a wenche rode by name  
 came forþ to se/ and as sche knewe he voyce of petre: for ioye  
 sche openyde not he zate/ but rennyng in: tolde petre for to  
 stonde bifore he zate/ & hei seyden to hire/ þou maddist (or art  
 woot)/ sche sobely affermyde: for to haue hym so/ forsoþe hei  
 seyden/ it is his aungel/ forsoþe he lastide knockynge/ sobely  
 whanne hei hadden openyde: hei sizen hym & wondriden/  
 sobely he bekenynge to hem wiþ hande for to be stille: tolde  
 how he lorde had ledde hym oute of prisoun/ and he seyde/  
 telle zee to James & to breþeren þes þingis/ and he gon oute:  
 wente into anoper place/ forsoþe he day made: þer was not  
 litil turblynge amonge he knyztis · what was done of petre/  
 sobely whanne heroude had souzte hym azen & not founden:  
 inquesicion (or seekynge) make of he keepers · he comaundide  
 hem for to be brouzte/ and he comynge doune fro Iudee into  
 cesarie: dwellide þere/ forsoþe he was wroþ to men of tyre &  
 of sidon/ and hei of one acorde come to hym: & blasius pat was  
 on he couche of he kyng · softely stride · hei ariden pees: for  
 whi pat here cuntrees weren norischide (or susteynyde) by  
 hym/ forsoþe a day ordeynede: heroude cloþide wiþ kyngis  
 cloþinge satte for domesman: and spac to hem/ forsoþe he  
 puple criede he voyces of god: not of man/ sobely anone an  
 aungel of he lorde smote hym: for he had not done honoure  
 to god/ and he wastide of wormes: dieðe/ sobely he worde of  
 he lorde waxide/ & was multipliede/ forsoþe barnabas & saul  
 turnyde

## ye aplis

turnyde azen fro irlm̄ · he mynyſterie fulfildē: Jon taken to  
bat was nampde markus//



**F**orſohe þer weren in þe chirche þat was at antioche:  
prophetis & dottours · in whiche barnabas & Sy-  
mon þat is clepide blac · & lucius syronenſe & ma-  
naen þat was þe ſoukyng ſeer of heroude tetrark  
(þat is prynee of þe ſurþe parte) & ſaul/ forſohe hem mynyſ-  
trynge in þe lorde & ſaſpyngē: þe holy goſt ſeyde to hem/ de-  
parte zee to me ſaul & barnabas into þe werke: to whiche I  
haue taken hem/ þanne þei ſaſpyngē & prepyngē & puttyng han-  
dis to hem: leſten hem/ and ſohely þei ſente of þe holy goſt:  
wenten forþ to ſeleucia/ and fro þens þei wenten by boot to  
cypre · & whanne þei camen to ſalamyne: þei prechiden þe  
worde of god in ſynagogis of ietwis/ forſohe þei hadden & Joon  
in mynyſterie (or ſeruiſe)/ and whanne þei hadden walkide by  
al þe ile vnto paphum: þei founden a man wicche · a ſaſſe  
prophete a ietwe · to whom þe name was barieu · þat was wiþ  
þe pro conſul ſergiouſ poul prudent man/ þis barnabas poul  
clepide to: deſiride for to here þe worde of god/ ſohely helymas  
wicche wiþſtode hem · ſo ſohely is interpretide þis name:  
ſekyngē for to turne away þe proconſul fro bileue/ forſohe  
ſaul wicche & poul · fulfildē wiþ þe holy goſt: biholdyngē into  
hym · ſeyde/ a þou ful of al gile · & al ſalfeneſſe: þou ſone of þe  
deuyl · þou enemye of al riȝtweſneſſe: þou leueſt not for to  
ſubuerte (or diſtruye) þe riȝtful weyes of þe lorde/ and lo now  
þe hande of þe lorde on þee: and þou ſchalt be blynde · & not  
ſeinge ſumme vnto a tyme/ & anone a myȝte ſei boune on hym:  
and dirkenneſſe/ and he goinge aboute ſouȝte hym þat ſchulde  
ȝpue þe hande to hym/ þanne þe proconſul whanne he had  
ſeen þe dede: bileuede · wondryngē on þe techyngē of þe lorde/  
and whanne fro paphum poul had gon by boot · & þei þat we-  
ren wiþ hym: þei camen to pergen of pamphile/ for ion depart-  
yngē fro hem: turnyde azen to irlm̄/ ſohely þei goinge to per-  
gen:

C<sup>m</sup> 13<sup>m</sup>

## Dedis

gen: camen to antioche of perſidie/ and þei gone into þe ſyna-  
 goge: þe day of ſobotis: ſaten/ forſoþe aſtir reedynge of þe lawe  
 & prophetis: þe prynces of þe ſynagoge ſenten to hem ſeyinge/  
 men breþeren: ʒif any worde of exortacoñ (or techynge) to þe  
 puple is in ʒou: ſeye ʒee/ forſoþe poul ryſynge & wip hande bid-  
 dyng ſilence: ſeiþ/ men of iſrt & ʒee þat dreden god: heriþ/ god  
 of þe puple of iſrt chees oure ſaderis & enhauncide þe puple:  
 whanne þei weren comelyngis in his lande of egipte: and in  
 an hiſe arme he ledde hem oute of it: & by tyme of fourty  
 ʒeeris: he ſuſteynede þere maners in deſerte/ and he diſrup-  
 inge ſeuene folkis in þe lande of chanaan: by ſorte departide  
 to hem þe lande of hem: as aſtir ſoure hundride & fiſty ʒeeris/  
 and aſtir þes þingis he ʒaue domeſmen: vnto ſamuel þe pro-  
 phete/ and fro þens: þei ariden a kyng/ and he ʒaue to hem  
 ſaul þe ſone of ciſ: a man of þe lynage of beniamyn: by fourty  
 ʒeeris/ and hym done away: he reſyde to hem dauid kyng:  
 to whom he berynge witneſſynge: ſeyde/ I haue ſounden  
 dauid: þe ſone of ieſſe: a man aſtir myn herte: þe whiche  
 ſchal do alle my willis/ of whos ſeed vp biheſte: god ledde  
 oute of iſrt a ſaueour ihū: Ion prechynge biſore þe face of his  
 comynge þe baptyſm of penaunce to al þe puple of iſrt/ forſoþe  
 whan Ion had fulfylde his cours: he ſeyde/ whom ʒee demen  
 me for to be I am not/ but lo here cometh aſtir me of whos I  
 am not worþi: for to vnbynde þe ſchoon of his feet/ men bre-  
 þeren ſones of þe kynde of abraham: & þat in ʒou dreden god:  
 to ʒou þe worde of helpe is ſente/ ſohely þei þat dwelliden at  
 iſrlm & prynces of it vnknowynge his Jhū: & þe voyces of pro-  
 phetis þat by euery ſaboth ben red: demynge fulfyliden/ and  
 þei ſpndynge in hym no cauſe of deþ: ariden of pilate: þat þei  
 ſchulden flee hym/ and whanne þei hadden endide alle þingis  
 þat weren writen of hym: þei puttynge hym doune of þe tree:  
 puttiden hym in a graue/ forſoþe god reſyde hym fro deade  
 (men) in þe þridde day: þe whiche is ſeen by many dayes to  
 hem þat to gedir ſlepzedden vp fro galilee to iſrlm: þe whiche  
 ben

## ye aplis

ben to now his witneſſis to þe puple/ & we ſchewen to zou þe  
 ilke þat is made biheſte azen to our ſaderis · for god haþ ſul-  
 filde þis to zoure ſones · azen reþſyngē Ihu · as in þe ſecounde  
 pſalme it is writen/ þou art my ſone to day I gendride þee/  
 forſoþe þat he azen reþſude hym fro deade men · now no more  
 to turnyngē into corrupcoñ · þus he ſeiþ/ for I ſchal ʒpue to  
 zou þe holy trewe þingis of dauyð/ and herfore in anoter  
 ſede he ſeiþ/ þou ſchalt not ʒpue þin holy for to ſe corrupcoñ/  
 forſoþe dauyð in his generacoñ whanne he had mynyſtride  
 to þe wille of god · ſlepte (or dieðe)/ and is putte to his ſa-  
 deris · & ſize corrupcoñ/ ſohely he whom god reþſude fro deade  
 (men) · ſize not corrupcoñ/ herfore men breþeren be it knowen  
 to zou · for by hym rempſſiō of ſynnes is tolde to zou · fro  
 alle ſynnes · of þe whiche ʒee myzten not be iuſtifiede in þe  
 lawe of moyſes/ in þis eche man þat bileueþ · is iuſtifiede/ þer-  
 fore ſe þee þat it come not to zou · þat is aboue ſeyðe in pro-  
 phetis/ ſe ʒee diſpiſers & wondre ʒee · & be ʒee ſcateride abroad/  
 for I worche a werke in zoure dayes · a werke þat ʒee ſchulen  
 not bileue · ʒif any man ſchal telle oute to zou/ forſoþe hem  
 goinge oute · þei prepeden · þat anoter ſyngē ſaboth · þei  
 ſchulen ſpeke to hem þes wordis/ and whanne þe ſynagoge  
 was leſte · mange of Jewes & of comelyngis worſchippynge ſue-  
 den poul & barnabas/ þe whiche ſpekynge ſoftely counſeyliden  
 hem · þat þei ſchulden in þe grace of god/ ſohely in þe ſaboth  
 ſyngē · almoſt al þe cytee came to gedir · for to heere þe worde  
 of god/ forſoþe ietwes ſeinge þe cumpanyes of puple ben ſul-  
 filde wiþ eneue · & azen ſeyden þes þingis þat weren ſeyðe  
 of poul · blaſfemyng/ þanne poul & barnabas ſideſaſly ſey-  
 den/ to zou it bihoſte firſte for to ſpeke þe worde of god · but for  
 ʒee putten it aweye & haue demyde ʒee vnworþi of euerlaſt-  
 yngē liſt · lo we turnen to gedir to heþen men/ forſoþe ſo þe  
 lorde comaundide vs/ I haue putte þee into liʒte to heþen  
 men · þat þou be into helpe · vnto þe untirmoſt of erþe/ ſohely  
 heþen men herynge · ioyzeden & glorifieden þe worde of þe  
 lorde



## dedis

lorde & bileueden · how manye euer weren bifore ordeynede  
euerlaſſynge liſſe/ forſoþe þe worde of þe lorde was ſet ſower  
by al þe cuntre/ ſoþely iewes ſtreden religious wpmmen  
oneſte & þe firſte men of þe cytee/ & ſtreden perſecucon into  
poul & barnabas · and caſiden oute hem of here cuntrees/ and  
þei þe powdre of ſeet ſchaken away into hem/ camen to  
þe pconye/ & þe diſciplis weren fulſilde wiþ loye of þe holy goſt/

C 14



**F**orſoþe at ychonpe it is done · þat to gedir þei entre  
den into a ſynagoge of Jewes & ſpaken/ ſo þat  
plenteuouſe multitude of iewis & grekis bileuede  
forſoþe þe iewis þat weren vnbileueful · reſyden  
perſecucion/ and to wraþ ſtreden þe ſoulis of heþen men  
azenes breþeren/ herfore þei dwelten myche tyme · doinge  
triſtily in þe lorde · berynge witneſſynge þe worde of his graces  
zyuyng ſignes & wondris for to be made by þe handis of hem/  
forſoþe þe multitude of þe cytee is departide/ & ſoþely ſumme  
weren wiþ iewis · ſumme ſoþely wiþ þe apoſtilis/ forſoþe  
whanne aſaute of heþen men & iewes was made wiþ here  
prynces for to punyſche wiþ diſpiſyngis (or falſe blamyng) ·  
& to ſtoon hem/ þei vnderſtondyng ſtedden to gedir to þe  
cytees of lycraonpe · liſtris & derben · & al þe cuntree in enuy  
roune/ & þei weren prechyng here þe goſpel/ and al þe mul  
titude is mouede to gedir in þe techyng of hem/ poul ſoþely  
& barnabas dwelten at liſtris/ and ſumman at liſtris ſeek in  
þe ſeet · ſatte crokide fro his moderis wombe/ þe whiche neuer  
had gon/ þis herde poul ſpekynge þe whiche biholdyng hym ·  
& ſeinge for he had ſeiþ þat he ſchulde be made ſaaf/ ſeyde wiþ  
greet voyce/ riſe þou riſt on þi ſeet/ and he lepte & walkide/  
forſoþe þe cumpanyes whanne þei hadden ſeen þat þat poul  
dide/ reriden here voyce in lycraon tunge ſeyinge/ goddis made  
like to men/ camen doune to vs/ and þei clepiden barnabas  
Jouem · poul ſoþely mercurie/ for he was leder of þe worde/  
and þe priſt Jubitier þat was bifore þe cytee · bryngynge to  
bolis



## ye aplis

bolis & crounes bifore þe zatis wiþ pupilis: wolde make sacrifice/  
 þe whiche þing whanne þe apōstlis barnabas & poul herden ·  
 here cootis cutte to gedit: þei shippiden oute into þe cumpa-  
 nyes · crynge & seyinge/ men what done see his þing? and we  
 be deadely men lyk to zou · schewinge to zou to be conuertede  
 fro þes veyne þingis · to quyte god þat made heuene & erþe &  
 þe see: & alle þingis þat ben in hem/ þe whiche in generacons  
 passide: leste alle folkis for to entre into here owne weyes/  
 and soþely not wiþ outen witnesþinge · he wel doinge leste  
 hym self · fro heuenes zpyunge reynes & tymes berynge frupte:  
 fulfyllinge wiþ mete & gladenesse zoure hertis/ and hem sey-  
 inge þes þingis: vnneppe swagiden þe cumpanyes · þat þei of-  
 freden to hem/ forsoþe summe iewis camen ouer fro antioche ·  
 & pconge · & þe cumpanyes swetely sprede þei stonyng poul  
 drowen oute of þe cytee: gessyng hym for to be deade/ soþely  
 þe disciplis enuyrounyng hym: he risyng entride into þe  
 cytee/ and þe supþinge day: he wente forþ wiþ barnabas into  
 berben/ and whanne þei hadde euangelizide to þe ilke cytee &  
 rauzte manpe: þei turnyde azen to listis & pconge & antioche ·  
 confarmyng þe soulis of disciplis: and monesþinge/ þat þei  
 schulden dwelle in seif & seyinge/ for by manpe tribulacons it  
 bihoueh vs for to entre into þe kyngdome of heuenes/ and  
 whanne þei hadden ordeynede prisiis to hem by alle cytees ·  
 & hadden preyede wiþ fastyngis: þei bitoken hem to þe lorde ·  
 into whom þei bileueden/ and þei passyng perfidie: camen  
 to pamphile/ and þei spekyng þe worde of þe lorde in pergen:  
 camen into ytalie/ and fro þens þei wenten bi boot to anti-  
 oche fro when þei weren taken to þe grace of god: into þe  
 werke þat þei fulfilden/ soþely whanne þei camen & gederiden  
 þe chirche: þei tolden how many þingis god dide wiþ hem:  
 for he had openyde to beþen men þe dore of seif/ forsoþe þei  
 dwelliden a tyme not litil: wiþ þe disciplis//

And



And summe compynge doune fro Judee · tauzte bre-  
 peren · for but zee ben circumcidide aftir þe lawe  
 of moyses: zee mowne not be made saaf/ þerfore  
 sedicioune (or discencion) made · not lesse to poul  
 & barnabas azenes hem: þei ordeyneden þat poul & barnabas  
 & summe oþer of hem schulden go vp to þe apostlis & pristis in  
 ierlm on þis questioñ/ þerfore þei ledde forþ of þe chirche: pass-  
 iden by senpce & Samarie · tellynge þe lypunge of heþen men:  
 and þei maden greet ioye to alle breperen/ toþely whanne þei  
 camen to ierlm: þei weren recepuede of þe chirche & of þe apos-  
 tlis & eldre men: tellynge how many þingis god diide wip  
 hem/ forsoþe sum of þe heresie of pharisees þat bileueden: ri-  
 sen sepyng/ for it bihouep hem for to be circumcidide: and for  
 to comaunde · for to kepe þe lawe of moyses/ and þe apostlis  
 & eldre men camen to gedit: for to seen of þis worde/ forsoþe  
 whanne greet seekyng to gedit was made: petre risynge  
 seyde to hem/ men breperen zee witen for of olde dages in  
 zou: god chees by my moup heþen men for to here þe worde  
 of þe gospel & for to bileue/ and god þat knewe hertis bare  
 witnesynge: zypunge to hem þe holy gost as & to us/ and no  
 þing dyuerside bitwixe us & hem: by seip clensynge þe hertis  
 of hem/ now þerfore what tempten zee god · for to putte a yok  
 on þe nolle (or necke) of disciplis · þe whiche neþer we neþer  
 oure faderis myzten bere: but by þe grace of oure lorde Ihu  
 crist · we bileuen for to be sauede: as & þei/ forsoþe al þe mul-  
 titude hilde pees: and herde barnabas & poul tellynge how  
 many signes & wondris god diide by hem in heþen men/ and  
 aftir þat þei hilden pees: James answeride sepyng/ men bre-  
 peren here zee me/ Symount tolde how firste god visitide for  
 to take of heþen men a puple to his name: & to hym þe wordis  
 of prophetis acorden: as it is writen/ aftir þis I schal turne  
 azen · & bilde þe tabernacle of dayud þat fel doune: & I schal  
 bilde azen þe caste doune þingis of it · & I schal reple it þat  
 oþer

## pe aplis

oher of men azen seeke þe lorde/ & alle folkis on whiche my  
name is clepide · þe lorde doinge his þing seiþ/ fro þe worlde  
to þe lorde his werke is knowen/ for whiche I deme hem of  
heþen men ben conuertide to god for to be not vnquytide (or  
disceide): but for to write to hem · þat þei absteine hem fro  
desoulyngis of symulacris · sornpcacon & straungelide þingis &  
blood/ moyses toþely of olde tymes haþ in alle cytees hem þat  
prechen hym in synagogis/ wheþer by eche saboth he is red/  
þanne it pleside to þe apostlis & eldre men & al þe chirche · for  
to chese men of hem & sende to antioche wiþ poul & barna-  
bas/ Judas þat was nampde barnabas · & silam þe firste in  
breþeren: writynge by hondis of hem/ Apostlis & eldre bre-  
þeren to hem þat ben at antioche · & citie · & cilicie · breþeren of  
heþen men: gretynge (or helpe)/ for we herden þat summe of  
us goinge oute turbliden zou wiþ wordis · turnynge vpsodoune  
zoure soulis · to whiche men we comaundiden not: it pleside to  
us gederide into one · for to chese men & sende to zou · wiþ our  
moß dertwoche barnabas & poul · men þat bitoken (or gauen)  
here soulis (or lyues): for þe name of oure lorde Jhu cñ · þer-  
fore we senten Judas & Silas þe whiche & þei schulen telle þe  
same þingis to zou by wordis/ forsoþe it is seen to þe holy goß  
& us · for to putte to zou no þing more of charge · þan þes  
nedesul þingis · þat zee absteine zou fro þe offride þingis of  
Symulacris · & blood stranglide · & sornpcacon · fro whiche  
zee heppynge zou: schulen do wel/ sare zee wel/ þerfore þei dis-  
myttide camen doune to antioche/ and þe multitude gederide:  
þei bitoken þe epistel/ þe whiche whanne þei hadden redde: þei  
ioyzeden on þe comfote/ forsoþe Judas & Silas · & þei whanne  
þei weren prophetis wiþ sul myche worde comfotiden breþe-  
ren & confermeden (hem)/ Soþely summe lict tyme made þere:  
þei weren dismyttide (or leste wiþ pees) of breþeren: to hem  
þat hadden sente hem/ forsoþe it is seen to Silas: for to dwelle  
þere/ Judas soþely wente alone to Irlm/ forsoþe poul & Barn-  
abas dwelliden at antioche techynge & euangelizynge þe worde

## dedis

of þe lorde · wiþ manye oþer/ forsoþe aftir summe dayes/ þou seide to barnabas/ we turnynge azen visite we oure breþeren by alle cytees in whiche we haue prechede þe worde of þe lorde/ how þei haue hem/ barnabas forsoþe wolde take wiþ hym & Joon/ þat was namyde marchus/ þou soþely prepede hym · þat he þat departide fro hem fro pamphylie · & wente not wiþ hem into werke/ schulde not be receyuede/ soþely disconfortis made/ so þat þei departiden atwynne/ and barnabas soþely marke taken to/ by lotte came to cypre/ forsoþe þou shallas chosen wente forþ/ taken to þe grace of god fro breþeren/ forsoþe he wente by cirie & cilicie confermyng þe churche · commaundyng for to kepe þe preceptis of apostlis & eldre men/ soþely he came into derben & listram//

C 16<sup>m</sup>



**A**nd so sum disciple was here · by name tymothe · þe sone of a womman widowe seipful (or cōsien) · þe saidir heþen/ þe breþeren þat weren in lystris & troynys/ zildiden gode witnessynge to hym/ þou wolde hym for to go forþ wiþ hym self/ & he takynge to circumcidide hym for iewes þat weren in þe ilke places/ soþely alle wisten for his saidir was heþen/ forsoþe whanne þei passiden by cytees/ þei bitoken hem for to kepe þe techyngis þat weren demyde of apostlis & eldre men þat weren at iherlm/ and soþely þe churches weren confermyde in seip/ & aboundiden in nowmber eche daye/ forsoþe þei passynge strigie · & þe cuntre of galathie/ weren forbeden of þe holy gost · for to speke þe worde of god in asia/ Soþely whanne þei camen into mysie/ þei temptiden for to go into bethenya · & the spirit of ihu suffride hem not/ soþely whanne þei hadden passide by mysie/ þei came doune to troade · & a visioun by nyzt was schewide to þou/ summan of macedonpe was stondynge & prepyng hym & seyng/ þou goinge into macedonpe/ helpe us/ soþely as he sise þe visioun/ anone þei souzten for to go forþ into macedonpe · made certeyn · þat god had clepide us for to euangelize to hem/ soþely

m

## ye aplis

we goinge by boot (or saylunge) wih steyzte course camen to  
samatrachia · in þe day supnge to neapolis · & fro þens to phi-  
lippis · þat is þe firste parte of macedonye: þe cytee colonge/  
soþely we weren in his cytee summe dayes: spekyng to gedir/  
soþely in þe day of sabothis · we wenten oute wih outen þe  
zate biſidis þe flood · whete preper was seen for to be: and we  
sittynge spaken to wymmnen þat camen to gedir/ and summe  
womman lidda by name purpurreſſe of þe cytee of tiatirence ·  
worthippyng god herde: whos herte þe lorde ordeynede for  
to ȝue tente to þes þingis · þat weren sepe of poul/ forsoþe  
whanne sche was baptiside & hire hous: sche preyede sepyng/  
ȝif zee haue demyde me for to be feiþful to þe lorde: entre zee  
into myn hous & dwelle/ and sche constreynede vs/ forsoþe it  
is done vs goinge to preper: sum wenche hauynge a spirit of  
dyuynacoñ · for to mete vs/ þe whiche ȝaue greet wyngynge  
to hire lordis in dyuynynge · (þat is telleinge hid þing by þe  
deuplis craſte)/ þis supnge poul & vs: crieden sepyng/  
þes men ben seruauntis of hire god: þat tellen to ȝou þe weye of  
helpe/ forsoþe þis þing sche dide: in many dayes/ soþely poul  
forotwynge & conuertide: sepe to þe spirit/ I comaunde to þee  
in þe name of Ihu crist for to go oute of hire/ and he wente  
oute in þe same houre/ soþely þe lordis of hire sepyng for þe  
hope of herte wyngynge wente awey: cacchyng poul & Syllas ·  
þei ledde hem into þe cheppng (or doom place) to þe prynces/  
& þei offryng hem to þe magistratis: seiden/ þes men distour-  
blen oure cytee · whanne þei ben ietwis · & schewen a custom  
þe whiche it is not leueful to vs for to recepue neþer do: siþen  
we ben romayns/ and þe puple ran aȝenes hem & magistratis ·  
& þe cootis of hem hitte: þei comaundiden hem for to be beten  
wih ȝerdis/ and whanne þei hadden ȝouen to hem manȝe  
woundis · þei senten hem into prisoune · comaundyng to þe  
keper · þat he diligently schulde kepe hym/ þe whiche whanne  
he had taken suche precepte: sente hem into þe inner prisoune ·  
& steynede þe ſcet of hem in a tree/ soþely at mydnyȝt: poul  
& Syllas



## Dedis

& sylas wortschippnge berleden god/ and þei þat weren in ke-  
 pyng herden hem/ soþely soðeþnly a greet erþe moupnge is  
 made/ so þat þe foundementis of þe prisoune weren mouede/  
 and anone alle þe dores ben openyde/ and þe bondis of alle  
 ben vnbonden/ soþely þe kepet of þe prisoune made waken.  
 & seinge þe zatis of þe prisoune openyde/ þe swerde drawen  
 oute. wolde see hym self/ wenyng þe bounden men for to be  
 fled/ forsoþe poul crieðe wiþ greet voyce/ seyinge/ do þou no  
 þing of euyl to þi self/ forsoþe alle we ben here/ and liȝte arise  
 þe entride in/ and tremblyng þe fel doune to poul & sylas at þe  
 feet/ and he bryngpge hem wiþ oute forþ/ seih/ lordis what  
 bihoueh me for to do/ þat I þe made saaf/ and þei seiden bi-  
 leue þou into þe lorde ihū/ and þou schalt be saaf & þin hous/  
 and þei spaken to hym þe worde of þe lorde/ wiþ alle þat  
 weren in his hous/ and betakpng hem in þe ilke houre of þenȝt  
 waschide here woundis/ and he is baptyside & al his hous an-  
 one/ and whanne he had ledde hem into his hous/ he sette to  
 hem a borde/ and he gladide wiþ alle his hous/ bileupnge to  
 god/ and whanne day was made/ þe magistratis senten lic-  
 tours (þat ben mynysstris of punyschyng) / seyinge dismytte  
 zee (or delquert) þo men/ forsoþe þe kepet of prisoune tolde þes  
 wordis to poul. for þe magistratis haue sente þat zee ben de-  
 lyuert/ nowe herfore zee goinge oute. go in pees/ forsoþe  
 poul seyde to hym/ þei senten into prisoune vs beten oppnly  
 vndampnyde men romayns/ and now pryuely þei casten vs  
 oute not so/ but come þei/ and hem self caste vs oute/ Soþely  
 þe mynysstris of peyne tolden þes wordis to þe magistrates/  
 and þei dredden/ herde þat þei weren romayns/ and þei  
 comen bisecheden hem & þei leedyng forþ preyeden þat þei  
 schulden go oute of þe cytee/ soþely þei goinge oute of þe pri-  
 soune/ entreden in to libie/ and þe breheren seen/ þei confor-  
 tiden hem. & wenten forþ//

Soþely



Sohely whanne þei hadden passide by amphibolym & appolonpe: þei camen to tessalonyk: whare was a synagoge of iewes/ sohely astir custom poul entride into hem: & þre sabotis he declaride to hem of scriptures openynge & schetwynge: for it bihoste crist for to suffre: & rise azen fro deade (men): and for þis is Jhēc̄c̄i whom I telle (or schewe) to zou/ & summe of hem bileueden & ben iognede to poul & silas: & of heþen men a greet multitude & noble wpmmen not setwe/ sohely Jewes haupnge enuie: & takynge of þe comounte summe euyl men: & a cumpange made: þei moueden þe cytee/ & þei sondynge nyze to iasons hous: souz- ten hem for to brynge forþ into þe puple/ and whanne þei founden hem not: þei browen Jason & summe breþeren to þe prynces of þe cytee crynginge for þes it ben þat mouen þe worlde: and bidir þei camen: whom iason recepyde/ and alle þes bone azenes þe maundementis of cesar seyinge: anoper ihu for to be kyng/ forsoþe þei moueden þe puple & prynces of þe cytee: betynge þes þingis/ and satisfaccoñ taken of Jason & of oþer: þei lesten hem/ forsoþe anone by nyzt: breþeren dismyttiden poul & sylas into beroan/ þe whiche whanne þei camen: entriden into þe synagoge of iewes/ sohely þes weren þe nobler of hem þat ben of tessalonyk/ whiche recepueden þe worde wip al desire: eche day seekynge scriptures: zif þes þingis so hadden hem/ and sohely many of hem bileueden: & of honest heþen wpmmen & men not setwe/ forsoþe whanne iewes in tessalonyk hadden knowen: for & at beroan: þe worde of god is prechide of poul: þei camen & bidir mouynge: & disourblynge þe mul- titude/ and anone breþeren dismyttiden poul þan þat he schulde go unto þe see/ forsoþe silas & tymothe dwelten here/ forsoþe þei þat ledden forþ poul: ledden hym into athenys/ and maundement taken of hym to Silas & tymothe þat sul byzing- ly þei schulden come to hym: þei wenten forþ/ forsoþe whan poul abode hem at athenys: his spirit mouede in hym seinge þe

## Dedis

he cytee zouen to ydolatrie/ herfore he disputide in he syna-  
 gogue wih ieiwes & men worschippnge in he cheppnge (or doom  
 place): by alle dayes to hem pat herden/ forsope summe epi-  
 cureis & floyssees & philosophers disputiden (or tretiden) wih  
 hym: & summe seyden what wole his sower of wordis sepe/   
 sohely oher seyden/ he is seen for to be a teller of newe deuylis:  
 for he tolde to hem Ihu & azen risynge/ and hei ledde hym  
 taken to arpopage (pat is comyn stole): seyinge mothe we wite  
 what is his newe doctryne pat is seyde of hee/ sohely hou brin-  
 gis in summe newe pingis to oure eris/ herfore we wolen wite  
 what hes newe pingis wolen be/ sohely alle men of athenys &  
 comelyngis & herboride men: zauen tente to none oher ping:  
 no but for to sepe or for to here any ping of newe: sohely poul  
 stondeynge in he mydil of ariopage (or comyn stole): seih/ men  
 of athenes/ by alle pingis I se zou as veyne worschippers/ sohe-  
 ly I passynge & seinge zoure symulacris: sonde & an auter in  
 whiche it was writen to vnknowen god/ herfore whiche ping  
 zee vnknotynge worschipen: his ping I schewe to zou/ god  
 pat made he worlde & alle pingis pat ben in it: his whanne he  
 is lorde of heuene & erthe dwellih not in templis made by han-  
 dis: neher is worschipide by mannes handis haupnge nede of  
 any ping: whanne he zyueh lijf to alle men: & inbrepinge &  
 alle pingis/ and made of one alle he kynde of men: for to en-  
 habite on al he face of erthe: determynynge tymes ordeyn-  
 yde: & termes of habitacoñ (or dwellynge) of hem: for to seek  
 god: zif parauenture hei seelen hym oher synden: hou3 he  
 be not set fro ethe of zou/ sohely in hym we lyuen & ben mou-  
 ede & ben: as & summe of zoure poetis seyden/ sohely we ben  
 & he kynde of hym/ herfore sih we ben he kynde of god: we  
 schulen not deme (or gesse) godly ping for to be of golde & sil-  
 uer or stoon: to graupnge of craste & houzte of man/ and sohe-  
 ly god dispisynghe he times of his vnkunynge: nowe schewih  
 to men: pat alle euery where do penaunce for pat he ordeynede  
 a day: in whiche he is to demynge he worlde in equyte: in a  
 man

## ye aplis

man in whiche he ordeynede feiþ ʒpuyng to alle: reſpynge hym fro deade men/ ſohely whanne þei hadden herde þe azen reſpynge of deade men: ſohely ſumme ſcorneden: ſumme forſoþe ſepden/ we ſchulen heere þee eſte of his þing/ ſo poul wente oute of þe mydel of hem/ forſoþe ſumme cleuyng to hym bileueden/ in þe whiche & dionyſe ariopagite (or greet man of comoune ſole) & a womman by name damaris: and oþer wiþ hem//



Aftir þes þingis he gone oute of athenys: came to corrynthe/ and ſynbyng a man iewe: by name aquyla: of ponte by kynde: þat late came fro ytalie: & priſcille his wiſe: for þat claudius comaundide alle iewes for to be partide fro rome: came to hem/ and for he was of þe ſame craſte: he dwellide at hem & wrouzte/ ſohely þei weren of ſeneſedorie craſte (þat is to make bilyngis to trauepynge men) and he diſputide in þe ſynagoge by eche ſaboth puttyng bitwire þe name of þe lorde Jhū/ and he ſoftely counſeylide to iewes & grekis/ ſohely whanne ſilas & timothe camen fro macedonye: poul ʒaue biſyneſſe to þe worde witneſſynge to þe iewes Jhū for to be criſt/ forſoþe hem azen ſeyinge & blaſfemyng: he chakynge of his cloþes ſepde to hem/ ʒoure blood on ʒoure heed: I clene fro hens forþ ſchal go to heben men/ and he paſſynge þens: entride into þe hous of ſum iuſte man by name tpte: worſchpyppynge god/ whos hous was ioynede to þe ſynagoge/ criſpe ſohely pryncce of þe ſynagoge: bileuyde to þe lorde wiþ al his hous/ and mange of þe corryntheis he: ryng: bileueden & weren criſtenyde/ forſoþe þe lorde ſepde by nyȝt to poul a viſioun/ nyl þou drede: but ſpeke & be not ſille: for whiche þing I am wiþ þee/ and no man ſchal be putte to þee þat he noþe þee: for myche puple is to me in þis cytce/ forſoþe he ſatte þere a ʒeer & ſixe moneþes techynge at hem þe worde of þe lorde/ forſoþe gallion proconſul of acage: þe iewes riſen vp wiþ one intwit (or wille) into poul: & ledde hym to doom ſeyinge/ for azenes þe lawe þe counſeyliþ men: for to worſchþip

C 18



## Dedys

worship god/ sohelp poul bygynnyng for to open he mouthe  
 gallionseyde to ietwis/ zif here were any wickide þing or werthe  
 trespas see men ietwis: rixtly I schulde susteyne zou/ forsoþe  
 zit questiouns ben of þe worde & names of zoure lawe: see tell  
 ic/ I wole not be domesman of þes wordis: and he droue hem  
 fro þe domesplace/ forsoþe alle takynge soðones pryncce of þe  
 synagoge: smyten hym biforn þe doom place/ and no þing of  
 þes was to charge to gallion/ poul forsoþe whan zit he had sus-  
 teynede many dayes: seyinge farewel to bretheren: by boote  
 came to citie: & wip hym priuile & aquyla: he whiche hadden  
 clepide to hem þe heed in cenesis toune/ sohelp þei hadde a  
 vowe/ and he came to ephesie: & here he leste hem/ sohelp he  
 goinge into þe synagoge: disputide wip ietwis/ sohelp hem  
 preyinge þat he schulde dwelle more tyme: he consentyde not:  
 but he makynge farewel & seyinge: it bihoueh me for to make  
 þe solemne day comynge to at ierlm/ and este I schal turne  
 azen to zou god willynge: he wente forþ fro ephesie/ and he  
 comynge doune to cesarie: heysede vp & grette þe chirche: and  
 came doune to antioche/ and here sumwhat of tyme made: he  
 wente forþ walkynge by ordre þourgh þe cuntree of galathie &  
 trisie consermyng alle disciplis/ sohelp summe iewe appollo by  
 name: a man of alisaundre of kynde: a man eloquent came to  
 ephesie: myzty in scriptures/ þis man was tauzte þe weye of  
 þe lorde: & feruent in spirit spaci/ and tauzte diligently þo þin-  
 gis þat weren of Ihu: knowynge onely þe baptysm of Ioon/  
 sohelp þis man bigan for to do tridily in þe synagoge/ tohom  
 whan priuile & aquyla herden: þei token hym to: & more dili-  
 gently expoundeden to hym þe weye of þe lorde/ forsoþe whanne  
 he wolde go to acage: bretheren monestide (or counseylide):  
 writen to þe disciplis: þat þei schulden receyue hym/ whiche  
 whanne he came: zaue myche to hem þat bileueden/ forsoþe  
 he gretely ouercame ietwis: schewynge oppnly by scriptures:  
 Ihu for to be crist//

Forsoþe



## ye aplis



Esloke it is done whanne appollo was at corrynthe. C<sup>o</sup> 19<sup>m</sup>

pat poul he heyzer parties gone · came to ephesie ·  
 & sonde summe of disciplis · and he seyde to hem/  
 zif zee haue recepuede þe holy gost bileuynge · and  
 þei seyden to hym/ but neþer we haue herde · zif þe holy gost  
 is/ soþely he seiþ/ þerfore in what þing ben zee baptiside ·  
 whiche seyden/ in bapty m of Ion/ forsoþe poul seyde/ Ion  
 baptizide in bapty m of penaunce · þe puple · seyinge þat þei  
 schulden bileue into hym þat was to comynge astir hym · þat  
 is into Ihu · þes þingis herde · þei ben baptiside in þe name of  
 oure lorde Ihu · and whanne poul had putte to hem þe handis ·  
 þe holy gost came on hem · & þei spaken wiþ langagis & pro-  
 phecieden/ forsoþe alle weren almost twelue men/ soþely he  
 gon into þe synagoge · wiþ trist spac · by þre moneþes dispu-  
 ty nge & softely mouynge of þe kyngdom of god/ Soþely whan-  
 ne summe weren endurede (or made harde) & bileueden not ·  
 cursynge he weye of þe lorde bifore þe multitude · he goinge a-  
 wey fro hem departide þe disciplis · eche day disputynge in scole  
 of sumtpraunt (or strongeman)/ þis is done by two zeetis · so  
 þat alle þat dweliden in asie herden þe worde of þe lorde ·  
 Jewes & heþen men/ and vertues whiche euer god dide by þe  
 bonde of poul · so þat on sikk men þe sudaries (or swetynge clo-  
 þes or nyzt cloþes or girdels) weren borne fro his bodie · and  
 seekeness departiden fro hem · and whiche spiritis wente  
 oute/ forsoþe & summe of Jewes exorcistis (or coniurers) co-  
 my nge aboute · temptiden for to inclepe þe name of þe lorde  
 Ihu cñ · on hem þat hadden euyl spiritis · seyinge/ I coniure  
 you by Ihu whom poul prechib/ soþely þere weren summe  
 seuene sones of a iewe sceue pryncce of prisid · þat dide þis  
 þing · soþely þe euyl spirit answerynge · seyde to hem/ I haue  
 knowen Ihu · & I woot poul · forsoþe who ben zee · and þe  
 man in whom was þe wirtle deuyl leynge into hem & hau-  
 ynge lordeschip of boþe was stronge azenes hem · so þat nakide

II II

& woun ·

## dedis

& woundide þei fledden away fro þat hous/ forsoþe þis þing  
 was made knowen to alle þe ieiwis & heþen men þat dwelliden  
 at ephesie/ and drede fel doune on hem alle and þei magny-  
 fieden þe name of þe lorde Jhū and many men bileupnge: ca-  
 men knowelechyng & tellynge here dedis/ Sopely many of  
 hem þat sueden curious þingis: brouzten to gedir bokis &  
 brente bifore alle men/ & þe prices of hem acountide: þei  
 founden money of fifty þoulandepens/ so strongely þe worde of  
 god weride: & was confermyde/ sopely þes þingis fulfulde/  
 poul purposide in spirit macedonye passide & acapre: for to go  
 to itlū · seyinge for aʃtir þat I schal be þere: it bihouch me  
 for to se come/ forsoþe he sendyng into macedonye two of men  
 mynystryng to hym tymothe & eraste: he dwelte at a tyme in  
 asia/ þerfore þer was made in þat day a trublyng not lesse:  
 of þe weye of þe lorde/ forsoþe demetrie by name argentarie ·  
 makyng silueren housis to dyan þat is false goddesse: ʒaue to  
 crafty men not litil wyunnyng/ whom he clepyng to gedir · &  
 hem þat weren suche maner werkemen: seyde/ men ʒee witen  
 for of þis craʃte is to ʒou wyunnyng & ʒee seen & herpyng for  
 not onely of ephesy: but almost of al asie · þis poul counseyl-  
 pyng turneþ away myche cumpanye · seyinge/ for þei ben not  
 goddis · þat ben made by handis/ forsoþe not only þis parte  
 schal be in perel to vs for to come into reproue: but þe temple  
 of greet dian schal be acountide into nouzte · but & þe ma-  
 ieste of hire schal be distrupeþe · whom al asie worschipiþ & þe  
 worlde/ þes þingis herde · þei ben fulfulde wip ire · & crieden  
 sepyng/ greet dian of ephesians/ & þe cytee is fulfulde wip con-  
 fusion/ and þei made afaute wip one intwit (or wille) into þe  
 teatre (or comoune biholdyng place) · gapus rauyschide & ari-  
 starke men of macedonye: felowis of poul/ Sopely poul wil-  
 lpyng for to entre into þe puple: þe disciplis suffreden not/ for-  
 soþe summe & of þe prynces of asy þat weren his frendis · sent-  
 en to hym · prepyng þat he schulde not ʒyue hym self in to þe  
 teatre/ Sopely oþer men crieden oþer þing/ Sopely þe chirche  
was

## ye aplis

was confuside • & many wisten not of what cause hei camen to  
gedre/ sohely of he cumpange hei wifdrowen summan alisaun-  
dre • iewes puttyng hym (or set schouynge)/ fforsohe alexan-  
dre scilence aride wif hande: wolde zilde resoune to he puple/  
whom as hei kneten for to be a iewe: one voyce of alle men  
was made cryng as bi two houres/ greet dian of ephesians/  
and whanne he scribe had ceefide he cumpanges: he seyde/  
men of ephesy • who sohely is of men hat knoweh not he cytee  
of ephesians: for to be worschipet of greet dyan • & of he sone  
Iubiter: perfore whanne it may not be azenseyde to hes pin-  
gis: it bihoueh zou for to be ceefide (or swagide) • & for to do  
no hing solily/ sohely zee haue brouzte hes men • neher sacri-  
legers neher blasfemyng zoure goddesse/ hat zif demetrie &  
he werkemen hat ben wif him • haue cause azenes any man:  
comynge togedir of domes be done • & proconsules (or iustices)  
ben: accuse hei hem togedir/ zif zee seeken ouzte of any oher  
hing: it may be asoylde in he laweful chirche/ for whi & we  
ben in perel for to be reprocde for his dayes sedicon (or dis-  
cencion) • siþ no man is giltþ of whom we may zilde resoune of  
his rennyng togedir/ and whanne he had seyde his hing: he  
leste (or delqueride) he chirche//



**E**sophe astir þat noyce ceefide he disciplis clepide:  
poul monestynge hem • seyde farewel/ and he wente  
forþ: for to go into macedonye/ Sohely whanne he  
had walkide by he parties • & had monestide hem by  
myche worde: he came to grece/ tohere whan he hadde ben þre  
monethes: aspies in pyl of he iewes weren made to hym schip-  
pyng into citie/ and he had counseyl of turnyng azen into  
macedonye/ sohely solipater pirry bertoence folowide hym/ of  
tesalonycensis forsohe aristarke • & secounde • & gapus • der-  
bens • tymothe/ sohely assam • titicus • & trophimus: þes whan-  
ne hei wenten bifore: susteyneden (or abiden) vs at troade/  
forsohe we schippiden astir dayes of þerse looues fro philippis:  
g camen

C<sup>m</sup> 20<sup>m</sup>

## dedis

& camen to hem at troade in fyue dayes · where we dwelten  
 seuene dayes/ sohely one day of saboth whan we camen for to  
 breke brede: poul disputynge wip hem · he to goinge in þe mo-  
 rowe/ and he drowe alonge þe worde til into þe mydnyzt/  
 sohely plenteuous laumpis weren in þe souppynge place: where  
 we weren gederide togedir/ sohely sum zonge man eutichus  
 by name · sittynge on þe wyndowe · whan he was dreynte wip  
 a greuouse sleep · poul disputynge longe · he ledde by sleep · fel  
 doune fro þe þridde stage (or souppynge place): & he taken vp ·  
 is offride deade/ to whom whanne poul came doune he lape on  
 hym · & biclippyng seide/ nyl zee be turblide: forsoþe þe soule  
 of hym is in hym/ and he goinge vp · & brekynge breed & tast-  
 ynge: spac I nowz til into þe lizte · & so he wente forþ/ sohely  
 þei brouzten to þe childe luynges: & þei ben comfortide not  
 leest/ sohely we slepyng up into a schippe: schippide into  
 ason · fro þens we ben into recepyng poul/ sohely so he had  
 disposide · to makynge iournepe by lande/ forsoþe whanne he  
 sounde us in ason: hym taken to · we camen to mytelene/  
 and fro þens schippynge in þe day supynge · we camen azenes  
 chym · & anoper day we hauenyden at samun: and in þe  
 day supynge we camen to mylite/ sohely poul purposide for  
 to schippe ouer to ephes: lest any dwellyng were made to  
 hym in asie/ sohely he bizede zif it were possible to hym þat he  
 schulde make þe day of pentecost at irlm/ fro mylite sohely he  
 sendynge to ephes: clepide þe more þourgh birþe of þe chirche/  
 whiche whanne þei camen to hym & weren togedir: he seide to  
 hem/ zee witen fro þe firste day in whiche I came into asie ·  
 how wip zou by eche tyme I was seruyng to þe lorde wip al  
 mekenesse & myldenesse & temptaconis þat fallen to me of as-  
 piingis of ietwes how I wipdrowe not þe profitable þingis to  
 zou · þat I tolde not to zou & tauzte zou oppnly · & by housis  
 witnessynge to ietwes & heþen men into god/ penaunce & seip  
 into oure lorde Ihu cū/ And lo I þe bounden in spirit go into  
 Irlm · what þingis in it ben to comynge to me vnknowynge ·

no



## ye aplis

no but hat þe holy gost by alle cytees witnesseþ to me seyinge ·  
for bondis & tribulacoñs · dwellen to me at irim / but I schame  
(or drede) no þing of þes · neþer I make my soule (þat is lif) ·  
preciouser þanne myself · þe while I ende (or fulfille) my course ·  
& þe mynysterie of þe worde · whiche I receyuede of þe lorde Ihu  
for to witnesse þe gospel of þe grace of God / and nowe lo I  
woot · for zee schulen no more se my face · alle zee by whom I  
passide · prechynge þe kyngdom of god / wherfore I witnesse to  
zou þis day · for I am clene of þe blood (or synne) of alle men /  
forsoþe I shepe not awepe · þat I tauze (or tolde) not to zou  
al þe counseyl of god / takih tente to zou & to al þe floe in þe  
whiche þe holy gost sette bischopis for to reule þe chirche of  
god · whiche he purchaside wih his blood / I woot for astir my  
departynge rauyschynge wolfes schulen entre into zou · not  
sparynge þe floe / and of zou self men spekyng weywarde þin-  
gis schulen rise · þat þei leede disciplis astir hem / for whiche  
þing make zee holdynge in mynde · þat by þre zeer nyzt & day  
I ceeside not wih teeris monestynge eche of zou / and nowe I  
bitake zou to god · & to þe worde of his grace · þat is myzty for  
to edifie & zye heretage in alle made holy / forsoþe of no man  
I coueptide siluer or golde or cloþe · as zee zou self witen / but  
to þo þingis þat weren nede to me & to þes þat ben wih me · þes  
handis mynystreden / alle þes þingis I schetwide · to zou for so  
it bihoueh me traueylynge for to receyue þe sikh · & for to haue  
mynde of þe lorde Ihu / for he seyde / it is more blestide for to  
zye more · þan for to receyue / and whanne he had seyde þes  
þingis · his knees putte · he preyede wih alle hem · Soþely  
greet wepyng of alle men was made / and þei sallynge on þe  
necke of poul · kysiden hym sorowynge moſte in þe worde þat  
he seyde · for þei weren no more to seinge his face / and þei led-  
den hym to þe schippe //





Sohely whan it was done hat we schulden schippe  
 drawen away fro hem streypte course we camen to  
 choum & he day supinge to robum & fro hens to  
 patiram: fro hens into yram/ and whan we foun-  
 den a schippe passynge ouer into senyce: we steyzinge vp schip-  
 piden (or sayliden)/ sohely whanne we apperiden to cypre: we  
 leeyng it at he liste halfe schippiden into sirie & camen to  
 tyre/ sohely here he schippe was to puttyng oute he charge/  
 sohely disciplis founden: we dwelten here seuene dages/ he  
 whiche seyden by spirit to poul: hat he schulde not steyze to  
 Irlm/ and he dages fulfild: we goinge forþ wenten: alle men  
 wif wifes & fre children leedyng forþ vs til wifouten he cytee:  
 & he knees putte to in he see brynke: we preyeden/ and whanne  
 we hadden made farewell togedir: we wenten vp in he schippe/  
 sohely hei turnyde azen into here owne þingis/ sohely he schip-  
 pe saylunge fulfild fro tyre: we discendiden to ptholomayda/  
 and he breþeren grette well: we dwelten one day at hem/ for-  
 soþe anoper day we gon forþ camen to cesarie/ and entrynge  
 into he hous of philip euuangelist hat was one of he seuene:  
 dwelten at him/ sohely to his weren soure douztris virgynes  
 prophecyinge/ and whanne we dwelten here by summe dages:  
 summan prophete agabus by name came ouer fro Judee/ his  
 whanne he came to vs: took he girdel of poul & byndynge to-  
 geder to hym he seet & handis: seyde/ he holy gost seyde þes  
 þingis/ þus iewes schulen bynde in Irlm þe man whos is his  
 girdel: and þei schulen bitake hym into heþen mennes handis/  
 whiche þing whanne we herden: we preyeden & hei hat weren  
 of þat place: hat he schulde not steyze to Irlm/ þanne poul an-  
 sweryde & seyde/ what done see wepyng & turmentynge myn  
 herte/ sohely I am reedy not onely for to be bounden: but &  
 to die in Irlm: for he name of he lorde Jhu/ and whanne we  
 myzten not counseyl hym: we weren stille (or restiden) seyinge/  
 he wille of he lorde be done/ sohely astir þes dages we made  
 reedy

## ye aplis

reedy: theyzeden to ierlm/ sohely summe of disciplis camen wiþ  
 vs fro cesarie: leedyng wiþ hem summan: Jason of cypre: an  
 olde disciple: at whom we schulden be herboride/ and whanne  
 we camen to Ierlm: breheren recepueden vs wilfully/ sohely  
 in þe day supinge: poul entride wiþ vs to James: & alle þe eldre  
 men ben geberide/ whom whanne he had grette: he told bi alle  
 þingis: what þingis god had done in heþen men: by þe myn-  
 ysterie of hym/ & þei whanne þei herden: magnified god: &  
 seyden to hym/ þou broþer seest how many þousandis ben in  
 ietwes þat haue bileuede to god: & alle ben suers (or louers) of  
 þe lawe/ sohely þei herden of þee: for þou techist departynge  
 fro moyses: of þe ilke ietwes þat ben by heþen men: seyinge/  
 þat þei owen not for to circumcide here sonen: neþer owen for  
 to entre vp custum/ þerfore what is: sohely it bihoueh a multi-  
 tude come to gedit/ sohely þei schulen here þee for to haue  
 come ouer/ þerfore do þou þis þing: þat we seyn to þee, þer ben  
 to vs soure men haupnge a vowe on hem/ þes taken to: ha-  
 lowe þee wiþ hem: & caste in hem þat þei schaue here hedis: &  
 alle men wite þat þe þingis þat þei herden of þee ben false:  
 but þou walkist & þi self kepyng þe lawe/ of þes sohely þat bi-  
 leueden of heþen men: we writen demynge þat þei abþene  
 hem fro þing offride to ydolis: & blood & stranglide þing &  
 fornicacoñ/ þanne þe men taken to: poul in þe day supinge  
 purposide wiþ hem entride into þe temple: schewynge þe ful-  
 fillynge of dayes of purifpyng: til offrynge was offride for eche  
 of hem/ sohely whanne seuene dayes weren endide: þe icwes  
 þat weren of alie: whanne þei sizen hym in þe temple: siteden  
 al þe puple: & leyden handis on hym cryng: men of isrl helpe  
 zee us/ þis is þe man þat azene þe puple & lawe & þis place:  
 techynge euery where alle men/ more ouer & hath ledde in he-  
 þen men into þe temple: & hath defoulide þis holy place/ forsoþe  
 þei sizen trophymus of ephesy in þe cytee wiþ hym: whom þei  
 gestide for poul had brouzt into þe temple/ and al þe cytee is  
 mouede: and acennynge to gedit of puple is made: and þei  
 cacchynge

## Dedys

racchynge poul · drowen hym oute of þe temple: and anone  
 þe zatis ben closide/ soþely hem seekynge for to see hym · it is  
 tolde to þe tribune of þe cumpange of knyztis: for al Jrlm is  
 confoundide/ þe whiche anone knyztis taken to · & centuri-  
 ouns: ran to hem/ whiche whanne þei hadden seen þe tribune  
 & knyztis: ceeliden for to smyte poul/ þanne þe tribune co-  
 mpyng to cauhte hym · & comaundide for to be bounden wih  
 two cheynes/ and axide who it was: & what he had done/  
 soþely oþer crieden oþer þing in þe cumpange/ And whanne  
 he myhte not knowe þe certeyn þing for noyse: he comaundide  
 hym for to be led into þe castels/ and whanne poul came to  
 grees: it bisel þat he was borne of knyztis · for strengþe of þe  
 puple/ forsoþe þe multitude of puple suede hym cryinge · take  
 hym awepe/ and whan poul bigan for to be led into þe castels:  
 he seih to þe tribune/ zif it is leueful to me · for to speek any þing  
 to þee/ whiche seyde/ þou greek hast þou knowen/ wher þou  
 art not þe egipcian þe whiche bifore þes dayes mouedist a  
 noyse · & leddis & oute into deserte soure þousande of men ·  
 mansleers/ and poul seyde to hym/ soþely I am a man Jewe  
 of tharse of cilicie · a cyteseyn (or burgeys) of a cytee not vn-  
 knownen/ forsoþe I preye þee suffre me for to speek to þe puple/  
 and whanne he suffride · poul stondynge in þe grees: bekenpde  
 wih þe hande to þe puple/ and a greet scilence made: he spac  
 to hem in ebreu tunge seyinge//

C<sup>m</sup> 22<sup>m</sup>



En breperen & saderis: here zee what resounne I zilde  
 now to zou/ forsoþe whanne summe herden for in  
 ebrue tunge he spac to hem: þei zauen more sci-  
 lence/ and he seyde I am a iewe borne of tarse of  
 cilicie · norischide forsoþe in þis cytee bisidis þe seet of gama-  
 liel · lernpde after þe treuþe of saderis lawe · folower (or louer)  
 of þe lawe: as & zee alle ben to day/ þe whiche I pursuede þis  
 weye til to þe deþ · byndynge to gedit & drawynge into holdis  
 men & wommen · as þe prynce of pridis zildis witnesynge to  
 me

## ye aplis

me · & alle þe more in birþe · of whiche I takynge pistils to  
breþeren wente to damaske · þat I schulde brynge fro þens  
bounden into Irlm · þat þei schulden be peynede/ forsoþe it  
is done me goinge & neyþinge to damaske in þe midday so-  
deynly fro heuene a copious lizte schone aboute me/ and I fall-  
ynge into þe erþe/ herde a voyce fro heuene seyinge to me/  
Saul Saul what pursuest þou me? it is harde to þee for to  
like azenes þe pricke/ forsoþe I answeride/ who art þou lorde?  
and he seyde to me/ I am Ihu of nazereth whom þou pursuest/  
and þei þat weren wih me · azen sobely þe lizte/ forsoþe þei  
herden not þe voyce of hym þat spac wih me/ and I seyde/  
lorde what schal I do? sobely þe lorde seyde to me/ þou risynge  
go to damask/ & here it schal be seyde to þee of alle þingis  
whiche it bihoueh þee for to do/ and whanne I aze not for þe  
cleerte of þat lizt/ I ledde to handis of felowis · came to da-  
mask/ forsoþe summan ananþe vp or astir þe latwe haupnge  
witnesþynge of alle iewes dwellynge in damask comynge to  
me & stondynge nyz/ seyde/ Saul broþer biholde/ & I in þe  
same houre biholde into hym/ and he seyde/ god of oure saderis  
ordeþnynge þee · þat þou schuldist knowe þe wille of hym &  
schuldist se iuste þing/ & here þe voyce of his mouþe/ for þou  
schalt be his witnesse to alle men · of þo þingis þat þou hast  
seen & herde/ and now what dwellest þou? rise vp · & be bap-  
tise · & wasche aweye þi synnes/ inlepe þe name of hym/ for-  
soþe it is done to me turnynge azen into Irlm · & preyynge in  
þe temple · me for to be made in rauyschynge of soule/ and to  
se hym seyinge/ hize þou & go oute sake of irlm/ for þei schulen  
not receyue þi witnesþynge of me/ and I seyde/ lorde þei wi-  
ten for I was closynge to gedir into prisoun · & betynge by  
synagogis · hem þat bileueden into þee/ and whanne þe blood  
of heuene þi witnesse was sched/ I stode nyz & contentide &  
kepte þe clothes of men sleinge hym/ and he seyde to me/ go  
þou for I schal sende þee fer to naciounes/ forsoþe þei herden  
hym til to þis worde/ & þei reysiden here voyce seyinge/ take



## Dedys

fro þe erþe ſuche a maner man/ forſoþe it is not leueful hym  
for to lye/ ſohely hem crynge in voyce & caſtynge away here  
cloþes & prowyngge duſte into þe eire/ þe tribune comaundide  
hym for to be led into þe caſtels · & for to be beten wip ſcour-  
gis · & for to be turmentide/ þat he ſchulde wite for what cauſe  
þei crieden ſo to hym/ and whanne þei hadden ſtreynþde hym  
wip bondis (or roopis) poul ſeyde to a centurion ſtondyng nyz  
to hym · zif it were leueful to 3ou for to ſcourge a man ro-  
mayne & vndampnyde/ whiche þing herde/ þe centurion wente  
to þe tribune/ and tolde to hym ſeyinge/ what art þou to do-  
inge/ forſoþe þis man is a cyteſeyn romayne/ forſoþe þe tri-  
bune comynge to ſeyde to hym/ ſeye þou zif þou art a ro-  
mayne/ and he ſeyde · 3he/ and þe tribune anſweride/ how  
lyztely (or boldely) ſepſt þou þee a romayne cyteſeyn/ I wip  
myche ſoume gate þis cytylite/ and poul ſeiþ/ I ſohely & am  
borne/ herfore anone & þei þat weren to turmentynge hym/  
departiden away fro hym/ and þe tribune dredde aſtir þat he  
wiſte azen for he was a cyteſeyn of rome/ & for he had boun-  
den hym/ forſoþe in þe day ſynge · he willynge for to wite  
more diligently of what cauſe he were accuſide of Jewes · vn-  
bounde hym · & comaundide priſtis for to come to gedir · & al  
þe counſeyl/ and he bryngyng forþ poul/ ordeynþde hym  
amonge hem//

C<sup>m</sup> 23<sup>m</sup>



**P**aul forſoþe biholdynge into þe counſeyl/ ſeiþ/ men  
breþeren · I wip al good conſcience haue lyuede  
biſore god/ til into þis day/ ſohely ananye prynce  
of priſtis · comaundide to men ſtondyng nyz/ for  
to ſmyte his mowþ/ þanne poul ſeyde to hym/ walle made  
white/ god ſchal ſmyte þee/ and þou ſittynge demest me vp  
(or aſtir) þe lawe · & azenes þe lawe comaundiſt me for to be  
ſmyten/ and þei þat ſoden nyz/ ſeyden/ curſt þou þe biſeſt  
priſt of God/ ſohely paul ſeyde/ breþeren I wiſte not for he is  
prynce of priſtis/ ſohely it is writen/ þou ſhalt not curſe to þe  
prynce



## ye aplis

pryncce of hi puple/ forsoþe poul witynge for one partie was  
of saduceis & þe toþer of pharisees: he criede in þe counseyl/  
men breþeren I am a pharisee & þe sone of pharisees: of þe  
hope & azen risyng of deade men I am demede/ and whanne  
he hadde seyde þis þing: discencon is made betwene pharisees  
& saduceis & þe multitude is departide/ forsoþe saduceis seyn  
for to be no rylunge azen of deade men: neþer aungel neþer  
spirit/ forsoþe pharisees knowelechen boþe/ soþely a greet crie  
is made & summe of pharisees risyng vp: souzten seyinge/  
we fynde no þing of euyl in þis man/ what zif a spirit spak to  
hym or an aungel/ & whan greet discencon was made: þe tri-  
bune dredyng leste poul schulde be drawen of hem: comaun-  
dyde knyztis for to go doune & to rauysche hym of þe mydel of  
hem & for to leede hym into castels/ soþely in þe nyzt supnge.  
þe lorde stondyng nyzt to seiþ/ be þou stidefast/ soþely as þou  
hast witnesse of me in ierlm: so it bihouep þee for to witnesse  
& at rome/ forsoþe þe day made: summe of þe ietwes gederiden  
hem & made a votwe seyinge & hem neþer to etyng neþer  
drynkynge: til þei sletwen poul/ forsoþe þere weren more þan  
fourty men: þat maden þis coniuracō (or swetyng to gedir)/  
þe whiche wenten to þe prynces of prisiis & eldre men: and  
seyden/ wiþ deuocion we haue votwede us to no þing tasyng:  
til we sleen poul/ now þerfore make zee knowen to þe tribune  
wiþ þe counseyl: þat he leede sorþ hym to zou: as zee to know-  
yng more certeynly of hym/ soþely we ben reedy for to slee  
hym: bifore þat he come nyzt/ whiche þing whanne þe sone of  
poulis suster had herde þe aspies (or tresoun): he came & en-  
tride into þe castels & tolde poul/ soþely he clepyng to hym  
one of þe centuriouns: seiþ/ leede þis zong man to þe tribune:  
for he haþ sum þing for to schewe to hym/ and he forsoþe tak-  
yng hym to: & leede to þe tribune & seiþ/ bounden poul prep-  
ede me leede to þee þis zonge man & haupyng some þing for to  
speke to þee/ soþely þe tribune takyng his hande: wente wiþ  
hym biþdis halfe & axide hym what þing is it þat þou hast  
for

## Dedis

for to schewe to me/ forsoþe he seyde/ it bisalleþ to þe ietwes  
for to prepe þee þat to morowe day þou brynge forþ poul into  
þe counseyl: as þei ben to seekynge sum þing certepner/ so-  
þely bileue þou not to hem/ forsoþe more þan fourty men of  
hem · aspien hym · þe whiche haue abowide hem not for to ete  
ne drynke · til þei sleen hym/ and now þei ben reedy · abid-  
ynge þe bihest · þerfore þe tribune leste þe zonge man com-  
aundynge þat he schulde speke to no man · for he had made  
þes þingis knowen to hym/ and two centuriouns clepide to-  
gedir: he seyde to hem/ make zee reedy two hundride knyztis ·  
þat þei go til cesarie · & horsemen seuentý · & speremen two  
hundride · fro þe þridde houre of nyzt · & make zee reedy iu-  
mentis (or horsis) · þat þei puttynge poul vpon · schulden leede  
hym saaf to felix president/ soþely he dredde lest parauenture  
Jewes schulden raupþe hym & slean · & he astirwarde schulde  
suffre chalenge · as he were to takynge money · writynge to  
hym a pisel contepnyng þes þingis// ¶ Claudius lesias · to  
þe beste felix president: helpe/ his man taken of Jewes · & by-  
gynnyng for to be slayne of hem/ I aboue comynge wih cum-  
pange delyueride · knowen for he is a romayne/ and I wil-  
lynge for to wite þe cause · þe whiche þei puttiden azenes hym ·  
ledde hym into þe counseyl of hem/ whom I sonde to be accu-  
side of questiouns of þe lawe of hem/ forsoþe haupnge no  
cryme worþi of bondis/ and whanne it was tolde to me of þe  
aspies (or tresouns) þat þei maden reedy · I sente hym to  
þee · denounsynge & to þe accusatours · þat þei seyn at þee/  
fare wel/ soþely knyztis vþ þing comaundide to hem · takynge  
to poul · ledden hym by nyzt into antipatridem/ and in þe day  
supnge · þe horsemen leste þat þei schulden go wih hym · þei  
turneden azen to þe castels/ þe whiche whanne þei camen to  
cesarie · & token þe pisel to þe president: þei setten bifore hym  
& poul/ forsoþe whanne he had redde & axide of what pro-  
uynce he was · & knowynge for he was of cilicie: I schal here  
þee he seip · whanne þin accusatours schulen come/ and he  
comaundide

## ye aplis

comaundide hym for to be kepte in þe pretorie (or moot halle)  
of heroude//



Forsoþe astir spue dapes · ananye prynce of pristin  
came doune wiþ summe eldre men · & tertulle sum  
oratour (or sayre speker or avoker) · whiche wenten  
to þe precedent azenes poul/ and poule sumnyder  
tertulle bigan for to accuse seyinge/ whanne in myche pees we  
done by þee · & manye þingis ben amendide by þi prouydence  
(or wisdom) · euermore & euery where þou beste felix · we haue  
receyvede wiþ al doinge of þankyngis/ forsoþe lesse I tarie  
þee lenger · I preye þee shortely · here vs for þi mekenesse/ we  
haue sounde þis man berynge venym or pestilence · & stiryng  
sedicon (or discencon) · to alle lewis in al þe worlde · & autour of  
sedicioune of þe secte of nazarenes · þe whiche also enforþide  
for to defoule þe temple · whom & taken to · we wolden deme  
astir oure lawe/ soþely lissas þe tribune aboue comynge · wiþ  
greet strengþe delyueride hym fro oure handis/ comaundyng  
his accusers for to come to þee · of whom þou demynge mayste  
knowe of alle þes þingis · of whiche we accusen hym/ forsoþe  
& iewes castiden to seyinge þes þingis for to haue hem so/ for  
soþe poul answeryde grauntyng to hym þe precedent for to  
seye/ of many zeeris I knowynge þee for to be domesman to þis  
folc · schal do pnowz for me wiþ good intwite (or resoune)/  
soþely þou mayste knowe · for to me ben not more þan twelue  
dapes · siþ I stepede vp for to worship in Jrlm/ and neþer in  
þe temple þei sounde me disputyng wiþ anyman or makynge  
concur (or rennyng to gedir) of þe cumpanye of puple · neþer  
in synagogis neþer in cytee · neþer þei motwne proue to þee · of  
þe whiche þingis þei now accusen me/ soþely I knoweleche  
to þee þis þing · þat vp þe secte whiche þei seyn heresie · so I  
serue to god þe sabir · bileupng to alle þingis þat ben writen  
in þe lawe & prophetis · haupng hope into god · þe whiche &  
þei hem self abiden þe azen risynge to comynge of iuste men &  
wikkide/

C<sup>m</sup> 24<sup>m</sup>

## Dedis

twickide/ In his þing & I studie wiþ outen hurtynge: for to  
 haue conscience to god & to men euermore/ forsoþe astir me  
 zeeris. I came to doinge almes dedis into my solc. & offryngis  
 & vowis in whiche þei founden me purifiede in þe temple. not  
 wiþ cumpange neþer wiþ noyse. & þei cauzten me crynges &  
 sepynges take a weye oure enemye. soþely summe Jewes of alle  
 whom it bihoſte for to be nowe present (or reedy) at þee. &  
 accuse zil þei hadden any þing azenes me. or þes hem self  
 sepe. zil þei founden in me any þing of twickidnesse. siþ I stood  
 in þe counseyl. no but onely of his one voyce. by whiche I  
 criede stondynge amonge hem. for of þe azen risynge of deade  
 men. I am demede his day of zou/ Soþely felix differride hem.  
 moſte certeynly þe witynges of þe wepe. sepynges/ whanne li-  
 ſias þe tribune schal come. I schal here zou/ and he comaun-  
 dide to a centurioun for to kepe hym & for to haue resse. neþer  
 for to forbede any man for to mynyſtre of his owne þingis to  
 hym// ¶ Soþely astir summe dayes felix compynge wiþ dru-  
 ſil his wiſe þat was a iewes. clepide poull & herde of hym þe  
 seiþ þat is into eñ Ihu/ soþely hym diſputynge of riȝtwelnesse  
 & chaſtite & of doom to compynge. felix made tremblynges. an-  
 ſweride. þat parteyneþ nowe go. soþely in tyme couenable I  
 schal clepe þee to/ also & hoppynges. þat money schulde be zouen  
 to hym of poull/ for whiche þing & ofte he clepynges hym to-  
 ſpac wiþ hym/ soþely two zeeris fulſilde. felix toot a ſuccell-  
 our. ſellus of ponte/ forsoþe felix willynges for to gyue grace  
 to Jewes. leste poull bounden//

Chap. 25



Therefore whanne ſellus came into þe prouynce astir  
 þe þridde day. he aſſendide to Jeruſalem to ceſarie/ and  
 þe prynces of priſis & þe ſarke of Jewes wenten to  
 hym azenes poull. and preyede hym aſynge azenes  
 hym þat he ſchulde comaunde hym for to be ledde to Jeruſalem.  
 ſettynges aſpies for to ſlee hym in þe weye/ soþely ſellus an-  
 ſweride. poull for to be kepte in ceſarie. hym soþely to goynge  
 forþ



## ye aplis

forþ more ripely (or hastily)/ þerfore he seip · þei þat in þou  
ben myȝty compynge doune togedir · zif any cryme is in þe man ·  
accuse hym/ soþely he dwellynge amonge hem · no more þan  
ten or eyȝte dayes · came doune to cesarie/ and þe toþer day  
he sette for domesman · & comaundide poul for to be ledde to/  
whiche whanne he was ledde · Jewes stoden aboute hym þe  
whiche camen doune fro Irlm · puttynge azenes manye & gre-  
uous causis · whiche þei myȝten not proue/ Soþely poul zild-  
ynge resoune · for neþer into þe lawe of Jewes · neþer into þe  
temple · neþer into cesar I synnede any þing/ forsoþe selsius  
wyllynge for to gyue grace to þe ietwes · answerynge to poul  
seyde/ wolte assende to Irlm · & þere he demyde of þes þingis  
at me/ Soþely poul seyde/ at þe doom place of cesar I stonde  
wher it bihoueh me for to be demyde/ I haue not noȝede to  
þe Jewes · as þou hast better knownen/ soþely zif I haue noȝ-  
ede or done any þing worþi deþ · I forsake not for to die/  
soþely zif no þing of þes is · þat þei accusen me · no man may  
ȝyue me to hem/ cesar I apeel/ þanne selsius spekyng wip þe  
counseyl · answeride/ cesar þou hast appelide · to cesar þou  
schalt go/ and whanne summe dayes weren passide · agrippa  
kyng & berynce camen doune to cesarie · for to greet wel ses-  
tus/ and whanne þei dwelten þere many dayes · selsius sche-  
wide to þe kyng of poul sepyng · Summan is leste bounden of  
felix · of whiche whanne I was at irim · prynces of pridis &  
eldre men of Jewes camen to me · aringe dampnacōn azenes  
hym/ of whom I answeride/ it is not custum to romayns for  
to dampne any man · biforn þat he þat is accuside · haue his  
accusers present · & take place of defendynge · for to watche  
aweye crymes (or grete trespassis) · þat ben putte azenes hym/  
þerfore whanne þei camen to gedir bidir · wip outhen anpe de-  
laye in þe day suyng I sittyng for domesman · comaundide  
þe man for to be led to/ of whom whanne accusers stoden · þei  
seyden no cause of whiche þingis I hadde suspencion of euyl/ so-  
þely þei hadden azenes hym summe questiouns of þere weȝne  
worschippynge



## dedis

worſchippynge (or religioun): and of Ihu deade whom pou  
 affermyde for to lyue/ ſohely I doutynge of ſuche maner que-  
 rioun ſeyde · zif he wolde go to Irlm · & here for to be demp-  
 of hes þingis/ pou forſoþe appelynge þat he ſchulde be kept  
 to þe knowynge of þe emperoure: I comaundide hym for to  
 be kepte · til I ſchal ſende hym to ceſar/ Sohely agrippa ſeyde  
 to feſtus/ and I myſelf wolde here þe man/ to morne he ſelf  
 þou ſhalt here hym/ ſohely on þe toþer day whan agrippa &  
 bernyce camen wiþ myche ambuſſioun (or pride of ſtaat)/ and  
 entride into þe auditorie wiþ tribunes & pryncipal men of þe  
 cpte: feſtus biddynge pou is led to/ and feſtus ſeyde/ kyng  
 agrippa & alle men þat ben wiþ vs: zee ſeen þis (man) of whiche  
 al þe multitude of Iewes preyeden me at Irlm · aringe & cry-  
 inge · hym for to not bihoue lyue more/ forſoþe I ſonde hym  
 for to haue done no þing worþi of deþ/ ſohely hym appelynge  
 þis þing: to þe emperoure I deme for to ſende · of whiche man  
 I haue not what þing certayne I ſchal write to þe lorde/ for  
 whiche þing I brouzt hym to zou · & moſte to þee o kyng agrip-  
 pa: þat aringe made I haue what I ſchal write/ forſoþe it is  
 ſeen to me wiþ ouden reſoun for to ſend a bounden man: &  
 not to ſignyfie þe cauſe of hym//

C<sup>m</sup> 26<sup>m</sup>



Agrippa ſohely ſelf to pou/ It is ſuffride to þee for  
 to ſpeke for þi ſelf/ þanne pou þe hande holden  
 forþ: bigan for to zilde reſoun/ of alle þingis in  
 whiche I am accuſide þou kyng agrippa/ I geſſe  
 me bleſſide at þee · whanne I am to defendynge me þis day ·  
 moſte þee wityng alle þingis þat be at iewes cuſtoms & queſ-  
 tyouns/ for whiche þing I biſeche: here me paciently/ and ſo-  
 hely alle iewes biſore witynge me fro þe bygynnyng · haue  
 knowen my liſt fro zouþe · þat fro þe bigynnyng was in my  
 ſolc in Irlm · zif þei wolen here witneſſe · for by þe moſte cer-  
 teyn ſette of oure religioun · I lyuede a phariſee/ and nowe  
 in þe hope of repromyſſion þat is made to oure faderis of god:

I ſonde

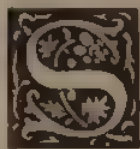
## ye aplis

I stonde sijet in doom · in whiche our twelue synagis setyng  
 nyzt & day · hopen for to bycome/ of whiche hope · pou kyng  
 I am accuside of Jewes/ what vnbeleueful þing is dempde at  
 you · zif god rephs deade men/ and soþely I geslode me azenes  
 þe name of Ihu nazarene · for to owe do many contrarie þingis ·  
 whiche þing & I dide in Irlm/ and I encloside manye of seyntis  
 in prisouns power taken of prynces of prisnis/ and whanne  
 þei weren slayne · I gaue þe sentence/ and by alle þe synago-  
 gis ofte I punyschyng hem · conscreynede for to blasfeme/  
 and more I waringe wood azenes hem · pursuede to alien  
 cytees wih power & sustyng þe prynces of prisnis · in þe myd-  
 day in þe weye I slyze pou kyng from heuene lizte haue schy-  
 nyde aboute me ouer þe schynnyng of sunne · and hem þat  
 weren to gedir wih me/ and whanne we alle hadden fallen  
 doune in to þe erþe · I herde a voyce seyinge to me in ebrue  
 tunge/ Saul Saul what pursuest þou me/ it is harde to þee to  
 like azenes þe pricke/ forsoþe I seyde/ who art þou lorde/ so-  
 þely þe lorde seyde/ I am Ihe whom þou pursuest/ but rise vp  
 & stonde on þi feet/ soþely to þis þing I appertide to þee · þat  
 I ordeyne þee mynysire & witnesse of þo þingis þat þou hast  
 seen · & of þo in whiche I schal appere to þee · deliuerynge þee  
 fro puplis & folkis into whiche now I sende þee for to open þe  
 yzen of hem · þat þei be conuertide fro dickenessis to lizte/ and  
 fro power of sathanas to god · þat þei take remyscioun of synnes ·  
 & soorte (or parte) amonge seyntis by seih þat is in me/ wher-  
 fore þou kyng agrippa · I was not vnbeleueful to heueneþy  
 wisdom · but to hem þat ben at damask sirle & Irlm & bi al þe  
 cuntre of Jude & to heþen men · I schetwode (or tolde) þat þei  
 schulden do penaunce & be conuertide to god · doinge worþt  
 werkis of penaunce/ of þis cause Jewes temptiden me taken to ·  
 whanne I was in þe temple · willynge for to slye me/ soþely I  
 holpen by þe helpe of god into þis day · stonde witnessynge to  
 lesse & more · no þing wih outhen seyinge · þanne whiche þingis  
 þe prophetis & moyses spaken for to be comyng/ zif crist pas-

## Dedis

sible (or able to suffre) · zif he firste of he azen rylonge of deade  
 men · is to schewynge liste to he puple & heben men / hym  
 spekyng hes pingis · & zildynge resoun · festus wih greet  
 voyce seyde / poul hou maddist (or warist wood) / many lettres  
 turnen hee into wodenesse / and poul seih / I madde not hou  
 beste festus · but I speek oute he wordis of treupe in sobrenes /  
 sohely & he kyng to whom I speke sydefastly · woot of hes  
 pingis / sohely I deme no ping of hes · for to dare hym (or vn-  
 knowe) / neher in a corner is ouzte of hes pingis done / bileu-  
 est hou kyng agrippa to prophetis / I woot for hou bileuest /  
 Sohely agrippa seyde to poul / in litil ping hou counseylist me  
 for to be made a cristen man / and poul / I desire anentis god ·  
 & in litil & in greet · not onely hee · but & alle hes hat heren to  
 day · for to be made suche what maner & I am · out taken hes  
 bondis / and he kyng roos up & he president & bernyce · and  
 hei hat saten nyz to hem / he whiche whanne hei wenten away ·  
 spaken to gedit seyinge / for his man hat not done any ping  
 worpi dech or bondis / forsohe agrippa seyde to festus / his man  
 myzte be dismyttide (or delyueride) · zif he had not appelle  
 to cesar //

C<sup>m</sup> 27<sup>m</sup>



Sohely as it demyde hym for to schippe into ytalie ·  
 and hei bitoken poul wih oher kepte to a centuri-  
 oune by name Julius · of he cumpanye of knyztis  
 of he emperoure / Sohely we steyzinge into he  
 schippe of adrymetis & bygynnyng for to sayle · baren up  
 aboute he placis of asie · lastynge stille wih vs arisarke of ma-  
 cedonye tessalonycense / forsohe he day synge · we camen to  
 sydon / sohely Julius trefynge manly (or curteysely) poul · suf-  
 fride for to go to frendis · & to do he cure (or nede) of hym /  
 and whanne we hadden taken up fro pens · we vndresayliden  
 to cypre · for hat wyndis weren contrarie · & he see of cilicie &  
 pampylie · we saylunge camen to listris hat is licye / and here  
 centurioune syndynge a schip of alisaundre saylunge into yta-  
 lie ·

## ye aplis

He: putride vs ouer into it/ and whanne manye daves we say-  
 liden slowely & vnnely camen azene gnydun . he wynde for-  
 bedynge vs: we sayliden to crete biholdis salomona and vnnely  
 we biholdys saylunge camen into sum place hat is clepide of  
 good hauen . to whom he cytee tessala was nyz/ forsoke myche  
 tyme passide . & whanne nowe was no siker saylunge . for hat  
 saylunge passide: poul confortide hem . seyinge to hem/ men I  
 fe for wronge & harme . not onely of charge & schippe . but also  
 of oure soulis (or lyues): bygynne saylunge for to be/ sohely  
 centurioune bileuede more to he gouernoure & to he lorde of  
 he schippe: hanne to hes pingis hat weren seyde of poul/ and  
 whanne he hauen was not able for to dwelle in wynter: sul  
 manye ordeynyn den counseyl . for to sayle pens: zif in any  
 maner hei myzten come to senyce . for to wynter in he hauen  
 of creete biholdynge to affrike & to chorum/ sohely he souh  
 blowynge . hei gessynge hem for to holde purpose . whanne  
 hei hadden taken vp fro alton . sayliden to creete/ sohely not  
 astir myche (tyme) . he wynde tyforny hat is clepide north or  
 esse (or wynde of tempest): sente hym azenes it/ and whan he  
 schip was rauylschide . & myzte not enforce into he wynde . he  
 schippe zouen to blowynge: we weren borne/ sohely we ren-  
 nyng into sum ple hat is clepide cauda: vnnely myzten gete  
 a litil boot/ he whiche taken vp wih helpis . hei vuden gird-  
 yng to gebir he schippe . dredynge lest he schulen falle into  
 sondy places . he vessel undirsente . so hei weren borne/ sohely  
 vs brotuen wih greet tempest: in he day sunge hei maden  
 castynge oute . & he bridde day wih here hondis castiden away  
 he instrumentis of he schippe/ sohely neher sunne neher sterres  
 apperynge by mo daves . & tempest not litil schewynge nyz:  
 nowe al he hope of oure helpe was done aweye/ and whanne  
 myche saylunge had be: hanne poul stondynge in he mydel of  
 hem seyde: o men it bihoste me herde . for to not take away  
 fro creete . & make to wynde his wronge & castynge oute/ and  
 nowe I counseyl pou for to be of gode intwiste (or herte)/ sohely  
 per



## Dedis

her schal be losse of no soule of you: outaken of þe schippe/ for  
 soþe an aungel of god of whom I am & to whom I serue: stode  
 nyȝte to me þis nyȝt seyinge/ poul drede þou not: it bihoueh  
 þee for to stonde nyȝ to cesar/ and lo god haþ zouen to þee  
 alle þat ben in schippe wiþ þee/ for whiche þing zee men · be  
 of good intwite (or herte) forsoþe I bileue to my god: for  
 so it schal be · as it is seyde to me/ Soþely it bihoueh vs for  
 to come into sum Iile/ but astirwarde in þe fourtenþe day þe  
 nyȝt came aboue to vs saylyng in þe stonpe see: aboute myd-  
 nyȝt þe schippemen supposiden sum region (or cuntre) for to  
 appere to hem/ þe whiche sendynge doune a plomet founden  
 twenty paaus of depnesse/ and astir a litil þei partide þens:  
 founden fiftene paaus/ soþely þei dredynge lesse we schulden  
 falle into scharpe places · fro þe laste parte of þe schippe send-  
 ynge soute ankeris · desireden day for to be made/ soþely þe  
 schipmen seekynge for to fle of þe schippe · whanne þei had-  
 den sente a litil boot into þe see vnder colours as þei schulden  
 bigynne fro þe former parte of þe schippe for to stretche forþ  
 þe ankers: poul seyde to þe centurioun & knyȝtis/ no but þes  
 schulen dwelle in þe schippe: zee mounne not be made saaf/  
 þanne knyȝtis kuttiden away þe coordis of þe litil boot: and  
 suffreden it for to falle fro/ and whanne lizte bigan for to be  
 made: poul preyede alle men for to take mete · seyinge/ þe four-  
 tenþ day þis day zee abidynge dwellen fastynge: no þing fast-  
 ynge/ for whiche þing I preye zou for to take mete for zoure  
 helpe: for of none of zou þe heer of þe heede schal petische/ and  
 whanne he had seyde þes þingis: he takynge breede diide þank-  
 yngis to god in þe sizte of alle men/ and whanne he hadde  
 broken: he bigan for to ete/ forsoþe alle men more patient  
 (or herty): and þei token to mete/ soþely we weren alle þe  
 soulis in þe schippe: two hundride seuenty & fire/ and þei ful-  
 fillide wiþ mete: dischargiden þe schippe · castynge wheet into  
 þe see/ soþely whanne day was made: þei knewen not lande/  
 forsoþe þei bihilden sum hauen haunȝe a waterbanke into  
whiche



## ye aplis

whiche þei þouzten ȝif þei myȝten: for to caste þe schippe/ and  
 whanne þei hadden taken vp þe ankeris: þei bitoken hem to  
 þe see: to gedir flakynge þe ioyntures & gouernaylis/ and a  
 litil sayle: liste vp: vp blowynge of þe wynde: þei wenten to  
 þe banke/ and whanne we sellen into a place of grauel gon al  
 aboute wiþ þe see: þei hurtlyden þe schippe/ and þe former  
 parte sicchide dwelte vnmouable: soþely þe laste parte was  
 broken of strengþe of þe see/ soþely counseyl of þe knyȝtis was  
 for to flee men in þe keppynge: lestie any schulde scape: whanne  
 he had swimmyde oute/ forsoþe centurioun willynge for to  
 kepe poul: forþed to be done/ and he comaundide hem þat  
 myȝten swimme: for to sende hem firste into þe see & scape:  
 & go oute to þe lande/ and summe oþer þei baren in bordis:  
 summe on þo þingis þat weren of þe schippe/ and it is made  
 þat alle þe soulis (or lyuynge men) scapipen to þe lande//



**A**nd whanne we hadden scapide: þanne we knetwen  
 þat þe yle was clepide mytylne, soþely barbars (or  
 beþen men): ȝaue to vs not a litil humanyte (or  
 curtepye)/ forsoþe a fīr kyndelide: þei reseriden  
 (or refreschiden) vs alle: for þe rapne þat came nyȝ & colde/  
 soþely whan poul had gederide sum multitude of kittynge of  
 vynes: & inputte on þe fīr: an eddre whanne sche came forþ  
 fro þe beet: assaylide his hande/ þerfore as barbars lizen þe  
 beet hangynge in his hande: þei seyden togedir/ soþely þis  
 man is a manqueller/ whiche whanne he scapide fro þe see:  
 goddis bengeaunce sustriþ hym not for to lyue/ and he soþely  
 schakynge of þe beet into þe fīr: sustride no þing of euyl/ and  
 þei gesūden hym for to be turnyde into swellynge: & sodeynly  
 to fallynge: & for to die/ forsoþe hem longe abydyng: & se-  
 inge no þing of euyl for to be done in hym: þei turnynge to  
 gedir: seyden hym for to be god/ forsoþe in þo places weren  
 maners (or seeldis) of þe prynce of þe yle: puplius by name:  
 þe whiche recepyng vs þre dages benyngnely (or of good  
 wille):

## Dedys

wille) • sonde vs/ sohely it bifel þe sadir of puplius for to ligge  
 traueplide wiþ feueris & discenterie (or fluxe) to whom poul  
 entride/ and whanne he had preyede • & puttide þe handis to  
 hym/ he sauede hym/ whiche þing done alle þat in þe yle had  
 den sekenessis/ camen to • & weren curide (or heelide)/ whiche  
 also honoureden vs in manye worschipis • & to vs schippynge  
 in puttiden what þingis weren necessarie/ forsoþe astir þre  
 monethes we schippiden in a schippe of alisaundre • þat had  
 wyntride in þe yle • to þe whiche was a noble þing of castels/  
 and whanne we camen to syracusan/ we dwelten þere þre  
 dayes/ fro þens we schippynge aboute/ bicamen to þe regioun/  
 and astir one day þe south blowynge/ in þe secounde day we  
 camen to puteolos/ where breþeren founden/ we ben preyede  
 for to dwelle þere anentis hem • seuene dayes • & so we camen  
 to rome/ and fro þens whan breþeren hadden herde/ þei run-  
 nen to vs til to þe chepyng of apppus • & to a place þat is cle-  
 pide þre tauernes/whom whan poul had\* • doinge þankyngis  
 to god • toke triste/ sohely whan we camen to rome/ it is suf-  
 fride to poul for to dwelle to hym self wiþ one knyzt kepyng  
 hym/ forsoþe astir þe þridde day/ he clepide to gedir þe firste  
 of Jewes/ and whanne þei camen/ he seyde to hem/ men bre-  
 þeren I doinge no þing azenes þe puple or custum of saderis •  
 I bounden at Irlm • am bitaken into þe handis of romayns/  
 whiche þei hadden aringe of me/ wolden dismytte me • for þat  
 no cause of deþ was in me/ but Jewes azen sepynges/ I am  
 constreynede for to appeel cesar • not as haupnge any þing for  
 to accuse my solc/ þerfore for þis cause I preyede for to se þou/  
 and I spac to/ forsoþe for þe hope of isrlt/ I am girde aboute  
 wiþ þis chepne/ and þei seyden to hym/ neþer we haue recey-  
 uþe lettris of þee fro Jude • neþer any of breþeren comynge  
 to/ schewide or spac any euyl þing of þee/ sohely we prepen  
 for to here of þee/ what þingis þou feelist/ for whi of þis seþe  
 it is knowen to vs/ for euery where it is azenseyde/ sohely  
 whanne þei hadden ordeynþe a day to hym/ mo camen to  
 hym

• Thus in  
 the MS. but  
 the word  
 [seen] is evi-  
 dently want-  
 ing.

## ye aplis

hym in þe ooste (or herbore) · to whom he expounpde witnes-  
punge þe kyngdom of god · & counsepliden hem of Ihu & of þe  
lawe of moyses & prophetis: fro þe morn til to þe euentide/  
and summe bileueden to þes þingis þat weren seyd of poul:  
and summe bileueden not/ whan þei weren not consentynge  
to gedit: þei departiden · poul seyinge one worde/ for þe holy  
god spak wel by ysaye þe prophete to oure saderis: seyinge go  
þou to þis puple · & seye to hem/ wih ere zee schulen here: and  
zee schulen not vnderstonde/ and zee seinge schulen se: and zee  
schulen not biholde/ þe herte of þis puple is insattide: and wih  
eris/ þei herden greuouusly/ and þei prestiden here yzen to gedit:  
lesse parauenture þei seen wih yzen · & wih eris heren · & bi  
herte vnderstonde · & be conuertide · & I heele hem/ þerfore be  
it knowen to zou · for to heben men þis helpe of god is sente:  
and þei schulen here/ and whanne he hadde seyd þes þingis ·  
Jewes wenten oute fro hym: haupnge myche questioun (or  
seekynge) amonge hem self/ soþely þe dwellide al two zeer in  
his huride place · & he receyupde alle þat entriden to hym  
prechyng þe kyngdom of god · & techynge what þingis ben  
of þe lorde Ihu cñ wih al tride wih outen forbedynge//

## ye pistel of James.



**J**ames þe seruaunt of god · & of oure lorde C- 1-  
Ihu cñ: to þe twelue knyghtis þat ben  
in þe scaterynge abroad: helpe, my bre-  
þerengesse (or deeme) zee al iope: whan  
zee schulen falle in dyuerse temptacons  
or tribulacons wptyng þat þe prouyng  
of zoure seih: wircih patience/ soþely  
patience hab þatite werke · þat zee be  
þatite & bool · in no þing saylynge, þerfore zif any of zou  
nedih

## ye pſter

nedith wiſdom: are he of god • he whiche ſpueh to alle men  
largely • & vpbaydith not: and it ſchal be zouen to hym/ ſo  
help are he in feith: no þing doutynge/ forſoþe he þat doutith  
is lik to a wawe of þe ſee • he whiche of wynde is mouede  
borne aboute/ herfore geſſe not þe ilke man þat he ſchal take  
any þing of þe lorde/ a man double of intwitte: is vnſtable in  
alle his weyes/ forſoþe a meke broþer glorie in his enhaun-  
ynge/ ſoþely a riche man in his mekenesse/ for as þe ſoure of  
hay (or graſſe): he ſchal paſſe/ ſoþely þe ſunne is ſprungen vþ  
wiþ brennyng (or heet): and driede þe hay/ and þe ſoure of  
it ſel doune • & þe ſapreneſſe of his chere periſchide: ſo a riche  
man welowith in his weyes/ bleſſide is þe man þat ſuffreth  
temptacon/ for whanne he ſchal be prouede: he ſchal receyue  
þe crowne of liſt • he whiche azen bihiſte to men louynge  
hym/ no man whan he is temptide ſeye: for he is temptide of  
god/ ſoþely god is vntempter of euyl þingis/ forſoþe he tempt-  
ith no man/ ſoþely eche man is temptide of his coueytynge  
drawen (fro reſoun) & ſnaride (or deſceyuyde)/ þanne couey-  
tynge whanne it hath conſequeude: bringith forþ ſynne/ ſoþely  
ſynne whan it is fulfild: gendriþ deþ/ and ſo my moſte der-  
worþe breþeren: npl zee erre/ eche beſt þing zouen • & al par-  
ſite ziſte it is fro aboue compynge doune of þe ſadir of liſtis/  
anentis whom is not ouerchaunge: neþer ſchadowynge of  
whilenes (or tyme)/ forſoþe wilfully he gendride wiþ vs þe  
worde of treuþe: þat we be ſum bygynnyng of þe creature of  
hym/ wite zee my breþeren moſte louede/ be eche man ſwiſte  
for to here • forſoþe ſlowe for to ſpeke • & ſlowe to wraþe/ ſo-  
þely þe wraþ of man worchith not þe riſtwelneſſe of god/ for  
whiche þing zee caſtynge aweye al vncleneneſſe & plente of  
malice in myldeneneſſe (or homelyneſſe) • receyue zee þe worde  
inſente (or iopnyde): þat may ſaue zoure ſoulis/ forſoþe be  
zee doers of þe worde • & not herers onely: deſceyuyng zou ſelf/  
for zif any man is heret of þe worde & not doet: his ſchal be  
comparifounde (or lickenyde) to a man biholdynge þe cheet  
of



## of James

of his birthe in a myrrour/ sohely he bihilde hym self & wente:  
and anone he forzate what maner he was/ forsoþe he þat schal  
parfitely biholde in þe lawe of parfite fredom & schal dwelle  
in it not made a forzetel heret & but doer of werke: þis schal  
be bleside in his dede/ forsoþe zif any man gesse hym self for  
to be religious & not restreynge his tunge & but decepyng  
his herte: þe religioun of hym is beyne/ þis is a clene religi-  
oune & unweymyde & anentis god & þe sadir & for to visite pu-  
pilles (þat is sadirles or modirles or boþe) & wydowis in here  
tribulacō & for to kepe hym self undesoulide fro þis worlde//



**M** breþeren nyl zee in accepcon (or takynge) of per- C<sup>m</sup> 2<sup>m</sup>  
sones: haue þe seiþ of oure lordē Ihu crist of glorie/  
forsoþe zif þere schal entre into zoure couent (or  
gedirynge to gedir) & a man haupnge a golden  
rynge & in white (or sayre) cloþe & forsoþe & a pore man schal  
entre in foule habite (or cloþe) & zee biholde into hym þat is  
cloþide wiþ a ful cleer cloþe & zif zee schulen sepe to hym &  
þou sitte heere wel sohely to þe pore man zee sepe: stonde þou  
here & or sitte undir þe stool of my feet: wher zee demen not  
anentis zou self & ben made domesmen of wickide pouztis/  
here zee my moste derworþe breþeren/ wher chees not pore  
men in þis worlde riche in seiþ & eþres of þe kyngdom & þat  
god behizte azen to men lounge hym/ forsoþe zee hane dis-  
pide þe pore man/ wher riche men oppresen zou not by  
poter & drawen zou to domes/ wher þei blasfeme not þe  
good name & þat is inclepide on zou/ neþeles zif zee parfou-  
men þe kyngis lawe by scriptures þou schalt loue þi neyzeþore  
as þi self: zee done wel sohely zif zee taken perþones: zee wit-  
chen synne & zee be reþrouede of þe lawe as trespasours/ for-  
soþe whoeuer schal kepe al þe lawe & sohely offende in one & he  
is made gilty of alle/ for he þat seyde þou schalt not do lecche-  
rie: seyde & þou schalt not see: þat zif þou schalt not do lecche-  
rie & but þou seeþ þou art made trespasoure of þe lawe/ þus  
speke



## ye pistel

speke zee & hus do zee: as bygynnynghe for to be dempde by  
lawe of parsite freedom: sohelp dome wih ouden mercy to hym  
pat doih not mercy: sohelp mercy aboue reysih doom// ¶ **B**reheren  
what schal it profite zif any man sepe hym for to  
haue seih: werkis forsohe we haue not: wher seih schal mowe  
saue hym? forsohe zif a broher or suster be nakide & haue nede  
of eche day lpuelode: forsohe any of zou sepe to hem go zee in  
pees: be zee made hooite: & be zee fullillide/ sohelp zif zee  
schulen not 3pue to hem what hingis ben necessarie of bodys  
what schal it profite to zou? so & seih zif it haue not werkis:  
is deade in it self/ but summan schal sepe/ hou hast seih: and  
I haue werkis/ schewe hou to me he seih wih ouden werkis:  
and I schal schewe to hee my seih of werkis/ hou bileuen for  
one god is: hou doist wel/ and deuelis bileuen & to gedir trem-  
blen/ forsohe wolte hou wite hou bepe man: for seih wih  
ouden werkis is ydil? abraham oure fadir: wher he was not  
iustifiede of werkis offerpunge ysaac his sone on he auter? per-  
fore hou seest: for seih wrouzte wih his werkis: & his seih ful-  
filde of werkis/ and he scripture is fullilde: seyinge/ abraham  
bileuede to god: & it is rettide to hym to riztweelne: and he  
is clepide he frende of god/ zee seen for a man is iustifiede of  
werkis: and not of seih onely/ also forsohe & raab hoore: wher  
sche was not iustifiede of werkis: recepyng he messagers: &  
by anohet wepe doinge oute (or sendyng) oute/ forsohe as a  
body wih ouden spirit is deade: so & seih wih ouden werkis is  
deade//

C- 3-



**M** breheren nyl zee be made manye maystris: wit-  
ynghe for zee taken he more dome/ sohelp alle we  
offenden in many hingis/ zif any man offendih not  
in worde: his is a parsite man/ forsohe he may wih  
a bridil: leede aboute al he body/ forsohe zif we putten hors  
bridels into mouthes for to consente to us & we beren per wih  
aboute al he body of hem/ and lo schippis whanne hei ben  
grete.

## of James

grete · & ben druen of stronge wyndis: soþely þei ben borne  
aboute of litil gouernayle · wher þe birre of a man dressynge  
schal wole/ so & þe tunge soþely is a litil membre: and repliþ  
grete þingis/ lo how myche fir kyndeliþ how greet a wode/  
and oure tunge is fir: þe vnpuerlite of wickidnesse/ þe tunge  
is ordepynde in oure membris: þe whiche desoulþ al þe body/  
and it endaumpe(or sette a fir) of helle: endaumpe þe queel  
of oure birþe/soþelpal þe kynde of beestis or foulis & serpentis  
& of oþer: þe ouercomen (or vndrezokide) · & ben made came  
of mannes kynde · forsoþe none of men may daunte (or cha-  
tise) þe tunge/ soþely it is vnquyete (or vnpeesible) euþ þing:  
and ful of deadely venym/ in it we blessen god þe fadir: and  
in it we cursen men · þat ben made of þe lickenesse of god/ of  
þe same moup comen forþ blessinge & cursynge/ my breþeren  
it bihouen not þes þingis for to be made so/ wher a welle of  
þe same hool brynge forþ swete & salte water: my breþeren ·  
wher a syge tree may make grapis: [eiþer a vyne sygis:]  
so neþer salte water: may make swete water/ who is wise  
& disciplynede (or chastide) amonge zou: schewe he of good  
lyuynge his werke in myldenesse of wisdom/ but 3if 3ee haue  
bittir zeie (or enuie) & stryynge ben in zoure hertis: nyl  
3ee glorie & be liets azenes þe treuþe/ forsoþe þis wisdom is  
not fro aboue comynge doune: but erþely beþly sendely/ for  
where is enuie & strife: þere vnstidfastnesse & al schrewide  
werke/ forsoþe wisdom þat is fro aboue · firste soþely it is  
chaste · astrictwarde peesible · mylde · swadible (þat is esy for  
to trete & to be tretide) · consentynge to good þingis · ful of  
mercy & gode fructis · demynge wiþ outen seynynge/ soþely  
þe fructis of ryztwelnesse ben sown in pees: to men making  
pees//

C<sup>m</sup> 4<sup>m</sup>



her of bataylis & cheslis (or chydpyngis) amonge zou/ wher not of zoure coueptilis · pat sitten in zoure membres: zee couepten: and zee hane not/ zee sleen & hane enuue: and zee motone not gete/ zee chiden & maken batayle: and zee hane not for whiche þing zee hane not aride/ zee aren & zee recepuen not · for þat zee aren euyl: as in zoure coueptise zee schewen/ auouters witen not zee · for þe frenschip of þis worlde is enuue to god/ þerfore who euer schal wole · for to be frende of þis worlde: is ordeynede þe enemy of god/ wher wenen zee þat veynly þe scripture seip þe spirit þat dwellip in zou coueptis to enuue/ forsoþe he ȝpueþ more grace/ for whiche þing he seip/ god wiþstondip proude men: forsoþe to meke men he ȝpueþ grace/ þerfore he zee suget to god/ forsoþe wiþstonde zee þe deuyl: & he schal flee fro zou/ neȝze zee to god: & he schal neȝze to zou/ zee spinners clense þe handis: & zee double of intwit (or wille) · purge þe hertis/ he zee wrecches (in zoure owne ȝzen): & weple zee & wepe zee/ zoure leȝzinge be it turnyde into wepynges: & zoure ioye into sorowe of herte/ he zee mekide in þe sitte of þe lorde: & he schal enhaunce zou/ my breþeren nyl zee bacbite eche oþer/ he þat bacbitip his broþer · or þat demep his broþer: bacbitip þe lawe & demep þe lawe/ forsoþe ȝif þou demest þe lawe: þou art not doer of þe lawe · but domesman/ soþely one is speker (or maker) of þe lawe & Juge: þat may leese & delȝuer/ forsoþe who art þou þat demest þi neȝzebores/ lo nowe zee þat seyn · to day or tomorowe we schulen go into þe ilke cytee · & here soþely we schulen make a zeer · & we schulen make marchaundise & we schulen make wyppnynges: þe whiche witen not what is to zou in þe morowe/ forsoþe what is zoure lijf/ a vapour (or smoke) to a litil sempnge: and aftirwarde it schal bewastide: þerfore þat zee sepe/ ȝif þe lorde schal wole · & ȝif we schulen lyue: we schulen do þis þing/ now forsoþe zee gladen in zoure pridis/ euery suche ioyinge

## of James

is wickide/ þerfore to a man kunnyng for to do good · & not  
doinge: synne it is to hym//



**D** nowe zee riche men wepe zee · zoulpunge in zoure C<sup>m</sup> 5<sup>m</sup>  
wrecchidness þat schulen come to zou/ zoure rich-  
ess ben made roten: & zoure cloþes ben eten of  
mouztis/ zoure golde & siluer haþ rustide: & ruste  
of hem schal be to zou into witnessyng & schal ete zoure slep schis  
as fyr/ zee haue trefouride to zou wraþe in þe laste dayes/ lo  
þe hire of zoure werkemen þat repeden zoure cuntrees · þat  
is fraudide of zou crieþ · & þe crie of hem: entride into þe eris  
of þe lorde of oostis/ zee haue eten on þe erþe: & in zoure lec-  
cheries zee haue norischide zoure hertis/ in þe day of fleeinge  
zee ledden to & slown þe iuste man: & he azenstode not zou//  
**B**erfore breþeren be zee patient: til to þe comynge of þe  
lorde/ lo an erþe tilier abidyþ precious fruyte of þe erþe: pa-  
tiently suffrynge til he receyue tymeþul & lateþul/ and be zee  
patient & conferme zee zoure hertis: for þe comynge of þe  
lorde schal neþz/ breþeren nyl zee be sorowful eche into oþer ·  
þat zee be not dempde/ lo þe iustise stondiþ nyl: bifore þe zate//  
Breþeren take zee ensauple of euyl goinge oute & of longe  
abidyng of traueyl · & patience · þe prophetis þat spaken to  
zou in name of þe lorde/ lo we blessen hem þat suffreden · zee  
herden þe suffrynge (or patience) of Job · & zee sizen þe ende  
of þe lorde: for þe lorde is mercyful & doing mercy bifore  
alle þingis/ my breþeren nyl zee swere: neþer by heuene ne by  
erþe: neþer by what euer oþer oþe/ forsoþe be zoure wordis  
nay nay: þat zee falle not vndre doom/ Gohelp zif any of  
zou is sorowful (or heupe): prepe he wiþ euen intwitte · & sepe  
þe psalme: any of zou is syk: leede he in prissis of þe chirche ·  
& prepe þei on hym · anoyntynge wiþ oyle in name of þe  
lorde: & þe preper of seiþ schal saue þe syk/ and þe lorde schal  
discharge (or make hym lize)/ and zif he be in synnes: þei  
schulen be forzouen to hym/ þerfore knoweleche zee one to  
anoþer



petre .i.

another zoure synnes: and prepe zee for eche oþer: þat zee be  
 ſauede/ forſoþe þe continuel preper of a iuſte man: is myche  
 worþe/ helie was a man lijk to vs paſſible (or able for to ſuf-  
 fre: & in preper he prepede þat it ſchulde not rayne on þe  
 erþe: & it raynyde not þre zeeris & ſire monethes/ and eſte-  
 ſone he prepede: & heuene ſaue rayne: & þe erþe ſaue his  
 frupte/ breþeren forſoþe zil anyof zou ſchal erre fro þe treuþe:  
 & any ſchal conuerte hym: he owip for to wite: & þe þat ſchal  
 make a ſynner for to turne fro þe errour of his weye: ſchal  
 ſaue þe ſoule of hym fro deþ: and couerip þe multitude of  
 ſynnes//

þe firſte piſtel of petre

C<sup>m</sup> 1<sup>m</sup>



Dette apoſtle of Ihu criſt to þe choſen  
 geſtis (or comelyngis) of diſperſiõ (or  
 ſcaterynge abroad) of ponte & gala-  
 thie of capadoſie of aſie & of bithynge  
 by þe preſcience (or biſore knowynge)  
 of god þe ſadir into halowynge of þe  
 ſpirit: into obedience & ſprynge of  
 þe blood of Ihu criſt: grace & pees to  
 zou be multipliede/ bleſſide (be) god & þe ſadir of oure lorde  
 Ihu criſt: þe whiche by his grette mercy azen gendride vs into  
 quyk hope: by þe azen ryſynge of Ihu criſt fro deade men:  
 into heretage vncorruptible: & vndefoulide & vnwelowable  
 þat ſchal not fade: kepte in heuenes: in zou þat in þe vertues  
 of god ben kepte by þe ſeiþ into helpe made redy: for to be  
 ſchewide in þe laſte tyme in whiche zee ſchulen ioye: zil it  
 bihoueh now a litil for to be ſoorp in dyuerſe temptacoñs þat  
 þe prouynge of zoure ſeiþ be myche preciouſer/ þan golde þat  
 is prouede by fyr/ be it ſounden in to berynge & glorie & ho-  
 noure



petre . i .

noure into þe reuelacōn of Jhū cñ: whom wħanne zee haue  
not seen zee louen into whom also nowe zee not seinge: bi-  
leuen/ forsoþe zee bileuynge schulen haue lope wih oute forþ  
in gladenesse vnenerrable (þat may not be tolde oute) . & glo-  
rifiede bryngynge azen þe ende of zoure seih . þe helpe of zoure  
soulis/ of whiche helpe prophetis souzten oute & enserchiden .  
þat propheticiden of þe grace to compng in zou . serþynge  
whiche or what maner tyme þe spirit of cñ signyfyede in hem .  
bifore tellynge þe passouns þat ben in cñ . & later glories/  
to whom it is schewide for not to hem self soþely to zou þei  
mynstreden þo þingis . þat nowe ben tolde to zou bi hem  
þat euangelizeden to zou þe holy gost sente fro heuene: into  
whom aungels desiren for to bihoide/ for whiche þingis zee  
girde þe lendis of zoure soule . sobre . parfite hope into þe ilke  
grace þat is offride to zou into reuelacōn or schewynge of Jhū  
cñ . as sones of obedience . not to gedir lickenyde to þe for-  
mer desires of zoure ignoraunce: but vp hym þat clepide zou  
holy . þat & zoure self be holy in al luyngē for it is writen/  
zee schulen be holy: for I am holy/ and zil zee inclepen hym  
sadir . þe whiche wih outhen accepciōn of persones demeth vp  
þe werke of eche man: lyeue zee in drede in tyme of zoure pil-  
grimage (or litil dwellynge in erþe)/ wityng þat not bi cor-  
ruptible golde or siluer zee ben bouzte azen of zoure veyne  
tyuynge of faderis tradicoñs: but by þe precious blood of þe  
sombe . vndefoulide & vnsportide cñ Jhū/ bifore knownen so-  
þely bifore þe makynge of þe worlde: forsoþe schewide in þe  
laste tymes: for zou þat by hym ben seihful in god þat reyside  
hym fro deade men . & zaue to hym euerlastynge glorie . þat  
zoure seih & hope were in god: zee makynge chaste zoure soulis  
in obedience of charite . in loue of broþerhede of symple herte  
loue zee to gedir bisloket borne azen . not of corruptible seed:  
but of vncorruptible by þe worde of quykke god & dwellynge  
into wih outhen ende/ for eche slepþe hay: and al þe glorie of  
it as floure of hay/ þe hay drieth vp: and his floure sel doune/  
forsoþe

petre .i.

forsoþe þe worde dwellig into wiþ outen ende/ soþely þis is þe  
worde þat is euangelizide to 3ou//

C<sup>m</sup> 2<sup>m</sup>



herfore puttynge away al malice · & al gile & symul-  
actis or seynnyngis · & enuyes & al detraccon as  
newe gendride zonge children · wiþ oute gile ·  
coueyte zee mylke þat in it zee ware into helþe · zif  
nebeles zee tastiden for þe lorde is swete/ to whom zee goinge  
nþz a qupcke soon · reprouyde soþely of men · forsoþe chosen  
of god & honouride · & zoure self as qupcke stones be aboue  
bildide spiritual housis · holy priethode for to offre spiritual  
oostis (or offeryngis) · acceptable to god by Ihu crist/ for whiche  
þing þe scripture holdiþ to I schal putte in syon þe heyzest  
soon · corner soon · chosen · precious/ and he þat schal bileue  
into hym · schal not be confoundide/ herfore honoure to 3ou  
bileuyng/ forsoþe to men not bileuynges · þe soon whom þei  
bildynge reproueden · þis is made into þe hede of þe corner ·  
& þe soon of offencion (or hurtynge) · & soon of sclaudre · to  
hem þat offenden by worde · neþer bileuen in whiche & þei ben  
putte/ forsoþe zee ben a kynde chosen · kyngely priethode ·  
holy soþe · puple of purchasynges · þat zee telle þe vertues of  
hym þat clepide 3ou fro dirkenessis · into his wondreful lizte/  
þe whiche sum tyme not þe puple of god · nowe soþely þe puple  
of god/ þe whiche not haupng mercy · nowe forsoþe haupng  
mercy// ¶ Hoſtedere I biſeche 3ou as comelyngis (or geſtis) for  
to abſtene 3ou fro fleſchely deſiris · þat ſizten azenes þe ſoule/  
haupng zoure conuerſacon (or liſt) good amonge heþen men/  
þat in þat þing þat þei bacbiten (or euyl treten) of 3ou as of  
myſdoers · þei biholdynge 3ou of good werkis · gloriſie god in þe  
day of viſitacon/ be zee ſuget to eche creature of man for god/  
oþer to þe kyng · as excellent (or worþt in ſtaat) · oþer to  
dukis · as ſente of hym/ to þe vengeaunce of myſdedis (or myſ-  
doers) · forsoþe to þe preſpyng of good dedis (or good men) ·  
for ſo is þe wille of god · þat zee doinge wel make þe unku-  
nyngneſſe

petre .i.

nyngnesse of vnprudent men for to be dourbe/ as tre men:  
 & not as haupng fredom þe couerynge of malice: but as þe  
 seruauntis of god, honoure zee al men · loue zee bretherhede ·  
 drede zee god · make zee þe kyng honourable, seruantis be zee  
 suget in al drede to lordis/ not onely to good & mylde: but also  
 to tprauntis/ forsoþe þis is þe grace · zif for conscience of god ·  
 any man suffriþ sorowis (or heuynessis) suffrynge vniustly/  
 soþely what grace is it · zif zee synnyng & buffatide suffren/  
 but zif zee wel doinge suffren: þis is grace anentis god/ forsoþe  
 in þis þing zee ben clepide/ for eñt suffride for vs · leuyng to  
 zou ensauple: þat zee folowe þe steppis of hym · þe whiche  
 dide not synne · neþer gile is founden in his mowþ/ whiche  
 whanne he was curside: curside not/ whanne he suffride he  
 manasside not · soþely he bitoke hym to a man demynge hym  
 vniustly · whiche he hym self suffride (or bare) oure synnes  
 in his bodye on þe tree · þat we be deade to synnes lyue to  
 ryztwesnesse · by whos wounde zee ben helide/ forsoþe zee we-  
 ren as scheep erryng: but zee ben conuertide now to þe  
 scheperde & bishop of zoure soulis//



Also & wpmmen be suget to here housbondis/ þat zif C<sup>m</sup> 3<sup>m</sup>  
 any bileue not to þe worde: by þe conuersacon of  
 wpmmen · be þei wonnen wiþ outen worde · bi-  
 holdyng in drede zoure holy conuersacon/ of þe  
 whiche be not wiþ outen sorþ curious ournyng of heer · or  
 doinge aboute of golde or ournyng of cloþinge of velymentis:  
 but þe ilke þat is þe hid man of herte & uncorruptible of  
 quyetē (or peesible) & mylde spirit · þe whiche is riche in þe  
 fuzte of god/ soþely so & holy wpmmen hoppyng in god · (not  
 in ournement of cloþinge:) ournyden (or maden clene) hem  
 self · suget to here owne housbondis, as saare obeyede to abra-  
 ham: clepyng hym lorde/ of whom zee ben douztris wel  
 doinge: & not dredyng any perturbacon/ also men togedir  
 dwellpyng by science (or kunnyng) zpyuyng honoure to þe

petre .i.

wonimans vessel (or body) as to he more lyk: as & to he euen  
 eyris of grace of lysf · hat zoure prepers be not lettide/ forsoþe  
 in seif al of one vnderstondyng (or wille) · in preper be zee  
 compacient (or eche suffryng wiþ oþer) · louers of fraternyte ·  
 mercysful · mylde · meke · not zildyng euyf for euyf · neþer  
 cursyng for cursyng: but azen bledsyng, for in þis þing zee  
 ben clepide: þat zee welde bledsyng by heretage/ forsoþe he  
 þat wole loue lysf & se good dayes: condreyne his tunge fro  
 euyf · & his lippis þat þei speke not gile/ soþely bowe he fro  
 euyf & do good · seek he pees & partitely sue it/ for þe pzen of  
 þe lorde on iuste men: & þe eris of hym into þe prepers of hem/  
 forsoþe þe chere of þe lorde on men doinge euyf þingis/ and  
 who is it þat schal noye to zou: zif zee schulen be good suers?  
 but zif zee suffren any þing for riztwelnesse: zee (ben) bleside/  
 soþely drede zee not þe drede of hem: þat zee be not dishour-  
 blide/ forsoþe halowe zee þe lorde crist in zoure hertis · euer-  
 more reedy to do satisfaccoñ to eche man aringe zou (resoune)  
 of þat seif/ and hope þat is in zou: but wiþ myldenesse & drede  
 haupnge gode conscience/ þat in þat þing þat þei bachiten of  
 zou: þei ben confoundide · þe whiche chalengen falsely zoure  
 gode conuersacioñ in cñ/ soþely it is better zif þe wille of god  
 wole · zee wel doinge for to suffre: þan euyf doinge/ for & crist  
 ones diede for oure synnes · he iuste · for vniust: þat he schulde  
 offre vs to god made deade soþely in fleysche: forsoþe made  
 quycke in spirit/ þe whiche þing & to hem þat weren cloude to  
 gedir in prisoune: he comyng in spirit prechide/ In whiche  
 weren sumtyme vnbileuful whanne þei abiden þe pacience  
 of god in þe dayes of noe · whanne þe arke (or schippe) was  
 made in whiche a fewe þat is to seye eyzte soulis · ben made  
 saaf by water/ þe whiche þing & baptym of lijk fourme: ma-  
 kith vs saaf/ not þe puttyng away of fleysche of filþes · but  
 þe aringe of good conscience into god/ by þe azenpþyng of  
 oure lorde Jhu cñ þat is in þe rizthalse of god · he swolowynge  
 deþ (or distruyng): þat we schulen be made expres of euer  
 lastyng



## petre .i.

lastynge lijf he gon into heuene: aungels & powers & vertues  
made sugettis to hym//



Therefore cōsuffrynge in slepche: & be zee armyde by  
 he same penyngge/ for he þat suffryde in slepche  
 ceceþ fro synnes: þat he lyue not now to þe de-  
 sires of men: but to þe wille of god: þat is more  
 of tyme in slepche/ soþely þe tyme passide is ynowe to þe wille  
 of heben men to ben endide: þe whiche walkiden in lecche-  
 ries: in desires: in myche drynkynge of wyn: ofte etynges:  
 & vnleuesful worschippynge of ydolis: in whiche now þei ben  
 aserde (on eche side) in which þing þei wondren: zou togedir  
 not rennyng into þe same confusioñ of leccherie blasse-  
 mynge: þe whiche schulen not ȝyue resoun to hym þat is  
 reedy to deme þe quicke & deade/ soþely for þis þing & to deade  
 men it is euangelizide: þat þei be demyde/ soþely vp men in  
 slepche: soþely þat þei lyue vp god in spirit/ forsoþe þe ende  
 of alle þingis schal neȝze/ and so be zee prudent: & walke zee  
 in preyers, bifore alle þingis forsoþe haupng charite eche to  
 oþer in zou self algatis lastynge: for charite couerþ þe mul-  
 titude of synnes: holdynge hospitalite to gedir wiþ outen  
 grucchyng: eche man as he receyuyde grace: mynystryng it  
 into eche oþer: as good dispenders of þe manyfolde grace of  
 god/ ȝif any man spekþ: speke he as þe wordis of god/ ȝif  
 any man mynystriþ: as of þe vertue whiche god mynystriþ:  
 þat god be honouride in alle þingis: by Ihu crist oure lorde/  
 to whom is glorie & lordeschip: into worldis of worldis  
 amen. ¶ Goste dere nyl zee go in pilgrymage in seruour þat  
 is made to zou in temptaçoñ: as any of newe bifalle to zou/  
 but zee comunynge to þe passiouns of cō haue iope: þat & zee  
 gladynge wiþ oute forþ: haue iope in þe reuelacioñ of his glo-  
 rie/ ȝif zee ben dispiside in þe name of crist: zee schulen be bles-  
 side/ for þat þat is of þe glorie & vertue of god: & þe spirit þat is  
 his: restþ on zou/ forsoþe no man of zou suffre as a mansleer  
 or



## petre .i.

or þeeſt or curſer: or deſirer of oþer mennes þingis/ forſoþe ȝif  
as a cōten man: ſchame he not/ ſoþely gloriſie he god in þis  
name/ for tyme is þat doom bygynne of goddis hous/ ſoþely  
ȝif ſirle of vs: what ende of hem þat bileuen not to þe goſpel/  
and ſoþely ȝif a iuſte man vnnephe ſchal be ſauede: where ſchal  
þe vnpiuous man & ſynner appeer: & ſo & þei þat ſuffren vp þe  
wille of god · bitaken here ſoulis in good dedis: to þe ſeiþful  
maker of nouzt//

C<sup>m</sup> 5<sup>m</sup>



Therefore I euen elder biſeche þe elder men þat ben  
in ȝou · & I witneſſe of criſtis paſſioun · whiche &  
compyner of þat glorie þat is to be ſchewide in tyme  
to compnger: ſeede ȝee þe ſloc of god þat is in ȝou/  
puruepinge not conſtreynnyngly: but wilfully vp god/ not for  
grace (or loue) of ſoul wyppnyng: but wilfully/ neþer as ham-  
pyng lordſchip in þe clergie: but made ſourme (or enſaum-  
ple) of þe ſloc · & of intwitte/ & whanne þe prynce of ſcheperdes  
ſchal appere: ȝee ſchulen receyue þe vnwelowable crowne of  
glorie/ (or þat ſchal neuer fade)/ alſo ȝee ȝonge men: be ȝee  
ſuget to eldre men/ forſoþe ſchewe ȝee al to gedir mekenelle/  
for þe lorde wiþſtondeþ proude men: forſoþe he ȝpueþ grace  
to meke men/ þerfore be ȝee mekide vnder þe myȝty bonde of  
god: þat he reyse ȝou in þe day of viſitacōn/ ȝee caſpyng into  
hym al ȝoure biſynneſſe: for to hym is cure of ȝou/ be ȝee ſobre  
& wake ȝee · for ȝoure aduerſarie þe deuyl · as a rotyng li-  
oune goiþ aboute: ſekyng whom he ſchal deuoure/ to whom  
aȝenſtonde ȝee ſtrongely in ſeiþ: wytyng þe ſame paſſioun for  
to be to þe ilke ȝoure breþerhede · þat is in þe worlde/ forſoþe  
god of al glorie þat clepide into his euerlaſtyng glorie ȝou ſuf-  
fryng a litil: he ſchal no more parſourme · conferme & make  
ſadde/ to hym glorie & lordſchip into worldis of worldis  
amen/ by ſiluan a ſeiþful broþer to ȝou as I deme · I wrote  
ſhortely: biſcechyng & witneſſyng þis for to be verrey grace of  
god · in whiche ȝee ſtonden/ þe chirche þat is gederide in ba-  
biloyne

petre . 2 .

bilopne gretih zou wel: and markus my sone/ grete zee wel in  
holy colle/ grace to zou alle hat ben in crist amen//

ye secounde pistel of petre



Amount petre seruaunt & apostle of Ihu C<sup>m</sup> 1<sup>m</sup>  
crist: to hem hat haue taken wiþ vs  
euen myche seih in riztwelnesse of oure  
god & saucour Ihu crist grace to zou &  
pees be fulfulde in þe knowynge of oure  
lorde Ihu crist/ howe alle þingis of his  
godeliche vertue hat ben to luf & pitee:  
ben zouen to vs by þe knowynge of  
hym hat clepide vs for his owne glorie & vertu · by whom he  
zaue to vs moſte & precious biheſtis · hat by þes þingis zee  
ſchulen be made ſelowis of goddis kynde: ſceinge þe corrup-  
cion of hat coueytiſe hat is in þe worlde. forſoþe zee vnderber-  
ynge (or zpyynge) al cure · mynnyſterie in zoure ſeih · vertue  
ſohely in vertue: ſcience (or kunnyng) in ſcience · ſohely ab-  
ſynence in abſynence/ forſoþe paciencie in paciencie ſohely ·  
pitee in pitee ſohely: loue of brotherhede · forſoþe in loue  
of brotherhede: charite/ forſoþe zif þes ben wiþ zou & ouer-  
comen (or ben plenteuouſe): þei ſchulen not ordeyne zee  
woyde · ne wiþ ouden fruyte in þe knowyng of oure lorde Ihu  
crist/ forſoþe to whom þes ben not reedy: he is blynde · & by  
honde temptyng (or aſſaying) recepyng forzetyngneſſe · of  
þe purgynge of his olde treſpaſſis/ wherfore breþeren more  
biſie zee · hat by good werkis zee make zoure clepyng & cheſ-  
pynge certayne/ ſohely zee doinge þes þingis: ſchulen not ſpyne  
any tyme · forſoþe þus þe entrynge into euerlaſtynge kyng-  
dome of oure lorde crist Ihu & ſaueour: ſchal be mynnyſtride to  
zou plenteuouſly for whiche þing I ſchal bigynne for to mo-  
neſſe

nesse zou euermore of hes pingis · & sohely I wole zou wpy-  
 tynge & confermyde in presente truehe/ forsohe I deme iust how  
 longe I am in his tabernacle for to reyse zou in monestynge I  
 certeyn for he puttyng of · of my tabernacle is swyfte/ by pat  
 oure lorde Ihu crist has signifiede to me/ forsohe I schal 3pue  
 werke (or bisynesse) & ofte for to haue zou astir my de3/ pat  
 zee do he mynde of hem/ sohely we not supnge unwise talis  
 haue made knowen to zou he vertue & prestience (or bifore  
 knowynge) of oure lorde Ihu crist/ but made biholders of his  
 gretenesse/ sohely he takynge of god he sadir honoure & glorie  
 suche maner voyce sliden doune to hym fro he greet glorie ·  
 his is my louede sone in whom I haue pleside to me/ here zee  
 hym/ and we herden his voyce brouzte to fro heuene/ whanne  
 we weren wih hym in he holy hil/ and we haue a sadder worde  
 of he prophete to whiche zee 3pynge tente done wel · as to a  
 lanterne 3pynge lizte in a dirke (or mysty) place til he day  
 bygynne for to 3pue lizt/ & he day sterre sprynge in zoure her-  
 tis/ firste vnderstondynge his ping/ pat eche prophete of scrip-  
 ture is not made by propre (or owne) interpretacon/ forsohe  
 prophete is not brouzte to by mannes wille/ but he holy men  
 of god in spirit wih he holy go3t spaken//

C<sup>m</sup> 2<sup>m</sup>


Desohe her weren & false prophetis of he puple · as  
 & in zou schulen be maystris liers · pat schulen  
 brynge in sectis of perdicon · & hei denyen he ilke  
 lorde pat bouzt hem/ aboue ledynge to hem self  
 hasty perdicon (or dampnacōn) · & manye schulen tue here lec-  
 cheries · by whiche he wey of treu3e schal be blasfemyde/ and  
 hei schulen marchaundise of zou in couepte by feynede wor-  
 dis/ to whom doom nowe sumtyme cecl3p not/ & he perdicon  
 of hem nappih not/ forsohe 3if god sparide not to aungels ·  
 but bitoke hem to be turmentide/ drawen wih hondis of helle  
 into helle/ for to be kepte into doom/ and sparide not to he  
 firste worlde · but kepte noe he ey3the · bifore goer of r3ztwel-  
 nesse ·

petre .2.

nesse · bryngynge in þe deluy · (or greet flood) · to þe worlde  
 of vnpitous men/ and he dryuynge into poudre þe cytees of  
 men of sodom & of men of gomor dampnyde by turnynge vp-  
 sodoune · puttynge ensaumple of hem þat weren to doinge euyl  
 (or vnpitously)/ and delyueride iuste loth oppresside: fro þe  
 wronge of curside men & leccherouse conuersaciō/ soþely in  
 list & herynge he was iuste: dwellyng anentis hem/ þat fro  
 day into day turmentiden wiþ wickide werkis · a iuste soule/  
 þe lorde knewe for to delyuer pitouse men of temptaciō: so-  
 þely for to kepe wickide men into þe day of doom · for to be  
 turmentide/ forsoþe more hem þat walken astir slepyche in  
 coueptynge of vnclenesse · & dispisen lordeschippynge bolde ·  
 dreden not to brynge in sechtis plesynge to hem · blasfemyng/  
 wher aungels whanne þei ben more in strenghe & vertue: be-  
 ren not azenes hem þe execrable (or curside) doom: þes soþely  
 as vntreasonable beestis kyndely into captiō (or takynge) · &  
 into deþ blasfemyng in þes þingis þat þei knowen not: schu-  
 len perische in here corrupciō receyvinge þe hire of vntist-  
 welnesse/ gessynge þe voluptees of þe day: delices of defou-  
 lynge & of wemme/ wiþ delices flowynge in here feculis do-  
 inge lecherie wiþ zourhaupnge eyzen ful of auoutrie & vncees-  
 ynge trespass deceyvinge vnstidfast soulis · haupnge þe herte  
 exerciside in coueptyse · þe sones of cursynge · forsakynge þe  
 rist wepe erreden supynge þe wepe of baalam of bosor · þe  
 whiche louede hire of wickidnesse/ soþely he had correcciō (or  
 reprovynge) of his wodenesse a doumbe beest vnder yok speck-  
 ynge wiþ voyce of man: sorbed þe vnwisdom of þe prophete/  
 þes ben wellis wiþ outhen water · & cloudis (or mystis) dryuen  
 wiþ whirlynge wyndis · to whom þe picke myste of dirkenessis  
 is reserupde/ soþely þei spekyng in pryde of vanyte: deceyuen  
 in desiris of slepyche of lecherie: hem þat a litil scapen/ þe  
 whiche luyng in errour · byhotynge liberte (or freedom) to  
 hem · whanne þei ben seruauntis of corrupciō soþely of whom  
 any man is ouercomen/ of hym & he is seruaunt/ forsoþe zif  
 men

men vercluytunge de beschuytunge of vercluytunge of de werlde  
in de kintunge of ouer lichte & lancher Jhu crist - effelome in  
wylghe in des den ouerluytunge: de later bingis den made to  
hem werke van de fouter. Inbetwixt it was better to hem for to  
not lichte de way of cristenheide: van for to turne azen effe  
de kintunge: ten dat holy mandement dat was betaken to  
hem. Inbetwixt de sijn bing of verrey prouche lichte to hem: an  
houde crichte azen to his doom (or casting up): & a some  
waschen in de wylghe of some of cleve (or fien) /

C 5



**D** I write to you this seconde pistre - in welche I  
sint your clere soul in monckunge to gedet - dat  
see be myndful of de werke dat I before seide of  
holy prophetis & of de mandementis of holy apol-  
tis of de lorde lancher sijn wylghe des bing: dat in de laste  
dayes ilusours (or scorners or deceptours) - schulen come in  
decept - gonge after here vane conceytingis seyinge: where  
is bieste: or de comynge of hym: forsoke sijn de faderis slep-  
ten - so alle bingis lachen fro de bygynnyng of creature/  
sodely it darch hem wyllyng de bing - dat heuenes weren bi-  
fore: & de erde of water: & by water bringe (or stonnyng to  
gedet) by goddis worde: by welche bingis dat ilke worlde  
clenside: hanne perischide forsoke de heuenes dat nowe ben:  
& de erde: by de same worde putte azen - ben kepte to sijt:  
into de day of doom & perdition of vnpytous men: forsoke see  
moete dere: one bing dare you nouzt (or be not vnknewen):  
for one day anentis god: as a housande zeeris: & a housande  
zeer as one day: de lorde tariet not his biest as summen ges-  
sen: but he doijh paciently for you: not wyllyng any for to  
perische: but alle for to turne azen to penaunce: forsoke de  
day of oure lorde schal come as a heef: in welche heuenes wif  
greet birre (or seerfnes) schulen passe: sodely elementis schu-  
len be dissoluyde by heete: forsoke de erde & alle werkis dat ben  
in it: schulen be brente: herfore whanne alle bingis schulen  
be



## petre .2.

be to ben dissoluyde: what maner men bihouep it zou for to  
ben in holy luynges pytees: abidyng & hysyng into þe com-  
pyng of þe day of oure lorde Ihu crist: by whom heuenes bren-  
nyng schulen be dissoluyde: & elementis by brennyng (or  
heet of fyr) schulen fayle/ soþely we abiden by his bihestis  
newe heuenes & newe erþe: in whiche ryztwelnesse dwellih/ for  
whiche þing zee moeste dere abidyng þes þingis: bisie for to  
be founden to hym in pees: vnsyttide & vndefoulide/ and  
deme zee þe longe abidyng of oure lorde: zoure helpe: as &  
oure moeste dere broþer poul wroot to zou: by wisdom zouen  
to hym/ as & in alle epistels spekyng in hem of þes þingis:  
in whiche ben summe harde þingis in vnderstonnyng: þe  
whiche vntwise (or vntauzte) & vnsable men: deprauen: as  
& oþer scriptures to here owne perdicō/ þerfore zee breþeren  
bifore wityng: kepe zou self: lest zee ouerled (or deceyuede)  
by errour of vntwise men: falle away fro zoure owne sadnesse/  
forsoþe ware zee in þe grace & knowyng of oure lorde Ihu  
crist & oure saueour/ to hym glorie & nowe & into þe day of  
euerlastyngnesse// Amen

## þe firste pistel of Ioon



Whiche þing was fro þe bigynnyng: C. 1.  
whiche we herden: whiche we sizen  
wih oure pzen: whiche we bihilden: &  
oure handistretiden to gedir (or touch-  
iden) of þe worde of liyf: & þe liyf is  
schewide: and we sizen & we witnessen:  
& tellen to zou euerlastyng liyf þat was  
anentis þe fadir: and apperide to vs/  
þerfore þat þing þat we sizen & herden we tellen to zou: þat  
& zee haue selowschip wih vs: & oure selowschip be wih þe  
fadir

## Boon .i.

sadir & his sone Jhu crist/ and his þing we writen to you  
 þat zee haue lope · & zoure lope be ful/ and his is þe tellpunge  
 þat we herden of hym & tellen to you/ for god is list: & any  
 dirkeness ben not in hym/ zif we schulen sepe · for we haue  
 seloweschip wiþ hym · & we wanderen in dirkeness · we lizen  
 & we done not treuþe/ soþely zif we walken in list · as & he is  
 in list: we haue seloweschip to gedit/ and þe blood of Jhu his  
 sone: clenst vs fro al synne/ zif we schulen sepe for we haue  
 not synne: we oure self deceyuen vs · & treuþe is not in vs/ zif  
 we knowelechen oure synnes: he is seipful & iust · þat he for-  
 ȝiue to vs oure synnes · & clenst vs fro al wickidnesse/ zif we  
 schulen sepe for we haue not synned: we maken hym a liet:  
 & his worde is not in vs//

C<sup>m</sup> 2<sup>m</sup>



Mittil sones I write to you þes þingis þat zee synne  
 not/ but & zif any man schal synne: we haue abo-  
 ket anentis þe sadir Jhu crist iust · & he is helypunge  
 for oure synnes/ soþely not onely: but also for of al  
 þe worlde/ and his þing we witen for we haue knowen hym/  
 zif we kepen his comaundementis/ he þat seip hym for to haue  
 knowen god · & kepiþ not his comaundementis: is a liet &  
 treuþe is not in hym/ forsoþe who kepiþ his worde: verreyly  
 in hym is parfite charite/ in his þing we witen for we ben in  
 hym: zif we schulen be parfite in hym/ he þat seip hym for to  
 dwelle in hym: & he owiþ for to walke as he walkide/ moſte  
 dere I write to you not a newe maundement · but þe olde  
 maundement · þat zee hadden fro þe bygynnyng/ þe olde  
 maundement is þe worde þat zee herden/ eftesone I write to  
 you a newe maundement þat is trewe · & in hym & in you:  
 for dirkeness passen · & verrey list nowe schineþ/ he þat seip  
 hym · for to ben in list & hatip his broþer: is in dirkeness til  
 to zit/ he þat loueþ his broþer dwelliþ in list: & sclandre is  
 not in hym/ soþely he þat hatip his broþer: is in dirkeness ·  
 & in dirkeness wandriþ: & woot not whidir he goiþ · for  
 dirkeness

## Boon . i .

dickeness hane blyndide his yzen/ litil sones I write to you  
 for youre synnes ben forzouen to you for his name/ saderis  
 I write to you for zee haue knowen hym pat is fro he bigyn-  
 nyng/ zonge men I write to you for zee hane ouercomen he  
 wickide/ I write to you insauntis (or zonge children): for zee  
 hane knowen he sadir/ I write to you zonge men (or of myddil  
 age): for zee ben stronge & he worde of god dwellih in you  
 & ouercamen he wickide/ ¶ I wyl zee loue he worlde: neher po  
 pingis pat ben in he worlde/ zif any man loueh he worlde/  
 he charite of he sadir is not in hym/ for whi alle ping pat is  
 in he worlde is coueytise of flesche & coueytise of yzen &  
 pride of list: whiche is not of he sadir but it is of he worlde/  
 and he worlde schal passe: & he coueytise of it/ sohely he pat  
 doih he wille of god: dwellih into wiþ outen ende/ my litil  
 sones he laste is/ and as zee haue herde for antecrist comen:  
 now many antecristis ben made/ wher of we witen: for it is  
 he laste houre/ hei wenten sorþ fro vs: but hei weren not of  
 vs/ for whi zif hei hadden ben of vs: sohely hei hadden dwelte  
 wiþ vs/ but hei pat ben knowen for hei ben not of vs/ but zee  
 haue unctiõ of he holy (goste): & haue knowen alle pingis/  
 I wrote not to you as to men unknowynge treuþe: but as  
 to knowynge it: & for eche leesyng is of treuþe/ who is a lier:  
 no but his pat denyeh for Jh̄ is not crist: his is antecrist: pat  
 denyeh he sadir & he sone/ sohely eche pat denyeh he sone ne-  
 per hah he sadir/ forsohe he pat knowelechiþ he sone hah & he  
 sadir/ pat ping pat zee herden fro he bygynnyng: dwelle in  
 you/ for zif it schal dwelle in you he whiche zee herden at he bi-  
 gynnynge: & ze schulen dwelle in he sone & he sadir/ and his  
 is he azenbichel pat he bihizte to vs euerlaßyng luf/ I wrote  
 þes pingis to you: of hem pat decepuen you/ and he anoynt-  
 ynge he whiche zee receyueden of hym: dwelle in you/ and  
 zee hane not nede pat any man teche you: but as his anoynt-  
 ynge techiþ you alle pingis/ and it is trewe: & it is not les-  
 ynge/ and as he tauzte you: dwelle zee in hym/ and now zee  
 litil

## Boon . i .

litil sonex dwelle zee in hym: pat whan he schal appeer · is  
haue triſte · & be not confoundide of hym in his compnge/ z  
zee witen for he is iuſte · wite zee for & eche pat doiþ riſtweſ-  
nes · is borne of hym//

C 3<sup>m</sup>



**S**e zee what maner charite þe ſadir ſaue to vs þat we  
be nampde þe ſonex of god · & be/ for þis þing þe  
worlde knewe not vs: for it knewe not hym/ moſte  
dere nowe we ben þe ſonex of god: & zit it apper-  
ide not what we ſchulen be/ we witen for whanne he ſchal ap-  
pere: we ſchulen be liche to hym · for we ſchulen ſe hym as he  
is/ and eche man þat haþ þis hope in hym: makih hym ſelf  
holp · as & he is holp/ eche man þat doiþ ſynne: doþ & wickid-  
neſſe · & ſynne is wickidneſſe/ and zee witen/ for he apperide  
þat he ſchulde do atwey ſynnes: & ſynne is not in hym/ eche  
man þat dwellih in hym: ſynneþ not/ and eche þat ſynneþ ſeeþ  
not hym: ne knewe hym/ litil ſonex no man deceyue zou/ he  
þat doiþ riſtweſneſſe: is iuſte · as & he is iuſte/ he þat doiþ  
ſynne: is of þe deuyl · for þe deuyl ſynneþ at þe bigynnyngē/  
in þis þing þe ſone of god apperide þat he vndo þe werkis of  
þe deuyl/ eche man þat is borne of god: doiþ not ſynne · for þe  
ſeed of god dwellih in hym · & he may not ſynne for he is borne  
of god/ in þis þing þe ſonex of god ben knowen/ and þe ſonex  
of þe ſende/ eche man þat is not iuſte: is not of god · & he þat  
loueþ not his broþer/ for þis is þe tellynge þat zee herden at  
þe bygynnyngē: þat zee loue eche oþer/ not as caym þat was  
of euyl: & ſlowz his broþer/ and for what þing ſlowe he hym?  
for his werkis weren euyl? ſohely his broþeris iuſte/ ¶ Bre-  
þeren nyl zee wondren: zif þe worlde hatih zou/ we witen  
for we ben tranſlatide fro deþ to liſt: for we louen breþeren/  
he þat loueþ not dwellih in deþ/ eche man þat hatih his bro-  
þer: is a manqueller & zee witen for eche manqueller haþ  
not euerlaſtyngē liſt dwellynge in hym/ in þis þing we haue  
knownen þe charite of god: for he puttide his ſoule (or liſt) for  
vs:

## Doon .i.

us: & we owen for to purte (our) soulis for bretheren/ he þat  
 schal haue þe substaunce of þis worlde: & schal se his broþer  
 for to haue neþe: & schal close his entraplis fro hym: how  
 dwelliþ þe charite of god in hym? my litil sones loue we not  
 in worde neþer in tunge: but in treuþe & werke/ in þis þing  
 we knowen for we ben of treuþe: & in his lihte we monestien  
 oure hertis/ for zif oure hertis schal reþroue us (or vnder-  
 nymme: god is more þan oure herte: & knewe alle þingis/  
 moſte dere zif oure herte schal not reþroue us: we haue triſte  
 in god/ and what euer we ſchulen are: we ſchulen receiue of  
 hym: for we kepen his comaundementis: & we done þo þin-  
 gis þat ben pleaſaunt biſore hym/ and þis is þe comaunde-  
 ment of hym: þat we bileue in þe name of his ſone Ihū c̄ſt: &  
 loue eche oþer: as he ſaue beſte to us/ and he þat kepith his  
 maundementis: dwelliþ in hym & he in hym/ and in þis þing  
 we witen for he dwelliþ in us of þe ſpirit of whom he ſaue  
 to us//



**M**oſte dere nyl zee bileue to eche ſpirit: but proue zee  
 ſpiritis zif þei ben of god/ for many falſe prophetis  
 wenten oute into þe worlde/ in þis þing þe ſpirit  
 of god is known/ eche ſpirit þat knowelechith criſt  
 for to haue comen in fleiſche: is of god/ & eche ſpirit þat diſ-  
 ſolupþ (or ſordoiþ) Ihū: is not of god/ and þis antecriſt of  
 whom zee herden: for he cometh/ and riȝt now he is in þe  
 worlde/ zee litil ſones ben of god/ and zee haue ouercomen  
 hym: for he þat is in ȝou is more: þan he þat in þe worlde/  
 þei ben of þe worlde: þerfore þei ſpeken of þe worlde: &  
 worlde heriþ hem/ we ben of god/ he þat knewe god heriþ us/  
 he þat is not of god: heriþ not us/ in þis þing we knowen þe  
 ſpirit of treuþe: & þe ſpirit of erroure/ moſte dere loue we to-  
 gedir: for charite is of god/ and eche man þat loueth his bro-  
 þer is borne of god & knowiþ god/ he þat loueth not hath not  
 charite: neþer knewe god: for god is charite/ In þis þing þe  
 charite

C<sup>m</sup> 4<sup>m</sup>



charite of god appereth in us: for god sent his son to geve  
 that we shold be made: but we have by hym. in his thing is cha-  
 rite: and as the father loveth god: thus for he first loveth us  
 & sent his son to geve us: for our sakes. ¶ yet more dery  
 god loveth us: & we shold for to love eche ower: no man sh-  
 owd god: yet we have to geve: god dwelleth in us: & the cha-  
 rite of god is perfect in us: in his thing we knowen for we  
 dwellen in hym & he in us: for of his spirit he came to us: & we  
 know & knowen: for the father sent his son to geve us of his  
 love: who ever schal knowe that for he is the son of god  
 & we have knowen & knowen to be charite: but god hab in us  
 god is charite: & he that dwelleth in charite: dwelleth in god: &  
 god in hym: in his thing is the perfect charite of god with us  
 but we have trite in the day of doom: for as he is: & we ben in  
 his worlde. drede is not in charite: but perfect charite: sendeth  
 out drede: for drede hab yene: forsoke he that drede: is not  
 perfect in charite: therefore love we god: for he former loveth  
 us: yet any man schal seye for I love god: & schal hate his  
 brother: he is a liar: forsoke he that loveth not his brother whiche  
 he seeth: howe may he love god whom he seeth not? & we have  
 his precepte of god: that he that loveth god: love & his brother//

C 5



The man that beleueþ for Jh̄c is c̄st: is borne of  
 god: and eche man that loveth hym that gendriþ:  
 loveth hym that is borne of hym: in his thing we  
 knowen for we louen þe children of god: whanne  
 we louen god & done his maundementis/ soþely þis is charite  
 of god: that we kepe þe maundementis: & his maundementis  
 ben not greuous/ for alle þing that is borne of god: ouercometh  
 þe worlde/ and þis is þe victorie that ouercometh þe worlde:  
 oure feiþ/ forsoke who is it that ouercometh þe worlde: no but  
 he that beleueþ for Jh̄c is þe sone of god/ þis is Jh̄c crist that  
 came by water & bloode/ not in water onely: but in water &  
 blood/ and þe spirit is he that witnesseþ/ for crist is trewe/  
 for

## Doon . i .

for þre ben þat ȝyuen witnessynge in heuene . þe fadir þe worde (or sone) & þe holy goste: & þes þre ben one/ and þre ben þat ȝyuen witnessynge in erþe: þe spirit water & blood . & þes þre ben one/ ȝif we receyuen witnessynge of men: þe witnessynge of god is more/ for þis is þe witnessynge of god þat is more: for he witnesside of his sone/ he þat bileueþ into þe sone of god: haþ witnessynge of god in hym/ he þat bileueþ not to þe sone . makih hym a lier . for he bileueþ not in þe witnessynge þat god witnesside of his sone . þis is þe witnessynge . for god ȝaue to vs euerlastyng lyf: & þis lyf is in his sone/ he þat haþ þe sone: haþ & lyf/ he þat haþ not þe sone of god: haþ not lyf// ¶ I write to ȝou þes þingis: þat ȝee wite for ȝee haue euerlastyng lyf: þe whiche bileuen in þe name of god: his sone. and þis is þe tride þat we haue to god: for what euer þing we schulen are by his wille: he schal here vs/ and we witen for he herih vs: what euer þing we schulen are/ we witen for we haue þe aringis: whiche we are of hym/ he þat woot his broþer for to synne a synne not to þe deþ: are he . & lyf schal be ȝouen to hym: synnyng not to þe deþ/ þer is a synne to deþ/ not for it I seye þat any preyre/ eche wickidnesse is synne: & þer is synne to deþ/ we witen for eche man þat is borne of god: synneþ not/ but þe generacon of god kepih hym: & þe wickide touchih hym not/ we witen for we ben of god: & al þe worlde is putte in wickide/ and we witen for þe sone of god came & cloþide flepsche for cause of vs . & suffride & roos aȝen fro deade men . & took vs to: & ȝaue to vs witte þat we knowe verrey god . & he in þe verrey sone of hym . þis is verrey god: & euerlastyng lyf/ litil sones kepe ȝou fro simulacris (or counterfeit)//

## ye secounde pistel of Ioon

C<sup>o</sup> 1<sup>m</sup>



He eldre (man) to þe chosen lady & hire children: þe whiche I loue & treuþe/ and not I al one: but & all men þat knewen treuþe/ for þe treuþe þat dwelliþ in zou: & wiþ zou schal be into wiþ outen ende/ grace be wiþ zou mercy & pees of god þe fadir & of Ihu crist þe sone of þe fadir in treuþe & charite/ I ioyzede ful myche for I sonde of þi sones goinge in treuþe: as we receyueden maundement of þe fadir/ and nowe I prepe þee lady not as wrytynge a newe maundement to þee: but þat þat we hadden at þe bygynnyng: þat we loue eche oþer/ and þis is charite: þat we walke vp his maundementis/ soþely þis is þe comaundement þat as zee herden at þe bygynnyng: in hym walke zee/ for many deceyuours wenten oute into þe worlde: whiche knowelechen not Ihu crist for to haue come in flesche/ þis is deceyuour & antecrist/ se zee zoure self: lest zee leesen þe þingis þat zee haue wrouzter: but þat zee receyue ful mede/ wityng þat eche man þat goiþ aweiþ & dwelliþ not in þe techyng of crist: haþ not god/ he þat dwelliþ in þe techyng: haþ & þe sone & þe fadir/ zif any man cometh to zou & bryngiþ not þis techyng: nyl zee receyue hym into hous: neþer zee schulen seye to hym heyl/ soþely þe þat seiþ to hym hayle: comuneth wiþ his euyl werkis/ lo I bi fore seyde to zou: þat zee be not confoundide in þe day of oure lorde Ihu crist/ I haupng mo þingis for to write to zou: wolde not by parchemyn & yncke/ soþely I hope me to comynge to zou: & speke mouþe to mouþe: þat zoure ioye be ful/ þe sones (or douztris) of þi suster chosen greten þee wel/ þe grace of god wiþ þee amen//

þe

## ye pridde pistel of Ioon



he eldre man to gapus moste dere: tohom C- 1-

I loue in treuþe/ moste dere of alle þingis I make preyer · þee for to entre & fare wellsumly: as þi soule doih wellsumly/ I ioyzede ful gretely · breþeren compynge & witnesþynge berynge to þi treuþe: as þou walkist in treuþe/ I haue not more grace of þes þingis:

þan þat I here my sones for to walke in treuþe/ moste dere þou doist seiþsully: what euer þou wirchist into breþeren/ & þis þing into pilgrymes: whiche zilden witnesþynge to þi charite in sizte of þe chirche: whom þou wel doinge ledist forþ worþily to god/ soþely for his name þei wenten forþ: no þing takynge of heþen men/ þerfore we owen for to receyue suche maner (men): þat we be euen wirchers of treuþe/ I schulde haue write parauenture to þe chirche: but þis diotrepes þat loueþ for to bere primacie in hem · receyueþ not vs/ for þis þing zif I schal come: I schal monest his werkis whiche he doih garrynge (or chyþynge) into vs/ wiþ euyl wordis/ and as þes þingis sufficien not to hym · neþer he receyueþ breþeren · & forbediþ hem þat receyuen: & castiþ oute of þe chirche/ moste dere ngl þou sue euyl þing: but þat þat is gode þing/ he þat doih wel · is of god/ he þat doih euyl seeþ hym not/ witnesþynge is zolden to demetrie of alle men: & of treuþe it self/ but & we beren witnesþynge/ and þou hast knowen: for our witnesþynge is trewe/ I had many þingis for to write to þee: but I wolde not write to þee by inche & penne/ forsoþe I hope anone for to se þee: & we schulen speke mouþe to mouþe/ pees to þee/ frendes greten þee wel/ grete þou frendis by name//

RR

þe

## ye pistil of Jude.

C<sup>m</sup> 1<sup>m</sup>



Judas he setuaunt of Ihu en broþer  
forsoþe of James · to þes louede þat  
ben in god þe sadir & of Ihu crist kepte  
& clepide: mercy to you & pees & charite  
be fulfildē/ moſte dere I makynge al  
byſynes of writynge to you of zoure  
comoune helpe · had nede for to write  
to you · prepyngē for to ſtrive vpon þe  
ſciþ ones bitaken of ſeyntis/ ſohely ſummen pryuelly entre-  
den · þat ſum tyme weren biſore writen into þis doom/ vn-  
pitous men ouerturnynge þe grace of oure god into letche-  
rie · & denpyngē þe al one lordſchip: & oure lordē Ihu crist/  
ſohely I wote to gedit moneste you: wityngē ones alle þingis/  
for ihc ſauynge his puple of þe lande of egipte: þe ſecounde  
tyme loſte hem þat bileueden not/ ſohely aungels þat kepten  
not his pryncēhode · but forſoken his hous: þe reſerupde into  
doom of greet god · in euerlaſtynge bondis vndir dirkenesse/  
as ſodom & gomor · & nyȝ cooſtide cytees on liche maner  
doinge fornycacon · & goinge aweye aſtir oþer ſleyſche: ben  
made enſauple · ſuſteynynge peyne of euerlaſtynge ſtir/ alſo  
& þes þat defoulen ſohely þe ſleyſche · forſoþe diſpiſen lorde-  
ſchypynge: forſoþe blaſfemen mageſte/ whanne mychael þe  
archaungel diſputynge wiþ þe deuyl · aroſe of moyſes body:  
he was not hardy for to ȝpue doom of blaſfemye: but ſeyde ·  
þe lordē comaundide to þee/ forſoþe þes blaſfemen what euer  
þingis þei ſohely vnknoſen/ ſohely what euer þingis þei hane  
known · kyndely as dumble beestis: in þes þei ben corrupte//



## Jude



C<sup>m</sup> 2<sup>m</sup>
**W** to hem hat wenten he wepe of cayme · & by er-  
 rour of balaam for mede ben sched oute: & per-  
 ischiden in he azenspyng of chore/ þes ben in here  
 metis: filþes (or defoulynges) seefpyng to gedir/  
 wiþ outen drede seefpyng hem self/ cloudis wiþ outen water  
 borne aboute of wyndes · heruest trees wiþ outen sturpe ·  
 twyes deade drawen vp by þe roote · waxes of þe wilde (or  
 wood) see · froþinge oute here confusiouns · erryng steres (or  
 fallynge doune) to whom þe tempest of dirkeness is kepte  
 into wiþ outen ende/ forsoþe enos þe seueneþ fro adam pro-  
 periede of þes: sepyng/ lo þe lorde comen in his holy hou-  
 sande · for to deme azenes alle men · & for to reprove alle vn-  
 pitouse men · & alle þe werkis of þe unpitoe of hem · by whiche  
 þei diden unpitously: & of alle harde þingis þat unpitous syn-  
 ners hane spoken azenes god/ þes ben grucchers pleyng (or  
 sul of pleyntis) wandryng by here desires/ and þe mowþ of  
 hem spekith pride: wondryng (or worschippynge) persones by  
 cause of wyngynge/ forsoþe see moste dere · be see myndeful  
 of þe wordis · whiche ben bifore seyde of apostlis of oure lorde  
 Ihu crist/ þe whiche seyde to you · for in þe laste tymes here  
 schulen come scorers · wandryng by here desiris · not in  
 pitee/ þes ben þe whiche departen hem self beestly · not hau-  
 yng spirit · forsoþe see moste dere aboue bildyng zoure self  
 to zoure moste holy seiþ · in þe holy gost preyng · kepe zoure  
 self in þe loue of god · abidyng þe mercy of oure lorde Ihu  
 crist · into luf euerlastyng/ and soþely reprove see þes men  
 dempde · forsoþe saue see hem: raupfchyng of þe hit/ soþely do  
 see mercy to oþer in drede of god: hatyng & þe ilke defoulide  
 root · þe whiche is slepshely forsoþe to hym þat is myzt for  
 to kepe to gedir you wiþ outen synne · & for to ordeyne bifore  
 þe sitz of his glorie you vnwemmyde · in gladyng (or ioyng)  
 wiþ outen sorþ · in þe comyng of oure lorde Ihu crist · to god  
 al one oure sayeour · by ihu oure lorde · glorie & magnyfy-  
inge

## Jude

inge · empire (or grete lordeschip) · & power bifore alle wordis · & now into worldis of worldis amen

### ye pistil to romayns.

C. 1.



**D**ul seruaunt of Ihu crist · clepide apostle · departide into he euangelie of god · he whiche he bihizte bifore by his prophetis in he holy scriptures of his sone · he whiche is made to hym of he seed of dauid astir sleysche · he whiche is predestynate or before ordeynede by grace · he sone of god in vertue · astir he spirit of halowynge of he azen risynge of deade men · of Ihu crist oure lord · by whom we haue receyuyde grace & apostilhedde (or state of apostle) · to obersche to he seib in alle folkis for his name · in whiche & zee ben clepide of Ihu crist / to alle pat ben at rome · he louede of god clepide holy · grace to zou & pces of god oure sadir · & of he lorde Ihu crist // ¶ firste sohely I do bankyngis to my god by Ihu crist for zou alle / for oure seib is schetwide in al he worlde / forsohe god is a witnesse to me · to whom I serue in my spirit · in he gospel of his sone · for wip outen ceefynge I make mynde of zou euermore in my preyers · zif by any maner astirwarde · sumtyme I haue esy (or spedy) weye in he wille of god · of comynge to zou / forsohe I desire for to se zou · pat I zpye to zou sum þing of spiritual grace to zou to be consermyde · pat is to seye for to be confortide to gedir in zou · be pat seib pat is to gedir zoure & myn (or of sche to oher) / sohely breheren I nyl zou for to vnknowe · pat ofte I purpote for to come to zow · & I am forbeden to zit pat I haue sum fruyte in zou · as & in oher folkis / to grekis & barbarys (or heben men) to wise men & to vnwise men I am dettour · so pat

## to romayns

þat is in me is reedy for to euangelize & to þou þat ben at  
 rome/ forsoþe I schame not þe gospel/ for it is of þe vertue of  
 god into helpe to eche man byleupnge: to þe iewe firste & to  
 þe greek/ soþelp þe riztwesnesse of God is schewide in it of  
 seip into seip: as it is writen/ forsoþe a iuste man liueþ of seip/  
 forsoþe þe wrapþe of god is schewide fro heuene vpon al vn-  
 pitee & vnrihtwesnesse of þo men þat wiþholden (or holden  
 abak) þe treuþe of god in vnrihtwesnesse/ for þat þat is known  
 of god: is schewide (or made open) to hem/ forsoþe god schew-  
 ide to hem · for þe vnupþible þingis of hym · of þe creature of  
 þe worlde · by þo þingis þat ben made · vnderstonðen ben bi-  
 holden · & þe euerlastyng vertue of hym & þe godhede: so þat  
 þei ben vnercusable/ for whanne þei hadden god: þei glorifie-  
 den not as god · or diden þankyngis/ but þei vanyschiden in  
 here þouztis: & þe vnwise herte of hem is dirkide (or made  
 dirke)/ soþelp þei seyinge hem self for to be wisemen: ben made  
 foolis/ and þei chaungiden þe glorie of god vncorruptible ·  
 (þat may not die ne be peyride): into þe lickenesse of an ymage  
 or corruptible man · & of briddis & of foure footide beestis · &  
 of serpentis/ for whiche þing god bitoke hem into þe desires of  
 here herte into vncleennesse: þat þei punysche wiþ wrongis  
 (or dispitis) · here bodies in hem self/ þe whiche men chaungi-  
 den þe treuþe of god into leesyng · & herieden & serueden to a  
 creature: raþer þan to þe creatoure (þat is maker of nouzt) þat  
 is bleside into worldis (or wiþ outen ende) amen (or so be it)/  
 þerfore god bitoke hem into passouns of euyl same (or schen-  
 schip)/ for whi þe wpmmen of hem chaungiden þe kyndely vse  
 into þat vse þat is azenes kynde/ also forsoþe & þe malis (or  
 men) · þe kyndely vse of wpmmen forsaken: brenned in here  
 desiris togedir · malis into malis wirtchyng falsheþe · & re-  
 ceuyng in hem self þe mede (or hure) þat bihouede of here er-  
 rout/ and as þei proueden not for to haue god in knowpnge:  
 god bitoke hem into a reprouable wit · þat þei do þo þingis þat  
 accorden not (or bisemen not) · hem sulþalðe wiþ al wickidnesse ·  
 malice ·

## to romayns

malice · fornycatōn · coueprise · waywornesse · ful of enuy ·  
man sleingis · stryfe · gyle · euyl wille · pryuey backbiters (or  
sowers of discorde) · detraitors (or open backbiters) · hateful to  
god · wrongeful dispisers · proude hyze (ouermeasure) synders  
of euyl þingis · not obeschynge to sadir & modir · vnwise · vn-  
couenable in berynge wip oute forþ · wip outhen assercon (or  
loue) · wip outhen bonde of pees · wip outhen mercy/ þe whiche  
whanne þei hadden knowe þe ryztwelnesse of god vnderstoden  
for þei þat done suche þingis · ben worþi of deþ/ not onely þei  
þat done þo þingis · but also þei þat consenten to men doinge//

C<sup>m</sup> 2<sup>m</sup>



**O**r whiche þing þou art vnexcusable · þou eche man  
þat demest/ soþely in what þing þou demest another  
man · þou condempnest þi self/ forsoþe þou dost þe  
same þingis · whiche þou demest/ soþely we witen  
for þe doom of god is vptreue into hem þat done suche þingis/  
geffist þou man forsoþe þat demest hem þat done suche þingis ·  
& þou doste hem · for þou schal ascape þe doom of god/ wher  
þou dispisest þe richessis of his godenesse · & patience & longe  
abidyng · vnknewest þou for þe benygnyte (or good wille)  
of god leedist þee to penaunce/ forsoþe astir þin hardenesse &  
vnpentaunte herte · þou tresourist to þee wrappe into þe day  
of wrappe & schewyng of þe ryzful doom of god · þat schal  
zilbe to eche man astir his werkis/ soþely to hem þat vp pa-  
cience of goode werke · glorie & honoure & vncorruptcon · to hem  
seekyng euerlastyng lijf/ forsoþe to hem þat ben of strife & þat  
assenten not treuþe · but bileuen to wickidnesse · wrappe & in-  
dignacon · tribulacōn & angwische into eche soule of man wirch-  
yng euyl · of Jewe firste & of greke/ soþely glorie & honoure  
& pees to eche man wirchyng good þing · to Jewe firste & to  
greke/ for accepcon of persones (þat is to putte one bifore ano-  
þer wip outhen deserte) · it is anentis god/ forsoþe who euer syn-  
nen wip outhen lawe · schulen perische wip oute lawe/ and who  
euer in þe lawe synnen · schulen be demyde by þe lawe/ forsoþe  
þe



## to romayns

he herets of lawe ben not iuste anentis god: but he doers of  
lawe schulen be made iuste/ forsoþe whanne heben men þat  
haue not lawe done kyndely (or by strengþe of kynde) þo þingis  
þat ben of þe lawe · þei not haupnge suche maner lawe · ben  
lawe to hem self: þat schewen þe werke of lawe writen in herte  
hertis/ þe conscience of hem zildynge to hem a witnesþynge ·  
& bitwixe hem self of þouztis accusynge · or also defendynge ·  
in þe day whan god schal deme þe pryueþ þingis of men: by  
my gospel by Ihu crist/ forsoþe zif þou art nampde a iewe &  
residist in þe lawe · & hast glorie in god · & hast knowe his wille ·  
& þou lernyde by þe lawe · prouest more profitable þingis ·  
tristenþ þi self for to be a leder of blynde men · þe lizte of hem  
þat ben in dirkeness · a techer of vnwise men · a mayster of  
yonge children · haupnge þe fourme of science (or kunnyng) · &  
of treuþe in þe lawe/ herfore þou þat techist anoper · techist not  
þi self: þou þat prechist to not stele: stelest/ þou þat seyst to not  
do lecherie: doste lecherie/ þou þat wlatist ydolis (or mau-  
metis): doste sacrilegie (þat is þeste of holy þingis)/ þou þat  
gloriest in þe lawe by brekynge of þe lawe · unworschipist (or  
dispiisist) god/ forsoþe þe name of god by þou is blasfempde  
amonge heben men: as it is writen/ soþely circumcisiõ pro-  
fitib: zif þou kepe þe lawe/ soþely zif þou be a trespassour of þe  
lawe: þi circumcisiõ is made prepucie (or custome of heben  
men)/ herfore zif prepucie (or custome of heben men) kepe rist-  
wesnesse of þe lawe: wher his prepucie schal not berettide into  
circumcisiõ? and þe prepucie þat is of kynde fulfyllynge þe  
lawe · schal deme þee þat by lettre & circumcisiõ art trespas-  
our of þe lawe/ forsoþe not he þat is a iewe in oppn · ne þe  
circumcisiõ þat is in þe fleysche in oppn: but he þat is a iewe  
in hidde · & þe circumcisiõ of herte in spirit · not in lettre:  
whos prepsyng is not of men: but of god//

¶ Therefore



## to romayns

C 3



Therefore what is more to a iewe: or what profite of  
circumcision: myche: by al maner: firste soþely for  
þe spekyngis of god: þen bitaken to hem/ what  
soþely zif summe of hem bileueden not: wher þe  
vnbeleue of hem haþ abogþide þe seiþ of god: fer be it/ forsoþe  
god is trewe (or soþfast): soþely eche man a lier (or vnstable)  
as it is writen/ þat þou be iustified (or founden trewe) in þi  
wordis: & ouercome whanne þou art dempde/ forsoþe zif oure  
wickidnesse comende þe riztwesnes of god: what schulen we  
sepe: wher god is wickide þat bryngiþ in wraþ: vp man I  
sepe/ fer be it/ ellis howe schal god deme þis worlde: forsoþe  
zif treuþe of god haþ aboundide (or ben plentiuous) in my leef-  
punge into þe glorie of hym: what & zit am I demede as a syn-  
ner: and not as we be blasfemyde: & as summe seyn vs for to  
sepe/ do we euyl þingis þat gode þingis come: whos dampna-  
con is iuste/ wheþer þerfore passen we hem: nay: soþely we  
hane schewide by skyle: Jewes & grekis alle for to be vndir  
synne: as it is writen/ for þere is not any man iuste: þer is not  
a man vndircondynge: neþer seekynge god/ alle bowiden  
awepe: to gedit þei ben made vnprofitable: þer is not þat doiþ  
good þing: þer is not til to one/ a sepulcre openynge is þe  
prote of hem: wiþ here tungis þei diden gylngely (or treche-  
rouly) þe venym of eddris (þat is clepide) aspis: vndre here  
lippis/ þe mouþ of whom is ful of cursynge (or wariynge) &  
bittirnesse: þe feet of hem (ben) swifte to scheed oute blood/  
contricon (or defoulynge to gedit) & infelicite (or cursidnesse)  
in þe wepes of hem: & þei kneten not þe wepe of pees: þe drede  
of god is not bifore here yzen/ forsoþe we witen for what euer  
þingis þe lawe spekiþ it spekiþ to hem þat ben in þe lawe/ þat  
eche mouþ be stoppide & eche worlde be made sujet to god: for  
of þe werkis of lawe: eche flesche (þat is mankynde) schal not  
be iustificede bifore hym/ forsoþe by þe lawe is knowynge of  
synne/ forsoþe nowe wiþouten þe lawe: þe riztwesnesse of god  
is

## to romayns

is schewide witnesside of þe lawe & prophetis/ soþely þe ryz-  
welnesse of god is by feiþ of Ihu crist · on alle þat bileuen into  
hym/ forsoþe þer is not diffynpcon (or departyng)/ for alle  
men synneden · & hane nede to þe glorie of god · þei iustificede  
frely by his grace/ by þe redempcon (or azenbyng) þat is  
in Ihu crist · whom god purposide (or ordeynede) an helper  
by feiþ in his blood to þe schewyng of his ryzwelnes · for re-  
missiõ of bifore going synnes · in þe sustentaciõ (or helyng)  
op) of god · to þe schewyng of his ryzwelnesse in his tyme ·  
þat he be iuste & iustifyng hym · þat is of þe feiþ of Ihu crist/  
where is þerfore hi glorifyng/ it is ercludide (or putte oute)  
by what lawe · of dedis doinge/ nay/ but by þe lawe of feiþ/  
forsoþe we demen a man for to be iustificede bi feiþ · wif outh  
werkis of þe lawe/ wheþer of ietwes is god onely/ wheþer he is  
not of heþen/ & his & of heþen/ for soþely one is god · þat ius-  
tifych circumcisiõ of feiþ · and prepuce (or heþen men) by  
feiþ/ þerfore distrupe we þe lawe by feiþ/ for be it/ but we  
staben þe lawe by feiþ/



þat þerfore schulen we sepe oure fadir abraham vp  
þe shepche for to haue founden/ forsoþe zif abra-  
ham be iustificede of þe werkis of lawe/ he haf glo-  
rie but not anentis god. what soþely feiþ þe scrip-  
ture/ abraham bileuede and it is rettide to hym to ryzwel-  
nesse/ forsoþe to hym þat wircþ · mede is not zouen to vp  
grace/ but vp dette/ but to hym þat worcþ not · forsoþe  
bileuyng into hym þat iustific þe wickide man (or vnpis-  
tous) his feiþ is rettide to ryzwelnesse · vp þe purposyng  
of goddis grace/ as & dauid feiþ · þe blessidnesse of a man to  
whom god acceptiþ ryzwelnesse/ wif outh werkis (of þe  
lawe)/ blesside þei whos wickidnesse ben forzouen/ & whos  
synnes ben coueride (or hid)/ blesside þat man to whom god  
rettide not synne, þerfore þis blessidnesse · dwelliþ it not onely  
in circumcisiõ/ or also in prepuce (or state of heþen men)/

C<sup>m</sup> 4<sup>m</sup>



forsoþe

## to romayns

forsoþe we seyn • for þe seiþ is rettide to abraham to ríztwef-  
 nesse/ how þerfore is it rettide/ in circumciþiõn or in prep-  
 ucie/ not in circumciþiõn/ but in prepucye/ and he took a signe  
 of circumciþiõn/ • a markynge (or tokenynge) of ríztwefnesse  
 of seiþ þat is in prepucye • þat he be sadir of alle men bileu-  
 ynge by prepucye • þat it be rettide & to hem to ríztwefnesse/ &  
 þat he be sadir of circumciþiõn/ not onely to hem þat ben of  
 circumciþiõn/ but & to hem þat suen his steppis • of þe seiþ of  
 our sadir abraham þat is in prepucie/ forsoþe not by þe lawe  
 is biheste to abraham or to his seede • þat he be þe eyre of þe  
 worlde/ but by þe ríztwefnesse of seiþ/ soþely zif þei þat ben  
 of þe lawe ben eyres/ seiþ is anentifude (or disturpede) • bihest  
 is done away/ forsoþe þe lawe worchþiþ wraþ/ soþely where þe  
 lawe is not/ neþer preuaticaciõn (or trespassynge)/ þerfore of  
 þe seiþ/ þat by grace biheste be stable (or stidfast) to eche  
 seed • not to þat seed onely þat is of þe lawe/ but þat is of þe  
 seiþ of abraham • þe whiche is sadir of vs alle/ as it is writen/  
 for I haue sette þee sadir of many folkis • bifore god to whom  
 þou hast bileuede • þe whiche god quykeneþ deade men • &  
 clepþ þo þingis þat ben not/ as þo þat ben/ þe whiche (abra-  
 ham) azenes hope/ bileuede into hope/ þat he schulde be made  
 sadir of many folkis • by þat it is seyde to hym/ þus schal þi  
 seede be as sterres of heuene/ & as grauel (or sonde) • þat is  
 in þe bryncke of þe see/ and he is not made vnstidfast in þe  
 bileue • neþer he bihilde his body how nyȝ deade • whanne he  
 was almost of an hundride ȝeer/ & þe wombe of sare nyȝ  
 deade/ also in þe biheste of god • he doutide not wiȝ vntrið/  
 but he is confortide in bileue • ȝuyng glorie to god • wit-  
 ynge moſte fully • for what euer þingis god haþ bihiȝt/ he is  
 al miȝty & for to do/ þerfore it is rettide to hym to ríztwef-  
 nesse/ forsoþe it is not writen onely for hym • for it is rettide  
 to hym to ríztwefnesse/ but & for vs/ to whiche it schal be ret-  
 tide • bileuynge into hym þat reȝside oure lorde Ihu críſt fro  
 deade (spiritis) þe whiche is bitaken for oure synnes/ & roos  
 aȝen for oure iuſtifyinge//

Therefore

## to romayns

C<sup>m</sup> 5<sup>m</sup>



Therefore we iustifiede of feiþ: haue pees at god by  
 oure lorde Ihu crist/ by whom we haue accesse (or  
 nyȝ goinge to) • by feiþ into his grace • in whiche we  
 sonnen & haue glorie • in þe hope of glorie of goddis  
 sonen/ forsoþe not onely: but & we glorien in tribulacoñs • wit-  
 ynge þat tribulacoñ worchith paciencen: soþely paciencen prou-  
 ynge/ forsoþe prouynge hope/ forsoþe hope confoundith not • for  
 þe charite of god is spred abroad in oure hertis by þe holy gost  
 þat is zouen to vs/ wherto soþely diede crist for wickide men •  
 whanne we weren zit lyk (or vnstable by tyme) / soþely vnnepis  
 dieþ any man for þe iulle/ for whi for þe good: summan parauen-  
 ture dar die / forsoþe god comendith his charite in vs/ for zit  
 whanne we weren zit synners by tyme • crist is deade for vs:  
 myche more now we iustifiede in his blood • schulen be saaf fro  
 towarþ bi hym/ soþely zit whanne we weren enemyes • we ben re-  
 counseylide to god by deeth of his sone: myche more we re-  
 counseylide schulen be saaf in þe lijf of hym/ forsoþe not onely  
 but & we glorien in god by oure lorde Ihu crist: by whom we  
 haue receyvede nowe recounseylunge (or acordynge), herfore  
 as by one man synne entride into his worlde • & by synne  
 deeth: so deeth passide forth into alle men • in whiche man alle  
 men synneden/ soþely til to þe lawe: synne was in þe worlde/  
 forsoþe synne was not wistide (or rettide): whan lawe was  
 not/ but deeth regnyde fro adam • til to moyses • also into hem  
 þat synneden not in lichenesse of trespassynge of adam • þe whiche  
 is fourme (or likenesse) of one to comynge/ but not as gylte  
 (or trespasse): so & þe gylte/ soþely zit þourgh þe gylte of one  
 manne ben deade: myche more þe grace of god & ziste in þe  
 grace of one man Ihu crist • hath aboundide into many men/  
 and not as by one synne: so & by ziste for whi soþely dome of  
 one into condemnacoñ: grace forsoþe of manne gyltis (or  
 trespassynge) into iustificacoñ/ forsoþe zit in þe gylte of one  
 deeth regnyde þourz one: myche more men takynge plente of  
 grace



## to romayns

grace & zuynghe & ryztwelnesse in lijf: schulen regne by one  
 Jhū crist/ herfore as by he gylte of one into alle men into con-  
 dempnacoñ: so & bi he ryztwelnesse of one into alle men into  
 iustifyinge of lijf/ sohely as bi obedience of one man • many  
 ben ordeynede synners: so & by obedience of one • manye  
 schulen be ordeynede iuste/ forsohe he lawe entride þat gylte  
 schulde be plentyuouse/ sohely where gylte was plentyuouse: &  
 grace aboundide (or was plentyuouse)/ þat as synne regnyde  
 into deþ: so & grace regnyde by ryztwelnesse into euer lastynghe  
 lijf • by Jhū cñt oure lorde//

C<sup>m</sup> 6<sup>m</sup>



Herfore what schulen we seye • schulen we dwelle  
 in synne • þat grace be plenteuous/ set be it/ sohely  
 we þat ben deade bi synne • how schulen we lyue  
 zit perinne/ wher breyeten zee vnknotwen • for  
 whiche euer we ben baptiside or cristenyde in ihū cñt • in his  
 deeh we ben baptiside/ sohely we ben to gedir bitiede wiþ hym  
 by cristendome into deþ • þat as cñt roos fro deade (spiritis) by  
 glorie of he fadir: so & we walke in he newenesse of lijf/ forsohe  
 zif we to gedir plauntide • ben made to he licknesse of his deþ:  
 also & we schul be of risynghe azen/ witynghe þat oure olde man  
 is to gedir crucifiede • þat he body of synne be destruyede: þat  
 we serue no more to synne/ sohely he þat is deade to synne: is  
 iustifiede fro synne/ forsohe zif we ben deade wiþ cñt: we bi-  
 leuen þat also we schulen lyue to gedir wiþ hym/ witynghe for  
 cñt risynghe azen fro deade (spiritis): now dieþ not • deþ schal no  
 more lordeschip to hym/ forsohe þat he is deade to synne: he is  
 deade ones/ sohely þat he lyueþ: he lyueþ to god/ so & zou  
 deme zou for to be deade sohely to synne: forsohe lyuynghe to  
 god in Jhū crist oure lorde/ herfore regne not synne in zou  
 deadely bodye: þat zee obescche to his coueptyngis/ for neher  
 zyue zee zoure membres armours of wickidnesse to synne:  
 but zif zee zoure self to god • as of deade men lyuynghe • & zoure  
 membris armours of ryztwelnesse to god/ forsohe synne schal  
 not



## to romayns

not lordeschip to zou/ sohely zee ben not vndre þe lawe:  
 but vndre grace/ what þerfore? schulen we synne for we ben  
 not vndre þe lawe: but vndre grace? ser be it/ witen zee not  
 for to whom zee zpuen zou seruauntis ser to obescþe: zee ben  
 seruauntis to þat þing to whom zee haue obescþide · oþer of  
 synne to deþ · oþer of obedience to ríztwefnesse/ sohely I do  
 þankyngis to god · þat zee weren seruauntis of synne · forsoþe  
 zee hane obescþide of herte into þe sourme of techynges: in  
 whiche zee ben bitaken/ forsoþe zee delyueride fro synne · ben  
 made seruauntis of ríztwefnesse// ¶ I sepe mannes þing · for þe  
 infirmyte (or vnstabilenes) of oure fleysche/ sohely as zee hane  
 zouen zoure membris for to serue to vncleennesse & wickidnesse:  
 so nowe zpuen zee zoure membris for to serue to ríztwefnes  
 into holynes/ forsoþe whanne zee were seruauntis of synne:  
 zee weren fre of ríztwefnesse/ þerfore what frupte hadden zee  
 þanne in þo þingis · in whiche zee schamen nowes? nowe þer-  
 fore þe ende of hem is deþ/ forsoþe nowe zee delyueride fro  
 synne · made sohely seruauntis to god: haue zoure frupte into  
 holynes · þe ende forsoþe euerlastyng lijf/ treuely þe hires  
 of synne: deþ/ þe grace of god: euerlastyng lijf · in crist Ihu  
 oure lordc//



Beheren wbet zee unknowen · forsoþe I speek to  
 men wptyng þe lawe/ for þe lawe haþ lordeschip  
 in a man: how longe tyme it lpueth/ for whi þat  
 womman þat is vndir an housbonde is bounden to  
 þe lawe · lpuynge þe housbonde/ sohely zif hire housbonde be  
 deade: sche is delyueride (or vnbunden) fro þe lawe of þe  
 man/ þerfore lpuynge þe man · sche schal be clepide auoutresse:  
 zif sche schal be wiþ an oþer man/ forsoþe zif hire housbonde  
 be deade: sche is delyueride fro lawe of þe man · þat sche  
 be not auoutresse: zif sche schal be wiþ an oþer man/ treuely  
 breþeren & zee made deade to þe lawe þoruþ þe bodye of crist:  
 þat zee be an oþeris · þat roos azen fro deade (spiritis) · þat  
 we

C<sup>a</sup> 7<sup>m</sup>

## to romayns

we bere fruyte to god/ forsoþe whanne we weren in flesche  
passiouns of synnes þat weren by þe lawe wrouzten in oure  
membris: þat þei schulden bere fruyte to deþ/ now forsoþe we  
ben vnbounde fro þe lawe of deþ in whiche we weren/ so þat  
we serue in newenesse of spirit · & not in oldenesse of lettre/  
what þerfore schule we seye/ þe lawe is synne/ ser be it/ but  
I knewe not synne: no but by þe lawe/ for whi I wiste not co-  
ueptynge for to be synne: no but þe lawe seþe: þou schalt not  
couepte/ forsoþe occasiõ: synne by þe maundement þat  
wrouzte in me al coueptynge (or coueptise)/ soþely wiþ outen  
þe lawe: synne was deade/ forsoþe I lyuede wiþ outen þe  
lawe sum tyme/ but whanne þe comaundement had comen:  
synne lyuede azen/ soþely I am deade · & þe comaundement  
is founden to me þat was to liʒe: þis þing for to be to deþ/ for  
why synne · occasiõ taken by þe comaundement deceyvede  
me: & bi it slowe me/ and so þe lawe soþely is holy · & þe com-  
aundement holy: & iuste & good/ þerfore þat þat is good to me  
is made deþ/ ser be it/ but þat synne apperide (or be knowen):  
synne þourz gode þing wrouzte deþ to me · þat þere be made  
synne synnyngue ouer maner (or mesure) by comaundement/  
soþely we witen for þe lawe is spiritual (or godly) forsoþe I  
am fleschely · solde vndir synne/ soþely I vnderstonde not þat:  
þat I wiche/ soþely I do not þe good þing þat I wole: but I  
do þe ilke euyl þing þat I hate/ forsoþe zif I do þat þing þat  
I wole not: I consente to þe lawe · for it is good/ now soþely  
I worche not þat þing now: but þat synne þat dwelliþ in me/  
soþely I woot for in me · þat is in my flesche dwelliþ no good/  
for wille liþ to · to me: treuely for to þersourme good þing  
I synde not/ forsoþe I do not þe ilke good þing þat I wole/  
but I do þe ilke þing þat I wole not/ soþely zif I do þat þing  
þat I wole not · I wiche not it: but þe synne þat dwelliþ in  
me/ þerfore þe lawe is good to me · willynge for to do good  
þing: for euyl þing liþ to me/ þerfore þe lawe is good to me  
willynge/ forsoþe I delite togedir þe lawe of god: vp þe inner  
man/

## to romayns

man/ soþely I see anoper lawe in my membris: azenfytynge  
to þe lawe of my soule: & makynge me captife in þe lawe of  
synne: þat is in my membris/ I a woful man: who schal de-  
lyuer me: fro þe body of his synne? forsoþe þe grace of god:  
by Ihū crist oure lord/ herfore I myself by resoun of þe soule:  
serue to þe lawe of god: soþely by my slepche: to þe lawe of  
synne//



Therefore nowe no þing of dampnacion: is to hem þat  
ben in Ihū crist: þe whiche wandren not astir þe  
slepche/ forsoþe spirit of liif in crist Ihū: haþ deli-  
ueride me fro lawe of synne & deþ/ for whi þat þat  
was vnpossible to þe lawe: in what þing it was seek (or steel  
by slepche): god sendynge his sone into þe lickenesse of slepche  
of synne: of synne he dampnyde synne in slepche/ þat þe iust-  
fyng of lawe were fulfild in vs: þat not astir þe slepche  
wandren: but astir þe spirit/ forsoþe þei þat ben astir þe  
slepche: saueren þo þingis þat ben astir þe slepche/ but þei  
þat ben astir þe spirit: seelen þo þingis þat ben of þe spirit/  
forwhi þe prudence of slepche: is deþ/ forsoþe þe prudence of  
spirit: liif & pees/ for þe wisdom of slepche: is enemye to  
god/ forsoþe it is not sujet to þe lawe of god: soþely neþer it  
may/ forsoþe þei þat ben in slepche: motone not plese to god/  
soþely zee ben not in slepche: but in spirit: neþeles zif þe  
spirit of god dwelliþ in zou/ forsoþe zif any haþ not þe spirit  
of crist: þis is not his/ forsoþe zif crist is in zou: soþely þe body  
is deade for synne: but þe spirit lyueþ for iustfyng/ for zif  
þe spirit of hym þat reþlde Ihū crist fro deade (spiritis) dwell-  
iþ in zou: he þat reþlde Ihū crist fro deade spiritis: schal  
quþken & zoure deadely bodies: for þe spirit of hym dwellynge  
in zou/ herfore breþeren we ben dettours: not to þe slepche:  
þat we lyue astir þe slepche/ forsoþe zif zee schulen lyue astir  
þe slepche: zee schulen dpe/ forsoþe zif zee by spirit schulen  
lee þe dedis of slepche: zee schulen lyue/ soþely who euer ben  
ledde

C- 8<sup>m</sup>

## to romayns

ledde by þe spirit of god: þes ben þe sones of god: forsoþe ȝe  
 hane not taken eftesone þe spirit of seruage in drede: but ȝe  
 haue taken þe spirit of adopcion of sones · (þat is to be sones  
 of god by grace) · in whiche spirit we crien abba fadir/ forsoþe  
 þe ilke spirit ȝildip witnesþnge to oure spirit: þat we ben þe  
 sones of god/ forsoþe ȝif sones: & eþres/ soþely ȝif eþris of god:  
 treuely euen eþris of cñ/ ȝif neþeles we to gedir lustren: þat  
 & we ben glorifiede to gedir/ treuely ¶ deme þat passouns of  
 þis tyme ben not euen worþ: to þe glorie to comynge þat  
 schal be schewide in vs/ for whi þe abydyng of creature · (þat  
 is man) · abidip þe schewynge of þe sones of god/ soþely þe  
 creature is sujet to vanyte · not willynge: but for hym þat su-  
 gettide it (or made it sujet) in hope/ for & þe ilke creature  
 schal be delqueride fro seruage of corrupcion: into liberte of  
 glorie of þe sones of god/ soþely we witen · þat ecþe creature  
 inforowip & chidip: (or worchip wip angwische) til ȝit/ forsoþe  
 not onely it: but & we oure self haupnge þe firste fruptis of  
 þe spirit · & we oure self sorowen wipinne vs þe adopcion of  
 goddis sones · (þat is wip greet mournynge desuren þe staat of  
 goddis sones by grace) · abydyng þe azen byng of oure body/  
 soþely by hope: we ben made saaf/ forsoþe þe hope þat is seþn:  
 is not hope/ for whi · what hopip a man þat þing þat he seþ/  
 forsoþe ȝif we hopen þat þing þat we seen not: we abiden by  
 pacience/ also & þe spirit helpip oure infirmyte (or vnstidfast-  
 nes)/ forwhi what we schulen prepe as it bihouep · we witen  
 not: but þe ilke spirit aris for vs wip sorowynge þat mowne  
 not be tolde oute/ forsoþe þe þat seekip þe hertis · woot what  
 þe spirit desurip · for astir god · (þat is at goddis wille) he aris  
 for holy men/ forsoþe we witen for to men louynge god · alle  
 þingis worchen to gedir into good þing to hem · þat astir pur-  
 pos ben clepide seyntis/ for whi & whom he wisse bifore: & he  
 bifore ordeynede by grace · for to be made liche of þe ymage  
 of his sone · þat he be þe firste bygoten in manpe breþeren/  
 soþely whom he bifore ordeynede to blis: & hem he clepide: &  
 whom



## to romayns

tohom he clepide & hem he iustifiede/ sohely whom he iustifiede/ & hem he glorifiede/ what herfore schulen we sepe to hes pingis: zif god for vs who azenes vs/ he whiche also sparide not to his owne sone/ but for vs alle bitoke hym/ how also zaue he not to vs alle ping wiþ hym/ who schal accuse azenes he chosen sones of god/ god hat iustifiede: who is hat condempnyd/ Jh̄c crist hat is deade/ zhe he whiche & roos azen/ he whiche is on þe ryzt halfe of god: & he whiche preyed for vs/ who herfore schal departe vs fro þe charite of god: tribulacōn or angwische or hungre · or nakidnesse · or persecucion · or perel · or swerde/ as it is writen/ for we ben slayne al day for þee: we ben gellide as scheep of slaunter/ but in alle hes pingis we ouercomen: for hym hat louede vs/ sohely I am certayne · for neher deþ · neher lijf · neher aungels · neher pryncipatis · neher vertues · neher potestatis · neher present pingis · neher pingis to comynge · neher strenghe · neher heyzhe · neher depnesse · neher oþer creature · schal mowe departe vs fro þe charite of god: hat is in cū Jhū oure lorde//



**D**epe treuþe in crist Jhū · I lize not · my conscience berynge witnessynge to me in þe holy goß · for grete heuynesse is to me · & contynuel sorowe to myn herte/ forsoþe I my self desiride for to be cutside (or departide) fro crist for my breþeren · hat ben cosyns astir þe deysche · hat ben israelitis (or of isrl) whos adopcion is of sones & glorie & testament & zpyunge of lawe · & scrupþe & bihestis · whos ben þe faderis · & of whom crist astir þe deysche · hat is god aboue alle pingis: bleßide into worldis/ amen/ sohely not hat þe worde of god haþ fallen dounes (or saplide unfulfulde)/ sohely not alle hat ben of isrl: hes ben isrlitis (or sones of iacob)/ neher þei hat ben þe seeðe of abraham alle ben sones/ but in ysaac · seed schal be clepide to þee/ hat is to sepe · not þei hat ben sones of þe deysche · ben sones

C- 9"



## to romayns

of god; but þei þat ben sones of biheste i ben demyde in seed  
of bihest/ soþely þis is þe worde of bihest/ vþ þis tyme I schal  
come; & a sone schal be to sare/ forsoþe onely sche; but & re-  
becca of one liggynge by haupng two sones of ysaac oure fa-  
dir/ soþely whanne þei weren not zit borne; oþer hadden done  
any of good or euyl; þat þe purpos of god schulde dwelle vþ  
þe eleccioun/ not of werkis; but of god clepyng þat is seyd  
to hym; for þe more schal serue to þe lesse; as it is writen; I  
louede Jacob/ forsoþe esau I had in hate/ what þerfore schul-  
len we sepe; wher wickidnesse be anentis god; ser be it/ for-  
soþe he seiþ to moytes/ I schal haue mercy to whom I schal  
haue mercy; & I schal ȝyue mercy to whom I schal haue  
mercy/ þerfor it is not neþer of man willng neþer renngng;  
but of god haupng mercy/ forsoþe þe scripture seiþ to pha-  
rao/ for into þis þing I haue sirede þee; þat I schewe in þee  
my vertue; & þat my name be tolde in al erþe/ þerfore of  
whom god wole he haþ mercy; & of whom god wole he endu-  
rip (or hardenyþ)/ and so þou seiþ to me/ what þing is zit  
souzt; soþely who wiþstondip his wille; O man who art þou;  
þe whiche answerist to god; wher a potte or made þing; seiþ  
to hym þat made it; what hast þou made me so; wher a potter  
of clepe haþ not power of þe same gobet; for to make soþely  
one vessel into honoure; anoder forsoþe into dispite (or lowe of-  
fice); þat zif god willngge for to schewe wrappe & for to make  
power knowen; sustenyde in grete pacience þe vessels of wra-  
þpe able into perdicōn (or dāpnacōn); þat he schulde schewe  
þe richessis of his glorie; into vessels of mercy; þe whiche he  
made redy into glorie/ and whiche he clepide not onely of  
iewes; but also of heþen men as he seiþ in osee/ I schal clepe  
not my puple; my puple; & not my louede; my louede; & not  
haupnge mercy; haupnge mercy/ and it schal be in place;  
wher it is seyd not zee my puple; here þei schulen be clepide  
þe sones of lyupng god/ forsoþe ysaie crieh for isrl; zif þe  
nowmbre of isrl schal be as þe grauel of þe see; þe relyues  
schulen

## to romayns

schulen be made saaf/ forsoþe a worde endynge & abreggynge  
in equyte/ for þe lorde schal make a worde breggide (or made  
schorte) vpon al erþe/ and as plaie bifore seyde/ no but god  
had leste to vs seede/ we hadden ben made as sodom & we  
hadden ben lyk as gomor/ þerfore what schulen we seye/ þat  
þehen men þat sieden not ryztwesnesse/ haue cauhte ryztwes-  
nesse þat is of seiþ/ forsoþe isrl supnge þe lawe of ryztwesnesse/  
came not partely into þe lawe of ryztwesnesse/ why/ for not  
of seiþ/ but as of werkis/ soþely þei offendidē into þe snoon of  
offencon (or spurnynge) & as it is writen/ lo I putte a snoon of  
offencon in syon/ & a snoon of schlaundre/ þat eche þat schal bi-  
leue into it/ schal not be confoundide (or schente)//



**B**eheren soþely þe wille of myn herte & my bisech- C<sup>m</sup> 10<sup>m</sup>  
ynge is made to god for hem into helþe/ forsoþe I  
bere witnessynge to hem for þei haue loue of god/  
but not of kunnyng/ soþely þei vnknotwpyng goddis  
ryztwesnesse/ & seekyng for to make stidfast here owne/ ben  
not suget to þe ryztwesnesse of god/ forsoþe þe ende of þe lawe  
ēst/ to ryztwesnesse to eche man bileupnge/ soþely moyses/ for  
þe man þat schal do ryztwesnesse þat is of þe lawe/ schal lpye  
in it/ forsoþe þe ryztwesnesse þat is of þe bileue/ seiþ þus/ seye  
þou not in þin herte/ who schal slepye into heuene/ þat is to  
seye for to leede doune crist/ or who schal go doune into dep-  
nesse (of helle) & þat is for to azen clepe crist fro deade (spiri-  
tis)/ but what seiþ þe scripture/ þe worde is nyz in þi mounþ/  
& in þin herte/ þat is þe worde of bileue/ þe whiche we pre-  
chen/ þat zif þou knoweleche in þi mounþ þe lorde Ihu ēst &  
bileuest in þin herte þat god reylde hym fro deade (spiritis)/  
þou schalt be saaf/ forsoþe by herte we bileuen to ryztwesnesse/  
by mounþ soþely knowelechyng is made to helþe/ soþely þe  
scripture seiþ/ eche þat bileueþ into hym/ schal not be con-  
foundide/ soþely þer is no dysyncon of Iewe & greck/ forwhi  
þe same lorde of alle/ riche into alle þat inclepen hym/ forsoþe  
eche

## to romayns

eche man who euer schal inclepe þe name of þe lordes: schal be  
saal/ how þerfore schulen þei inclepe hym: into whom þei  
haue not bileuyde: or how schulen þei bileue to hym: whom  
þei herden not: how forsoþe schulen þei here wiþ outen pre-  
chynges: or howe schulen þei preche: no but zif þei ben sente:  
(þei ben sente of god þat in werke & worde suen crist) as it is  
writen/ how sayre þe seet of men euangelizynge pees: of pre-  
chyng good þingis: but not alle men obetschen to þe gospel/  
forsoþe plaie seiþ/ lorde who bileuede to oure herynge: þer-  
fore seiþ of herynge: herynge forsoþe by þe worde of crist/ but  
I sepe wher þei herden not: and soþely þe worde of hem wente  
oute into al erþe: & into þe endis of þe roundenesse of þe erþe  
here wordis/ but I sepe/ wher Iſrl knewe not: firste moyses  
seiþ/ I schal leede zou to eneue to not a folc: into an vnwise  
folc: I schal sende zou into wrapþe/ forsoþe plaie dar & seiþ/  
I am founden of men not sekynge me/ oppnly I apperide to  
hem: þat ariden not me/ forsoþe to iſrl he seiþ/ alday I streypte  
oute myn handis to a puple not bileuyng to me: but azenſep-  
inge//

C<sup>m</sup> 11<sup>m</sup>



Therefore I sepe wher god haþ putte atwey his puple:  
ſer be it/ for whi & I am of iſraelite of þe ſeede of  
abraham of þe lynage of beniamyn/ þe lorde putte  
not atwey his puple: þe whiche he bifore wiſte/ wher  
zee witen not in helie what þe ſcripture seiþ: how he prepeþ  
god azenes iſrl/ lorde þei haue ſlayne þi prophetis: þei haue  
vndirdoluen þin auters: & I am leſte al one: & þei ſeken my  
liſt/ but what seiþ goddis anſwere to hym/ I haue leſte to me  
ſeuene þouſande of men: þat haue not bowide here knees bi-  
fore baal/ ſo þerfore & in þis tyme: þe relifes ben made ſaal:  
by þe cheſynge of þe grace of god/ for zif by þe grace of god:  
nowe not of werkis/ ellis grace is not nowe grace/ what þer-  
fore: iſrl haþ not geten þat þat he ſouzte/ forsoþe eliccon haþ  
geten/ ſoþely þe oþer ben blyndide: as it is writen/ þe zawe to  
hem

## to romayns

hem a spirit of compunccon · pzen hat hei seen not · & eris hat  
hei here not · til into his day/ and daupd seiþ/ be he borde of hem  
made bifore hem into a gnare & into catchynge & into sclau-  
dre · & into zildynge azen to hem/ be he pzen of hem made dirke ·  
pat hei se not · and incroke algatis he bac of hem/ herfore I  
sepe whet hei offendiden so · pat hei schulen falle doune · ser be  
it/ but by gylte of hem helþe is made to heþen men · pat hei sue  
hem/ pat zif he gylte of hem ben richessis of þe worlde · & þe mun-  
yschyng (or makynge lesse) of hem · ben richessis of heþen men ·  
how myche more þe plente of hem · soþely I sepe to zou heþen  
men/ how longe soþely I am apostle of heþen men · I schal ho-  
noure my mynysterie (or seruyce) zif on any maner I styre my  
deptsche for to solowe · & I make summe of hem saaf/ forsoþe zif  
þe loos of hem is recounseplynge of þe worlde · what þe takynge  
vp of hem · no but lys of deade men · for zif þe sacrifice (or litil  
parte of tasyng) be holy · & hool gobet/ and zif þe root be holy ·  
& þe braunchis/ pat zif any of þe braunchis ben broken · þou  
soþely whanne þou were a wilde olyue tree · art sette amonge  
hem · & art made felowe of þe root & of fatnesse & of þe olyue tree ·  
npl þou glorie azenes þe braunchis/ for zif þou gloriest · þou  
berest not þe root · but þe root þee/ herfore þou seist/ þe braun-  
chis ben broken pat I be infette/ wel/ for vnbileue þe braun-  
chis hen broken · forsoþe þou stondist by seiþ/ npl þou sauer  
hize þing but drede þou/ forsoþe zif god sparide not kyndely  
braunchis · lesse paraenture he spare not þee/ herfore se þe  
godenesse & þe seerfenesse of god/ soþely þe seerfenesse into hem  
pat sellen doune · soþely þe godenes of god in þee · zif þou  
schalt dwelle in godenesse/ ellis & þou schalt be kitte doune/  
but & hei schulen be infette · schulen not dwelle in vnbileue/  
forsoþe god is mystry · estefone for to infette hem/ for whi zif  
þou art kitte doune of þe kyndely wilde olyue tree · forsoþe  
breþeren I npl zou vnknowe þis mysterie · pat zee be not wise  
to zoure self/ for blyndenesse hap fallen of party in isrl · til þe  
plente of heþen men entride · & so al isrl schulde be made saaf



## to romayns

as it is writen/ he schal come of spon þat schal delpueſe & turne  
 awey: vnpytee of iacob/ and þis teſtament to hem of me:  
 whanne I ſchal do awey here ſynnes/ ſohely vp þe goſpel ·  
 enemyes for zou: forſoþe moſte derworþ vp þe eleccon · for fa-  
 deris/ ſohely þe ziftis & cleppng of god: ben wiþ outen for-  
 þynkynge (or reuokynge)/ ſohely as ſumtyme & zee bileueden  
 not to god · nowe forſoþe zee haue gete mercy for þe vnbeleue  
 of hem: ſo & þes nowe bileueden not into zoure mercy · þat &  
 þei gete mercy/ forſoþe god cloſide to gedir alle þingis in vnbi-  
 leue: þat he haue mercy on alle/ ¶ **W**he biſeneſſe (or depneſſe)  
 of þe richeſſis of wiſdom & kunnyng of god/ how incompre-  
 henſible ben his domes: & his weyes vnſercheable/ forſoþe  
 who knewe þe witte of god? or who was his counſeyler or who  
 former ʒaue to hym: & it ſchal be quytte azen to hym/ for of  
 hym & by hym & in hym ben alle þingis: to hym honoure &  
 glorie into worldis amen//

C<sup>m</sup> 12<sup>m</sup>



**A**nd ſo breþeren I biſeche zou by þe mercy of god ·  
 þat zee ʒyue zoure bodyes a lypynge oost (or ſacri-  
 fice) holy pleaſynge to god · zoure ſerupce reſon-  
 able/ and nyl zee be confourmyde (or made lik) to  
 þis worlde: but be zee reſourmyde in neweneſſe of zoure witte ·  
 þat zee proue whiche is þe wille of god · good & wel pleaſynge  
 & parſite/ forſoþe I ſeþe by þe grace þat is ʒouen to me · to alle  
 þat ben amonge zou · for to not ſauer (or kunne) more þanne  
 it bihoueþ for to kunne · but for to kunne to ſobreneſſe/ and  
 to eche man as god haþ departide þe meſure of ſeiþ/ forſoþe as  
 in one body we haue many membris · ſohely alle þe membris  
 hane not þe ſame adde (or dede) ſo we ben mange: one body in  
 criſt/ eche forſoþe membris: þe toþer of anoþer/ þerfore hau-  
 ynge ziftis dyuersynge vp þe grace þat is ʒouen to vs · oþer  
 prophecye vp reſoun of ſeiþ · oþer mynſterie or ſerupce in  
 mynſtrynge/ oþer he þat techiþ in techynge: he þat ſireþ  
 coſtely in exhortacon (or moneynge)/ he þat ʒyueþ in ſym-  
 plenels ·



## to romayns

plenels · he þat is bifore (or fouereyn) in bisynes · he þat hab  
 mercy in gladenesse · loue wiþ outen seynnge · hatynge euyl ·  
 cleupnge (or faste drawynge) to good þing · lounge to gedir  
 þe charite of breþerbode · comynge to gedir in honoure · not  
 slowe in bisynesse · seruient (or brennynge) in spirit · serynge  
 to þe lorde · ioyinge in hope · pacient in tribulacō · bispe in  
 preper · comynge to þe nedis of seyntis · luyng (or keppynge)  
 hospitalite · (þat is herborynge of pore men) blesse zee men pur-  
 luyng zou · blesse zee & nyl zee curse (or warie) / for to ioye wiþ  
 men ioyinge · for to wepe wiþ men weppynge / selynge þe same  
 þing to gedir not sauerynge (or kunnynge) hize þingis · but con-  
 sentynge to meke þingis / nyl zee be prudent anentis zoure self ·  
 to no man zildynge euyl for euyl / puruepyng good þingis ·  
 not onely bifore god · but also bifore alle men / zif it may be  
 done · þat is of zou · haupnge pees wiþ alle men / zee most dere  
 breþeren not defendynge (or vengynge) zoure self · but zpye  
 zee place to ire (or wraþhe) / forsoþe it is writen / þe lorde seip /  
 to me vengeaunce · & I schal zilde azen / but zif þin enemye  
 schal hungre · sede þou hym / zif he þristiþ · zpye þou drynke to  
 hym / forsoþe þou doinge þes þingis · schalt gedir to gedir colis  
 on his hede / nyl þou be ouercomen of euyl þing · but overcome  
 þou euyl in gode þing //



**C**lerp soule (or luyng man) · be sujet to hizer pow-  
 ers / forsoþe þer is not power · no but of god / soþely  
 þo þingis þat ben of god · ben ordeynede / and so be  
 þat azenstondih þe ordynaunce of god / forsoþe þei  
 þat azenstonden · geten to hem self dampnacoñ / for whi pryn-  
 ces ben not to þe drede of gode werke · but of euyl / soþely  
 wolte þou not drede power · do þou gode þing · & þou schalt  
 haue prepsyng of it / forsoþe he is þe mynyste of god · to þee  
 into good / soþely zif þou doste euyl þing · drede þou / for not  
 wiþ outen cause he berih þe swerde / for he is þe mynyste of  
 god · venger into wraþhe · to hym þat doih euyl þing / and  
 þerfore

## IN THIRTYES

Perfure by mete be not met: not onely for wrabbe: but e for  
 conscience: fobely perfure & er-poon tributes. þei hem þe myn-  
 pions of gult: for þes same þing stryunge. Perfure telle for a  
 alle men: deins to whom tribute: tribute to whom eue / of  
 custom for þingis borne aboute: tal: or fache custom: to whom  
 tribute: tribute to whom honoure: honoure to no man othe for  
 any þing: no but þat for loue to god: fobely þe þat louch þe  
 nepschore: hab falschid be loute. for whi þou schalt do no lre-  
 cherie: þou schalt not lre: þou schalt not lre: þou schalt not  
 lre false witnessunge: þou schalt not conceyþe þe þing of þi  
 nepschore: and til þe be any oþer mandement: it is in-  
 fluride (or encluride) in þis worde. þou schalt loute þi neps-  
 chore as þi self be loute of nepschore: worched not enyl þe-  
 fore loute is plente (or falschunge) of loute. ¶ And we wat-  
 unge þis tyme: for þoure is noine: us to rise of sleep: fobely  
 mote our helpe is neer: þan iohanne we beleueþen þe nyte  
 wente before: forloþe þe day schal nyte: þerfore cast we  
 arope þe werkes of dickenesse: & be we cloude þe armes of  
 lre: as in day waunde we honestly: not in othe etyngis &  
 drunkenesse: not in couchis & brachastrees not in indrues  
 & in enupe: but be we cloude þe lorde Jhu crist and do we not  
 þe cure (or bishpess) of slepche in desirys

C<sup>o</sup> 14<sup>o</sup>



Forloþe take we a sijk man in bileue: not in decep-  
 tacons (or dispitelous) of þouztis: fobely anoper  
 bileueþ hym for to ete alle þingis: forloþe þe þat is  
 sijk (or vnstidfast): ete he wortis (or potage): he  
 þat etih dispise not þe man not etynge: and he þat etih not:  
 deme not þe man etynge: fobely god hab taken hym: who art  
 þou þat demest anoper seruaunt: to his lorde he stondeþ or  
 fallih doune: forloþe þe schal stonde: forloþe þe lorde is myzty  
 for to ordeyne hym: (or make stidfast) for whi anoper demest  
 a day bitwire þe day: anoper demest eche day: eche man a-  
 bounde (or be plenteuous) in his witte: he þat sauerih (or vn-  
 dirstondih

## to romayns

dircondih) he day: vnditcondih to he lorde/ and he pat etih · etih  
 to he lorde: for he doih pankyngis to he lorde/ and he pat etih  
 not: etih not to he lorde · & doih pankyngis to god/ forsohe no  
 man of vs lyueh to hym self: & no man dieh to hym self/ sohely  
 wher we lyuen: we lyuen to he lorde/ wher we dien: we dien  
 to he lorde/ herfore wher we lyuen or dien we ben of he lorde/  
 in his hing sohely cō is deade & roos azen: pat he be lorde of  
 quycke & of deade/ forsohe what demest pou hi brother/ or whi  
 dispisist pou hi brother/ forsohe alle we schulen stonde bifore he  
 trone of crist/ I lyue seih he lorde: for to me eche knee schal be  
 bowide: & eche tunge schal knoweleche to god/ and so eche of  
 vs · schal zilde resoun to god for hym self/ herfore no more  
 deme we to gedir (or eche oher) but more deme zee his hing ·  
 pat zee putte not hurtynge (or sciaundre) to a brother/ I woot  
 & triste in he lorde Ihū · for no hing is comoune (or vnclene)  
 by hym: no but to hym pat demeh any hing to be vnclene/  
 sohely zif hi brother be made sory in conscience for mete: now  
 pou walkist not astir charite/ nyl pou pourgh hi mete leese  
 hym: for whom crist diede/ herfore be not oure gode hing blas-  
 femyde (or dispiside)/ sohely he rewme of god is not mete &  
 drynke: but riztwesnesse & pees & lope in he holy gost/ forsohe  
 he pat in his hing serueh crist: plesih to god · & is prouyde to  
 men/ and so sue we ho hingis pat ben of pees: & kepe we to-  
 gedir ho hingis pat ben of edificacōn · (pat is to bilde soulis to  
 beuene) nyl pou for mete distruye he werke of god/ sohely alle  
 hingis ben clene: but it is euyl to he man pat etih by offend-  
 ynge (or sciaundre): or is made slyk (or vnstidfast)/ pou pat  
 hast seih anentis hi self: haue pou bifore/ blesside is he pat  
 demeh not (or dampnyh not) hym self · in pat hing pat he  
 proueh/ forsohe he pat demeh zif he ete: is dampnyde/ for it is  
 not of seih/ forsohe alle hing pat is not of seih: is synne//

## to romayns

15



**F**orsoke we sadder omen for to susteyne (or bere up)  
 be sebricnesse of sick men or vnslad in seih: & not  
 plese to oure self: eche of vs plese to his neygebore  
 into good to edificacō and forsoke crist pleide not  
 to hym self: but as it is writen he reproues (or schenschipis)  
 of men dispisynge hee: sellen on me forsoke what euer þingis  
 ben writen: he ben writen to oure techynge: þat bi pacience &  
 comferte of scripturis: we haue hope forsoke god of pacience  
 & solace (or comferte) swue to you for to vnderstonde þe same  
 þing eche into oþer after Ihu crist: þat zee of one wille (or  
 wit) · with one moup worship god & he said of oure lorde Ihu  
 crist for whiche þing take zee to gedit: as & cū took you into  
 honoure of god, soþely I seye Ihu crist for to haue be a mynys-  
 tre of circumcisiō for þe treuþe of god: for to conferme þe bi-  
 hehis of saderis, soþely heþen men for to honoure god vpon met-  
 ey: as it is writen, þerfore lorde I schal knoweleche to þee in he-  
 þen men: & I schal synge to þi name/ and estefone he seih/ glade  
 (or ioþe) zee heþen men with his puple/ and estefone/ alle heþen  
 men preyse zee þe lorde: & alle puples magnysie zee hym. and es-  
 tefone pfaie seih/ þer schal be a root of Jesse: & heþen men schu-  
 len hope into hym · þat schal rise for to gouerne heþen men/  
 forsoke god of hope · fulfil you in al ioþe & pees in bileupnge:  
 þat zee abounde in hope & vertue of þe holy goſt// ¶ Soþely  
 breþeren & I my self am certeyn of you: for & zee zoure self ben  
 ful of loue · zee fulfilde with al science (or kunnyng): so þat  
 zee mowne moneste eche oþer/ soþely breþeren more hardily  
 I write to you of partye · as a zen bryngyng you into mynde ·  
 for þe grace þat is zouen to me of god: þat I be þe mynys-  
 tre of crist Ihu in heþen men/ I halowynge þe gospel of god þat  
 þe offerynge of heþen men be made accepte & halowide in þe  
 holy goſt/ þerfore I haue glorie in crist Ihu to god/ forsoke I dar  
 not speke any þing of þo þingis · þe whiche cū make not by me:  
 into obedience of heþen men in worde & dedis · in vertue of to-  
 kenes

## to romayns

kenes & grete wondris • in vertue of þe holy gost: so þat from  
 ierlm̄ by cumpas til to hillirik: I haue fulfild þe gospel of crist/  
 forsoþe so I haue prechide þis gospel • not where cō was na-  
 myde • lesse I bilde vpon oþeris grounde: but as it is writen/  
 for to whom it is not tolde of hym: þei schulen se/ and þei þat  
 herden not schulen vnderstonde, for whiche þing I was lettide  
 ful myche for to come to zou: & I am forbeden til into zit for-  
 soþe now I not haupnge forþer place in þes cuntrees: soþely  
 haupnge coueytise of comynge to zou • of many zeeris now  
 goinge bifore • whan I schal bygynne for to passe into spayne:  
 I hope þat I passynge forþe schal se zou/ and of zou schal be  
 ledde þidit: zif I schal vse zou firste in partye/ herfore now  
 I schal passe forþ to ierlm̄: for to mynystre to seyntis/ forsoþe  
 macedonge & acaye prouede for to make sum collaçon (or ge-  
 derynge) of money into pore men of seyntis • þat ben in ierlm̄/  
 soþely it pleside to hem: & þei ben dettours of hem/ for whi zif  
 heþen men ben made parteners of here gospil þingis: þei owen  
 & in heylschely þingis for to mynystre to hem/ herfore whanne  
 I schal ende þis þing & assigne hem þis scrupte: by zou I schal  
 passe into spayne forsoþe I woot þat I comynge to zou schal  
 come in þe aboundaunce (or plente) of þe blessynge of crist/ her-  
 fore breþeren I biseche zou by oure lord Ihu crist • & by cha-  
 rite of þe holy gost: þat zee helpe me in zoure preyers • for me  
 to þe lord • þat I be deliueride fro þe vntrew men þat ben  
 in Judee: & þat þe offerynge of my scrupce be acceptide in  
 Ierlm̄ to seyntis/ þat I come to zou in ioyze by þe wille of god:  
 & þat I be restreschide wif zou/ soþely god of pees be wif zou  
 alle amen//



**E**sloþe breþeren I comende to zou seþen oure suster  
 þat is in þe scrupce of þe chirche: þat is cencris: þat  
 zeerecepue hire in þe lord worþily to seyntis: & þat  
 zee stonde nyȝ (or helpe) hire in what euer nede (or  
 þing) sche schal nede of zou/ forsoþe & sche stode nyȝ (or helpide)  
 to

C<sup>m</sup> 16<sup>m</sup>



## to romayns

to manye: & to myself/ salute (or grete) zee prisca & aquila myn  
 helpers in Ihu crist: he whiche vnder puttiden here neckis for  
 my soule (or liif)/ to whom not I al one do thankyngis: but &  
 alle churchis of heben men/ and grete zee wel here homely  
 church/ gretih wel ephenete louede to me: pat is he firste of asie  
 in crist Ihu/ gretih wel mary: he whiche hap traueplide myche  
 in vs/ gretih wel adronyk & Julian my cosyns & myn euen cap-  
 tifes (or prifouners): he whiche ben noble amonge he apostlis:  
 & he whiche weren bifore me in crist/ gretih wel ampliete: moſte  
 derworh to me in he lorde/ gretih wel urban oure helper in  
 crist Ihu: & flacchen my louede/ gretih wel appellem he noble  
 in crist/ gretih wel hem pat ben aristoblis hous/ gretih wel he-  
 rodien my cosyn/ gretih wel hem pat ben at narcisus hous:  
 pat ben in he lorde/ gretih wel tryphenam & tryphonam: he  
 whiche wymmen traueplen in he lorde/ gretih wel perſida  
 moſte derworhe womman: pat hap myche traueplide in he  
 lorde/ gretih wel ruphus chofen in he lorde: & his modir & myn/  
 gretih wel anſicrete: aegoncia: hermen: patroban: herman:  
 and breheren pat ben wih hem/ gretih wel ſylologus & Julian  
 & venerum & his ſiſter: &lympiades: and alle he ſeyntis pat ben  
 wih hem/ gretih wel to gedir in holy coſſe/ alle he churchis of  
 crist grete zou wel// ¶ Forſohe breheren I prepe zou pat zee as-  
 pie hem pat maken diſcenconis & hurtyngis (or ſclaunderis):  
 biſidis he doctryne: pat zee haue lernyde: & bowe he away fro  
 hem/ ſohely ſuche men ſeruen not to he lorde crist: but to here  
 wombe/ and by ſwete wordis & bleſſyngs decepuen he hertis of  
 innocent men/ ſohely zoure obedience is publifchide into euery  
 place/ perfore I ioye in zou: but I wole zou for to be wiſe in  
 good hing: & ſymple in euyl hing/ forſohe god of pees deſoule  
 ſathanas vnder zoure ſeet ſwiftely/ he grace of oure lorde ihu  
 crist wih zou/ tymothe myn helper gretih zou wel: & alſo lu-  
 cyns & Iacon & ſolipater my cosyns/ I he pridde grete zou wel:  
 pat haue write his epiſtle in he lorde/ gayus myn herberger  
 gretih zou wel: and quartus broper/ he grace of oure lorde  
 Ihu

## to romayns

Ihū crist: wiþ zou alle amen/ forsoþe to hym þat is myȝt to conferme zou by my gospel & prechyng of Ihū crist vp þe reuelacō of myſterie holden ſtille þat is not ſchewide in tymes euerlaſtyng. þe whiche myſterie is now made oppn by ſcriptures of prophetis. vp þe comaundement of god wiþ outen bygynnyng & endyng. to þe obedience of ſeiþ in alle heþen men. þe myſterie knowen to god al one wiſe by Ihū cū. to whom honoure & glorie into worldis of worldes amen//

## þe firſte piſtel to corrintheis



Dul clepide apoſtle of Ihū crist by þe wille of god. & ſolynes broþer. to þe chirche of god þat is at corrynthe. to þe halowide in crist Ihū. clepide ſeyntis. wiþ alle þat inclepen þe name of oure lorde Ihū crist in eche place of hem & oure grace to zou & pees of god oure ſadir. & of þe lorde Ihū crist/ I do þankyngis to

C<sup>m</sup> 1<sup>m</sup>

my god euermore for zou. in þe grace of god þat is zouen to zou in Ihū crist. for in alle þingis zee ben riche in hym. in eche worde & in eche kunnyng (or ſcience). as þe witneſſyng of cū is confermyde in zou. ſo þat noþing ſayle to zou in any grace. abydyng þe reuelacō (or ſchewyng) of oure lorde Ihū crist. þe whiche ſchal conferme zou til into þe ende wiþ outen cryme (or greet ſynne). in þe day of þe compyng of oure lorde Ihū cū// ¶ I forsoþe god (is) trewe. by whom zee ben clepide into ſelowſchip of his ſone Ihū crist oure lorde. ſoþely breþeren I biſeche zou by þe name of oure lorde Ihū crist. þat zee alle ſeye þe ſame þing. & þat ſeiſmes (or dyuyſiouns) diſſenciouns (or diſcordis) be not amonge zou. ſoþely be zee parſite in þe ſame witte. & in þe ſame



## to ye corrintheis . 1 .

of hym zee ben in crist Ihu . he whiche is made to vs wisdom & ryztwelnesse & holynesse & azen bynge / pat as it is writen . he pat glorieþ . glorie in þe lorde //



**A**ND I breheren whan I came to zou . came not in C<sup>m</sup> 2<sup>m</sup>  
 bizenelle of worde (or wisdom) tellynge (or schew-  
 ynge) to zou þe witnessyng of cō / soþely I schew-  
 ede (or dempde) me not . me for to wite (or kunne)  
 any þing amonge zou . no but crist Ihu . & hym crucifiede / and  
 I in sekenesse & drede & myche tremblyng was anentis zou .  
 & my worde & my prechyng not in persuable (or lutel glori-  
 yng) wordes of mannes wisdom . but in schewyng of spirit  
 & vertue . þat zoure seiþ be not in wisdom of men . but in ver-  
 tue of god / forsoþe we speken wisdom amonge parfite men /  
 forsoþe not wisdom of þis worlde . neþer of prynces of þis  
 worlde þat be distrupede . but we speken þe wisdom of god þe  
 whiche is hid in mysterie (or prpuete) . he whiche (wisdom) god  
 bifore ordeynede bifore worldis into oure glorie . he whiche  
 no man of þe prynces of þis worlde knewe / for zif þei hadden  
 knowe . þei schulen neuer haue crucifiede þe lorde of glorie /  
 but as it is writen / he yze siþe not . ne þe ere herde . neþer it  
 seyþede into þe herte of man . what þingis god made reedy  
 bifore . to hem þat louen hym / forsoþe god schewide to vs by his  
 spirit / forsoþe þe spirit sekþ alle þingis . zþe þe depe þingis of  
 god / soþely who of men woot what þingis ben of man . no but  
 þe spirit of man þat is in hym . so & what þingis ben of god .  
 no man knoweþ . no but þe spirit of god / forsoþe we haue not  
 recepyde þe spirit of þis worlde . but þe spirit þat is of god .  
 þat we wite what þingis ben zouen to vs of god / he whiche  
 þingis we speken . not in tauzte wordis of mannes wisdom .  
 but in doctryne of þe spirit comparissonnyng spiritual þingis  
 to goðly men / forsoþe a beþly man percepueth not þo þingis  
 þat ben of þe spirit of god / soþely it is soly to hym . & he may  
 not vndirþone . for he is examynyde (or assayde) goðly / for-  
 soþe

## to ye corrintheis . 1 .

sope a spiritual man demeth alle þingis: & he is demyde (or dampnyde) of no man as it is writen/ who soþely knewe þe witte or þe lordes: or who tauzte hym/ for why we haue þe witte of crist//

C<sup>m</sup> 3<sup>m</sup>



And bretheren I myzt not speke to zou as to spiritual men: but as to fleschely/ as to litil children in crist. I saue to zou mylke drynke: not mete/ soþely zee myzte not zit vnderstonde: but neþer nowe soþely zee motwe: for zit zee ben fleschely/ whanne enuie & strife is amonge zou: wher zee ben not fleschely: & astir man zee gon/ for whanne summe seih/ I soþely am of poul: anoter forsoþe I am of appollo: wher zee ben not men/ what þerfore is appollo: what forsoþe poul/ þei ben mynystris (or seruauntis) of hym to whom zee haue bileuede: & to eche man as god hath zouen/ I plauntide: appollo watride: but god gaf e encresynge/ and so neþer he þat plauntith is any þing: neþer he þat moystith: but god þat zyneth encresynge/ forsoþe he þat plauntith & he þat moystith: ben any þing/ eche schal take his propre hire: astir his traueyl/ for we ben þe helpers of god: zee ben þe erthe tilyng of god: zee ben þe bildynge of god/ astir þe grace of god þat is zouen to me as a wise carpenter I sette þe foundement/ forsoþe anoter bildith aboue/ soþely eche man se how: & what þingis he bildith vpon/ soþely no man may sette any oþer foundement biþdis þat is sette: þe whiche is crist Ihesu/ forsoþe zif any man bilde ouer vpon þis foundement: golde siluer: precious stone: stikkis: hay: stoble: every mannes werke schal be schewide in sijt/ what maner it is: þe sijt schal proue/ zif þe werke of any man schal dwelle: þe whiche he bildith vpon: he schal receyue mede/ zif any mannes werke schal brenne: it schal suffre payrynge/ forsoþe he schal be saaf: so neþeles as by sijt// ¶ Write not zee for zee ben þe temple of god: & þe spirit of god dwellith in zou/ forsoþe zif any schal defoule þe temple of god: god schal disparple (or distrupe) hym/ forsoþe þe temple



## to ye corrintheis . . .

ple of god is holp: þe whiche zee ben/ no man decepue hym-  
self/ zif any man amonge zou is seen to be wise in þis worlde:  
be he made a fool: þat he be wise/ forsoþe þe wisdom of þis  
worlde: is foly anentis god/ forsoþe it is writen/ I schal cacche  
wise men in here wisdom (or futel gile)/ and este/ þe lorde haþ  
knowen þe þouztis of wisemen: for þei ben veyne/ and so no  
man glorie in men/ forsoþe alle þingis ben zoure: oþer poul:  
oþer appollo: oþer cephas (þat is petre) oþer þe worlde: oþer liif  
oþer deþ: oþer þingis present: oþer þingis to comynge/ forsoþe  
alle þingis ben zoure: zee forsoþe of crist: crist soþely of god//



**S**hal a man gesse (or deme) vs as mynystris of cō & dis-  
penders of þe mynysteris of god/ nowe it is souzte  
here amonge þe dispenders: þat a man be founden  
trewe/ forsoþe to me it is for þe lesse þing: þat I be  
demyde of zou or of mannes day/ but neþer I deme myself/  
soþely I am noþing gilty to my self: but not in þis þing I am  
iustifiede/ forsoþe he þat demeth me is þe lorde/ & nyl zee deme  
bifore þe tyme: til þat þe lorde come: þe whiche & schal lizten  
þe hidde þingis of dirkenessis: & schal schewe þe counseylis of  
hertis: & þanne preþynges schal be to eche man of god//  
¶ Soþely breþeren þis þing I haue transfiguride into me & in  
appollo: þat in vs zee lerne: lesse þat ouer þat it is writen: one  
azenes anoter be inblowen (wih pride) for anoter man/ who  
forsoþe demeth þee? what soþely haþ þou: þat þou haþ not  
recepuyde: what gloriest þou as þou haddist not recepuedes:  
nowe zee ben fulfildes: nowe zee ben made riche/ zee reg-  
nen wihouten vs: & I wolde zou regne: þat & we regnyde  
wih zou/ soþely I wene þat god schewide vs þe laste apostlis:  
& made redy to þe deþ: for we ben made a spectacle to þe worlde  
& to aungels & to men/ we foolis for crist: zee forsoþe prudent  
in crist/ we slyk: zee forsoþe stronge/ zee noble: we forsoþe vn-  
noble/ til into þis houre & we hungren & þristen: & ben nakide:  
& ben smytten wih buffetis: & we ben vnstable & we traueplen

C<sup>m</sup> 4<sup>m</sup>

## to ye corrintheis .i.

worchyng wip oure handis/ we ben curside & we blessen/ we  
suffren persecucoñ: & we susceyven (or abiden) longe/ we ben  
blasfempde: & we biscechen, as clenstyngis of his worlde we ben  
made: he paryngis (or oute castyngis) of alle þingis til zit/ I  
wryte not þes þingis þat I confounde zou: but I amonestie (or  
warne) as my moſte derworþ ſones// ¶ For whi zif zee haue ten  
þouſande of litil mayſtris in cñ Jhū: but not many ſaderis/ for  
why in cñ Jhū I haue gendride zou: by þe goſpel/ þerfore I  
prepe zou be zee ſolowes of me: as & I of cñ/ þerfore I ſente  
to zou tymothe: þat is my moſte derworþ ſone & ſeiþful in þe  
lorde: þe whiche ſchal monette zou (or teche) my wepes þat  
ben in cñ Jhū: as I teche euery where in eche chirche/ as I  
be not to come to zou: ſo ſumme ben inblowen (wip pride) I  
ſchal come to zou ſoone zif god ſchal wole/ and I ſchal knowe  
not þe worde of hem þat ben inblowen (wip pride): but þe  
vertue: ſohely þe rewme of god is not in worde: but in vertue/  
what wole zee? ¶ Hal I come to zou in a zerde: or in charite &  
in ſpirit of debonerneſſe (or myldeneſſe)//

C<sup>m</sup> 5<sup>m</sup>



**A** loute (or al maner) fornycacon is herde amonge  
zou: & ſuche fornycacon what maner neþer amonge  
þeþen men ſo þat ſumman haue þe wiſe of his ſa-  
dir/ and zee ben bolne wip pride: & not more had-  
den weylþyng: þat he þat diide þis werke: be taken aweye fro  
þe myble of zou/ ſohely I abſent in body but preſent in ſpirit:  
nowe haþ dempde as preſent in þe name of oure lorde Jhū cñ:  
þym þat þus haþ wrouzte/ zou & my ſpirit gederide to gedir  
wip þe vertue of þe lorde Jhū: for to bitake ſuche a man to  
ſathanas: into þe perſchyng of fleysche: þat þe ſpirit be ſaaf  
in þe day of oure lorde Jhū criſt/ zoure glorpyng is not good/  
witen zee not for a litil ſourdoꝝ corumpiþ al þe gobet/ clenſe  
zee oute olde ſourdoꝝ: þat zee be newe ſpryngyng to gedir  
as zee ben þerfe (or wip outhen ſour þyng)/ forſoþe cñ is oſtride  
oure paſke/ and ſo ete we/ not in olde ſourdoꝝ: neþer in  
ſourdoꝝ

## to ye corrintheis .i.

fourdowz of malice & waywardenelle/ but in herse þingis of  
clennesse & treuþe// I wrote to zou in a pissel þat zee ben not  
mengide wip lecchours/ soþely not wip lecchours of þis worlde.  
or coueptouse men· or rauenours or wip men serupnge to ydo-  
lis: ellis zee schulden haue gon oute of þis worlde/ nowe soþely  
I wrote to zou for to not be mengide (or comoune not)/ zif he  
þat is namyde a broþer amonge zou is a lecchoure· or couep-  
touse· or serupnge to ydolis· or curser· or ful of drunken-  
nelle· or rauenour: wip suche neþer take mete/ forsoþe what  
to me· for to deme of hem þat ben wip outhen forþ/ wher zee  
deme not of hem þat ben wipinne/ for why god schal deme  
hem þat ben wip outhen forþ/ do zee awey euyl þing of zoure  
self/



**G**at any of zou haupnge a cause azenes anoper· be  
demyde at wickide men: & not at seyntis (or holy  
men)/ wher zee witen not for seyntis schulen deme  
of þis worlde/ and zif þe worlde be demyde in zou:  
ben zee vnworþi þat demen of lesse þingis/ witen zee not for  
we schulen deme aungelis· how myche more worldely þingis/  
þerfore zif zee schulen haue worldely nedis: ordeyne zee þe  
contemptible men· (or of litil reputaçon) þat ben in þe chirche  
for to deme/ I seye to zoure schame/ so þer is not any wise  
man þat maye deme bitwixe a broþer & his broþer: but a bro-  
þer wip broþer stryueþ in doom· & þat anentis vnseifful men/  
nowe forsoþe trespas is algatis in zou: for zee haue domes a-  
monge zou/ whi more taken zee not wronge/ whi not more  
suffre zee fraude/ but & zee done wronge· & frauden (or bi-  
gilen): & þat to breþeren/ wher zee witen not for wickide men  
schulen not welde þe kyngdom of god/ nyl zee erre/ neþer lec-  
chours· neþer men serupng to ydolis· neþer auoutters· neþer  
nescþe· neþer lecchouris (or men þat done synne of sodom)· ne-  
þer þeeses· neþer coueptouse men (or nygardis)· neþer men  
ful of drunkennelle· neþer cursers· neþer rauenours: schulen  
welde

C<sup>m</sup> 6<sup>m</sup>

## to ye corrintheis .i.

welde þe kyngdom of god/ and soþely þes þingis zee weren  
sum tyme/ but zee ben waschen · but zee ben halowide · but  
zee ben iustifiede in þe name of oure lordē Ihu crist/ and in þe  
spirit of oure god// ¶ alle þingis ben leueful to me: but I vn-  
dre no mans power schal be brouzte doune/ mete to þe wombe ·  
& þe wombe to metis/ forsoþe god schal destruye & þis & þat/  
soþely þe body not to fornycacon: but to þe lordē · & þe lordē  
to þe body/ forsoþe & god reþide þe lordē · & schal reþse vs in  
his vertue// ¶ witen zee not for zoure bodyes ben membris  
of cō. þerfore takynge þe membris of cō · schal I make hem þe  
membris of an hoore/ fer be it/ wher zee witen not: for þe þat  
cleueþ to an hoore · is made one body: soþely he seiþ/ þer schu-  
len be two in one fleysche/ forsoþe he þat cleueþ to god: is one  
spirit/ see zee fornycacon/ al synne what euer synne a man  
schal do: is wiþ outen þe body/ forsoþe he þat doþ fornycacon:  
synnes into his body/ wher zee witen not: for zoure membris  
ben þe temple of þe holy goſt · þat is in zou · whom zee haue  
of god/ and zee ben not zoure owne/ forsoþe zee ben bouzte  
wiþ greet priſe/ glorie zee & bere zee god in zoure body//

C<sup>m</sup> 7<sup>m</sup>



Forsoþe of whiche þingis zee haue writen to me: it is  
good to a man to touche not a womman/ soþely for  
fornycacō · eche man haue his owne wiif/ and eche  
womman haue hire housbonde/ þe housbonde zilde  
dette to þe wiif/ also soþely & þe wife to þe housbonde/ þe wom-  
man haþ not power of hire body: but þe housbonde/ also for-  
soþe & þe housbonde haþ not power of his body: but þe wom-  
man/ nyl zee defraude to gedir · no but parauenture of con-  
sent to a tyme: þat zee ȝpue tente to preper/ and este turne zee  
azen into þe same þing: lestē sathanas tempte zou for zoure  
incontynence/ forsoþe I seye þis þing vp indulgence (or for-  
ȝpuenesse): not vp þe comaundement/ soþely I wole alle men  
to be as myself/ but eche man haþ his propre ziste of god/  
soþely anoper þus: but anoper þus/ forsoþe to not weddide &  
widowis



## to ye corrintheis .i.

widowis it is good to hem: zif þei dwellen so \* & as I/ for zif þei conteynen not hem self \* (or ben not chaste): be þei weddide/ forsoþe it is better for to be weddide: þan for to be brente/ forsoþe to hem þat ben soynede in matrymonye. I comaunde not I but þe lorde: þe wise for to not departe fro þe housbonde/ þat zif sche schal departe: for to dwelle vnweddide \* or for to be recounseylide to hire housbonde/ and þe housbonde forsake not þe wiif/ for whi to oþer I seye: not þe lorde/ zif any broþer haue an vnseifful wiif \* & sche consentiþ for to dwelle wiþ hym/ leue he (or forsake he) hir not/ and zif þe womman haþ an housbonde vnseifful \* & þis consentiþ for to dwelle wiþ hir: leue sche not þe housbonde/ forsoþe þe vnseifful housbonde is halowide by þe seifful womman: & þe vnseifful womman is halowide by þe seifful housbonde/ elles ȝourc chylðren weren vncleug: nowe forsoþe þei ben holy/ þat zif þe vnseifful departiþ: departe he/ forsoþe þe broþer (or suster) is not suget to seruage/ in suche forsoþe god clepide vs in pees/ soþely wher of wiste þou womman \* zif þou schalt make þe man saaf: or wher of wiste þou man \* zif þou schalt make þe womman saaf: not but as þe lorde haþ departide to eche/ as god haþ clepide eche man: & so go he/ and as I teche in alle chirchis/ summan circumcidide is clepide: brynge he not to prepucie/ summan is clepide in prepucie: be he not circumcidide/ circumcisioun is nouzt \* & prepucie is nouzt: but þe keepnge of þe comaundementis of god/ eche man in what cleppnge he is clepide: in þat dwelle he/ þou seruaunt art clepide: be it not to charge to þee/ but zif þou mayste be free: more vse þou/ he þat in þe lorde is clepide seruaunt: is fre man of þe lorde/ also & he þat fre man is clepide \* is þe seruaunt of crist/ wiþ prise ȝee ben bouzt: nyl ȝee be made seruauntis of men/ eche man þerfore in what cleppnge he is clepide: in þat dwelle he anentis god. ¶ Forsoþe of virgyns I haue not precept of god/ soþely I ȝpue counseyl as haupnge mercy of þe lorde þat I be trewe/ þerfore I gesse (or denie) þis þing for to be good for present



## to ye corrintheis .i.

present nede: for it is gode to a man for to be so/ þou art bounden to wiif: nyl þou seek vnbpyndynge/ þou art vnbunden fro a wiif: nyl þou seek a wiif/ forsoþe zif þou hast taken a wife: þou hast not synnede/ and zif a mayden be weddide: sche synnyde not/ neþeles suche schulen haue tribulaciō of slepþe/ forsoþe I spare zou/ and so breþeren I seye þis þing: þe tyme is schorte/ þe toþer is þat & þei þat haue wifes: be as not haupnge/ and þei þat wepen: as not wepynge/ and þei þat ioyen: as not ioyinge/ and þei þat bien: as not haupnge/ and þei þat vsen þis worlde: as þei þat vsen it not/ forsoþe þe figure of þis worlde passih/ forsoþe I wole zou for to be wiþ outhen bisynesse/ soþely þe þat is wiþ outhen wiif: is biſie what þingis ben of þe lorde: how he schal plese to god/ forsoþe þe þat is wiþ a wiif is biſie what þingis ben of þe worlde: how he schal plese þe wiife: & he is departide/ and a womman vnweddide & a mayden: þenkiþ what þingis ben of þe lordes: þat sche be holy in body & spirit/ forsoþe sche þat is weddide: þenkiþ what þingis ben of þe worlde: how sche may plese hire housbonde// Soþely I seye þes þingis to zoure profite: not þat I caste to zou a snare: but to þat þat is honest & zyueþ facultee (or besynesse) wiþ outhen lettynge: for to biſeche to þe lorde/ soþely zif any deme hym self for to be seyn soul on his virgyn: þat sche is wel olde: & so it bihoueh þat it be done: do sche what sche wole: he synneþ not: zif sche be weddide/ for whi he hap ordepynde stable (or sedefast) in herte: not haupnge nede: but haupnge power of his wille: & hap demyde in his herte þis þing: for to kepe þe virgyn: doih wel/ þerfore þe þat ioyneþ his virgyn in matrymonye: doih wel/ and þe þat ioyneþ not doih better/ þe womman is bounden to þe lawe: how myche tyme hire housbonde lyueþ/ þat zif hire housbonde schal slepe (þat is die): sche is delyueride fro þe lawe: be sche weddide to whom sche wole onely in þe lorde/ forsoþe sche schal be more bleside: zif sche schal dwelle þus after my counseyll/ forsoþe I wene þat I haue þe spirit of god//

Forsoþe

## to ye corrintheis .i.



**F**orsoke of þes þingis þat ben offride to ydolis (þat  
ben simulacris made to mannes likenesse:) we  
witen for alle we haue kunnyngē/ soþely science (or  
kunnyngē) inblowip (wip pride): charite edifiē/  
forsoke zif any man gesse (or deme) hym for to wite any þing:  
þe haþ not knowen how it bihouep hym for to kunne/ forsoke  
zif any man louep god: þis is knowen of hym/ forsoke of metis  
þat ben offride to ydolis: we witen for an ydol is no þing in  
þe worlde: & þat here is no god no but one/ for whi & zif þer  
ben þat ben seþde goddis: oþer in heuene: oþer in erþe: forsoke  
þer ben many goddis & many lordis: neþeles to vs is one god  
þe fadir: of whom alle þingis: & we in hym: & one lorde ihū  
crist: by whom alle þingis: & we bi hym: but not in alle men is  
kunnyngē/ soþely summe wip conscience of ydol: til nowē eten  
as þing offride to ydolis: & here conscience is unclene: whanne  
it is sijk/ mete comendip vs not to god, neþer forsoke we schu-  
len not ete: neþer zif we eten: we schulen abounde/ se zee for-  
soke lestē parauenture þis zoure licence (or leue) be made  
hurtynge (or sclaundre) to sijk men (or steel):/ soþely zif any  
man schal se hym þat haþ kunnyngē: restyng in a place where  
ydolis ben worschipide: wher his conscience sijk it is sijk schal  
not be edifiede for to ete þingis offride to ydolis: & þe sijk bro-  
þer for whom crist diede: schal perische in þi kunnyngē/ for-  
soke þus zee synnyngē into breþeren: & smytynge here sijk  
conscience: synnen in crist/ wherfore zif mete sclaundre my bro-  
þer: I schal not ete slepche: into wip outhen ende: lestē I  
sclaundre my broþer//

C<sup>m</sup> 8<sup>m</sup>



**W**her I am not free: am I not apostle? wher I siþe  
not crist ihū oure lorde? wher zee ben not my werke  
in þe lorde? and þouz to oþer I am not apostle: but  
neþeles to zou I am/ for whi zee ben þe signacle (or  
litol signe) of myn apostleþede in þe lorde/ my defense to hem þat  
aren

C<sup>m</sup> 9<sup>m</sup>

## to ye corrintheis .i.

axen me: is his/ wher we hane not power for to leede aboute a  
 womman suster: as & oher apostlis & breheren of þe lorde: &  
 cephas (þat is petre) & or Jalone & barnabas: hane not power  
 for to worche þes þingis/ who sittis (or holdiþ knyzthode) any  
 tyme wip his owne soubis/ who plauntiþ a vynezerde: & etih  
 not of his frupte/ who seediþ (or lesowiþ) a floe: & etih not  
 of þe mylke of þe floe/ wher astir man I seye þes þingis/ for  
 soþe it is writen in þe lawe of moyse/ þou schalt not bynde þe  
 moup of þe ore þrescheþnge (or traueþþnge) wheþer of oren is  
 charge to god/ wheþer for vs soþely he seiþ þes þingis/ for  
 why for vs þei ben writen: for he þat etih: oweþ to eten in  
 hope/ and he þat þreschiþ (or traueþliþ): in hope for to per  
 seque fruptis/ forsoþe zif we sowen spiritual þingis to zou: is  
 it grete zif we repen zoure slepþchely þingis/ zif oher ben pat  
 teners of oure power: whi not raper we/ but we vfen not þis  
 power: but we susteynen (or sustren) alle þingis: þat we ȝpue  
 not lettþng (or sclaundre) to þe euuangelie of cñ/ witen zee  
 not for þei þat worchen in þe sacrarie (þat is place where holy  
 þingis ben kepte) & eten þo þingis þat ben of þe sacrarie: & þo  
 þat seruen to þe auter: taken parte wip þe auter/ so & þe lorde  
 ordeþnyde to hem þat tellen þe gospel: for to lyue on þe gos  
 pel/ forsoþe I vñde noon of þes þingis/ soþely I wrote not  
 þes þingis: þat þei be done so in me/ forsoþe it is gode to me  
 more for to dye: þan any man auoyde my glorie/ for whi zif I  
 schal preche þe gospel: glorie is not to me/ forsoþe nede liþ to  
 me/ forsoþe woo to me: zif I schal not euuangelise/ forsoþe zif  
 I willþnge do þis þing: I haue mede/ soþely zif azenes my  
 wille: dispensaçon is bitaken to me/ what þerfore is myn hire  
 (or mede) & þat I prechþnge þe gospel: putte þe gospel wip  
 outhen spense takþng (or sustenaunce)/ þerfore þat I mysote  
 not my power in þe gospel/ for whi when I was fre of alle  
 men: I made me seruaunt of alle men: þat I schulde wyne  
 mo men/ and to iewes I am made as a iewe: þat I schulde  
 wyne iewes/ to hem þat ben vndre þe lawe: as I were vndre  
 þe

## to ye corrintheis .i.

he lawe · whan I was not vndre he lawe · hat I schulde wyne  
 hem hat weren vndir he lawe · to hem hat weren wih outh  
 lawe · as I were wih outh lawe · whanne I was not wih ou-  
 ten lawe of god · but I was in he lawe of cr̄st · hat I schulde  
 wyne hem hat weren wih outh he lawe/ I am made lyk to  
 lyk men · hat I schulde wyne lyk men/ to alle men I am  
 made alle þingis · hat I schulde make alle men saaf/ forsoþe I  
 do alle þingis for he gospel · hat I be made partener of it//  
 ¶ Witen zee not hat þei hat rennen in a furlonge · alle forsoþe  
 rennen · but one takih þe prise/ so renne zee · hat zee take/ eche  
 man hat strif in sizte · abstench hym fro alle þingis/ and þei  
 forsoþe hat þei take a corruptible crowne · we forsoþe vncor-  
 rupte/ herfore I renne so · not as into vncertejn þing · þus I  
 sizt not as betynge þe epre · but I chastise my bodpe & brynge  
 it into seruage · lest þe parauenture whanne I haue prechide to  
 oþer · I my self be made reprouable//

S
 oþer breþeren I nyl zou for to vnknoþe · for alle  
 oure faderis weren vndre a cloude/ and alle passiden  
 þe see · & alle ben baptiside in moyse · in þe cloude  
 & in þe see/ and alle eten þe same spiritual breed · &  
 alle drunken þe same spiritual drynke/ forsoþe þei drunken of  
 þe spiritual · a soon solowynge hem/ forsoþe þe soon was cr̄st ·  
 but not in ful manye of hem · it was wel plesaunt to god/ for  
 whi þei ben casted doune in þe deserte/ forsoþe þes þingis ben done  
 in fygure of vs · hat we be not couepters of euylis · as & þei  
 coueptiden/ neþer be zee made ydolaters (hat is worschippers  
 of false matrometis) · as summe of hem · as it is writen/ þe pu-  
 ple satte for to ete & drynke · & þei haue risen vp for to plepe/  
 neþer do we fornycacon · as summe of hem diden fornycacon ·  
 & þre & twenty housandis sellen · (or dieden) in one day/ neþer  
 tempte we crist as summe of hem temptiden · and perischiden  
 of serpentis/ neþer grucche zee as summe of hem grucchiden ·  
 and þei perischiden of þe waster (or destruyet)/ forsoþe alle þes

C<sup>o</sup> 10<sup>o</sup>



## to ye corrintheis .i.

þingis sellen to hem in figure/ soþely þei ben writen to our  
 correccō (or amēdyngē): into whom þe endis of þe worlde  
 hane come// ¶ And so þe þat geþif hym sor to sonde: se þe þat  
 he falle not/ temptacō take not zou: no but mannes/ forsoþe  
 god is trewe þe whiche schal not suffre zou sor to be temptide:  
 ouer þat þat zee motwne/ but he schal make wif þe temptacō  
 also purueaunte: þat zee motwne susteyne// ¶ Wherfore zee  
 moße dertworþe to me: see zee fro þe worschippyngē of ydolis/  
 as to prudente men I speec: zee zou self deme þat þing þat I  
 sepe/ þe cuppe of blessyngē þe whiche we blessen: wher it is not  
 þe comunyngē of this blode/ and þe breed þe whiche we bre-  
 ken: wher it is not þe delyngē (or partetakyngē) of þe body of  
 þe lordē/ for one breed & one body we mange ben/ alle we þat  
 taken part of one breed & of one cuppe// ¶ Se zee isst astir þe  
 slepþe/ wher þei þat eten of this (or sacrifices): ben not parte-  
 ners of þe auter/ what herfore sepe I/ þat þing offride to ydo-  
 lis is any þing: or þat þe ydol is any þing/ but þo þingis þat  
 heþen men offren: þei offren to deuylis & not to god// ¶ Forsoþe  
 I nyl zou sor to be made felowis of sendis/ for zee motwne not  
 drynke þe cuppe of þe lordē: & þe cuppe of sendis/ zee motwne  
 not be parteners of þe borde of þe lordē: & of þe borde of sendis/  
 wher we suen by enuie þe lordē/ wher we ben strengier þan he/  
 alle þingis ben leueful to me: but not alle þingis speden/ alle  
 þingis ben leueful to me: but not alle þingis edifiē/ no man  
 seek þat þing þat is his owne: but þat þing þat is of anoper/  
 alle þing þat comē in þe bocherie (or in þe plater) ete zee: no  
 þing aringe for conscience/ þe erþe & þe plente of it: is of þe lordē/  
 forsoþe zif any of vnseipful (or heþen men) clepþ zou to soper:  
 & zee wolen go: alle þing þat is sette to zou ete zee: no þing  
 aringe for conscience/ zif any man soþely schal sepe: þis þing  
 is offride to ydolis: nyl zee ete for hym þat schewide & for con-  
 science/ forsoþe I sepe not hi conscience: but of anoper/ soþely  
 wherto is my liberte (or fredom) dempde of anoper mannes  
 conscience/ herfore zif I take parte wif grace: what am I  
 blasfemyde.



## to ye corrintheis . .

blasfemyde: for þat I do graces (or þankyngis) / þerfore wher  
 zee eten or drynken or done any oþer þing: do zee alle þingis  
 into þe glorie of god: be zee wiþ outhen offencon (or ſclaundre)  
 to ſetwes & heþen men: & to þe chirche of god: as & I by alle þin-  
 gis pleſe to alle men: not ſeekynge what is profitable to me: but  
 þat þat to many men: þat þei ben made ſaaf //



**B**e zee ſolowers of me: as & I of cñ: forſoþe breþeren  
 [I preiſe] zou: þat by alle þingis zee ben myndeful  
 of me: & as I bitoke to zou my comaundementis  
 zee hepen: forſoþe I wole zou for to wite: þat cñ is  
 þe heed of eche man: forſoþe þe heede of þe womman: is þe  
 man: forſoþe þe heede of cñ: god: eche man prepyng or prophe-  
 cpyng: þe heed hilde: defouliþ his heed: forſoþe eche womman  
 prepyng or prophecpyng: þe heede not hilde: defouliþ hire  
 heed: forſoþe it is one: as zif ſchebemade ballide: for zif a wom-  
 man be not veylide (or couetide): be ſche pollide: for zif it is  
 ſoule þing to a womman to be pollide or made ballide: veyle  
 (or hyde) ſche hire heede: ſoþely a man ſchal not veyle (or hyde)  
 hiſ hede: for he is þe ymage & glorie of god: ſoþely a womman  
 is þe glorie of man: ſoþely a man is not of þe womman:  
 but þe womman of þe man: and forſoþe þe man is not made  
 for þe womman: but þe womman for þe man: þerfore þe  
 womman ſchal haue a veyle on hire hede: & for aungels: neþe-  
 les neþer þe man wiþ outhen womman: neþer þe womman wiþ  
 outhen man in þe lorde: for whi as þe womman of man: ſo & þe  
 man by womman: forſoþe alle þingis of god: zee zoure ſelf  
 deme: bicometh (or biſemeth) a womman not veylide (or couer-  
 ide) prey god: neþer þe kynde it ſelf: techiþ vs: forſoþe þat zif  
 a man noriſche longe heer: it is euyl ſame (or ſclaundre) to  
 hym: but zif a womman noriſche longe heer: it is glorie to  
 hire for þeris ben zouen to hire for veyle (or couetpyng): for-  
 ſoþe zif any man is ſeen for to be ful of ſtriſe amonge zou:  
 we haue not ſuche cuſtom: neþer þe chirche of god: ſoþely þis  
 þing

C<sup>m</sup> 11<sup>m</sup>

## to pe corrintheis : I.

þing I comaunde · not preysynge þat zee come to gedir not into better þing; but into worse/ firste forsoþe zou comynge to gedir into chirche: I here departyngis (or dissencōis) for to be · & of partie I bileue/ for whi it bihoueh heresies for to be: þat þei whiche be prouede · be made knowen to zou/ þerfore zou comynge to gedir into one: nowe it is not for to ete to lordis soper/ forsoþe eche man bifore takþ his soper for to ete/ and sopely anōþer is hungry: anōþer forsoþe is drunken/ wher zee hane not housis for to ete & drynke · or zee dispisen þe chirche of god · & confounden hem þat hane not/ what schal I seye to zou/ I preysle zou: in þis þing I preysle zou not// ¶ I forsoþe I haue taken of þe lorde þat þing þe whiche & I haue bitaken to zou/ for þe lorde Ihu · in what nyzt he was bittayede: tooke breed & doinge graces (or þankis): he brake & seyde take zee & ete zee: þis is my body · þe whiche schal be bittayede for zou/ do zee þis þing into my mynde/ also he took þe cuppe aftir he hadde souped: seyinge/ þis cuppe is þe newe testament in my blood/ do zee þis þing · how ofte euer zee schulen drynke into my mynde/ sopely how ofte euer zee schulen ete þis breede & drynke þe cuppe: zee schulen schewe þe deef of þe lorde · til he come/ and so who euer schal ete þe breed or drynke þe cuppe of þe lorde unworþily he schal be gilti of þe body & blood of þe lorde/ forsoþe proue a man hym self: & so ete he of þe ilke breed & drynke of þe cuppe/ forsoþe he þat etith & drynkith unworþily: etith & drynkith doom (or dampnaciō) to hym: not wisely demynge þe body of þe lorde/ þerfore amonge zou many sick & vnstronge or seble: and many slepen (or dien)/ for zif we demyden wisely oure self: forsoþe we schulen not be demyde/ sopely þe while we ben demyde of þe lorde: we ben chastiside · þat we be not dampnyde wih þis worlde/ and so my breþeren whan zee comen to gedir for to ete: abide zee to gedir/ zif any man hungry: ete he at home: þat he come not to gedir into doom/ sopely I schal dispose oþer þingis: whanne I schal come//

¶ Forsoþe

## to ye corrintheis .i.



Forsoke þe spiritual þingis · breþeren I npl zou for C<sup>m</sup> 12<sup>m</sup>

to vnknowe/ soþely zee witen for whanne zee weren  
 heþen men: as zee weren ledde goinge to doumbe  
 symulacris/ þerfore I make knowen to zou þat no  
 man spekyng in þe spirit of god: seiþ departyng fro Ihu/ and  
 no man maye sepe þe lorde ihu is: no but in þe holy goſt/ soþe-  
 ly departyng of graces ben: forsoke þe same spirit/ and de-  
 partynge of serupnge: forsoke þe same lorde/ and depart-  
 ynges of worschippynge ben: forsoke þe same god þat worchib  
 alle þingis in alle þingis/ forsoke to eche man þe schewyng  
 of spirit is zouen to profite/ to anoper forsoke bi spirit: þe worde  
 of wisdom is zouen/ to anoper soþely: þe worde of kunnyng  
 aſtir þe same spirit/ seiþ to anoper: grace & helþes in one spi-  
 rit to anoper: þe worchyng of vertues/ to anoper prophecie/  
 to anoper discrecon (or verrey knowyng) of spiritis/ to ano-  
 per kyndis of tungis (or langagis)/ to anoper interpretyng  
 (or expounyng) of wordis/ forsoke alle þes þingis one in þe  
 same spirit worchib: departyng to eche by hem self as he wole//  
 ¶ Soþely as þer is one body & haþ many membris · forsoke  
 alle þe membris of þe body whanne þei ben mange: ben one  
 body: so & cū/ and soþely in one spirit alle we ben baptisde in-  
 to one body: opir iewes · oþer heþen men · oþer seruauntis ·  
 opir fre: and alle we hane drunken in one spirit/ for whi & þe  
 body is not one membre: but mange/ zif þe foot schal sepe: for  
 I am not þe hande · I am not of þe body: not þerfore is it not  
 of þe body/ and zif þe ere schal sepe: for I am not þe yze · I am  
 not of þe body/ not þerfore it is not of þe body: zif al þe body be  
 þe yze: where is helyng/ and zif al þe body be helyng: where  
 is smellynge? now forsoke god has putte membris: & eche of hem  
 in þe body as he wolde/ þat zif alle weren one membre: where þe  
 body? but now soþely many membris: soþely one body/ forsoke  
 þe yze schal not now sepe to þe hande: I haue no nede of þi  
 werke/ or este þe hede to þe seet: zee ben not necessarie to me: but  
 myche

## to ye corinthians .i.

myche more so þat ben seen for to be more lyk (or liker) membris of þe body: ben more needful and to hem þat we geffen for to be vnnobler membris of þe body: we speken more honoure in compas/ and so membris þat ben vnboned: haue more honoure/ forsoþe oure honest membris of none haue nebe: but god tempide þe body þruping more worschip to it to whom it saythe/ þat Debate be not in þe body: but þat þe membris be hitte into þe same þing for eche oþer/ and zif one membre suffirþ any þing/ alle membris suffren þer wiþ/ oþer zif one membre glorieþ: alle membris ioyen togedir/ forsoþe zee ben þe body of crist/ and membris of membre/ and soþely god putte summe in þe churche/ firste apostlis/ þe secounde tyme prophetis/ þe þridde techers aftirwarde vertues/ aftirwarde graces of helyngis/ gouernaylis (or gouernynge)s kyndis of langagis/ interpretacons of wordis/ wher alle ben apostlis/ wher alle prophetis/ wher alle techers/ wher alle vertues/ wher alle men haue grace of helyngis/ wher alle speken wiþ langagis/ wher alle interprete (or expounen)/ forsoþe sue zee þe better gostly ziftis/ and zif I schewe to you a more excellent (or worþi) wepe//

C<sup>m</sup> 13<sup>m</sup>



**Z**if I speke wiþ tungis of men & aungelis/ soþely I haue no charite: I am made as brasie sounyng/ or a symbal tynkynge/ and zif I haue prophece & haue knowen alle mysleries & al kunnyng or science/ & zif I haue al seiþ/ so þat I ouerbere hillis (fro o place into anoper)/ forsoþe zif I schal not haue charite: I am nouȝt/ and zif I schal departe alle my goodis into metis of pore men/ & zif I schal bitake my body/ so þat I brenne/ forsoþe zif I schal not haue charite: it profiteþ to me no þing/ charite is pacient/ it is benyngne (or of good wille)/ charite enuieþ not/ it doþ not gile/ it is not inblowen (wiþ pride)/ it is not ambicius (or coueytouse) of worschipis/ it sekþ not þo þingis þat ben here owne/ it is not stride to wrapþe/ it þenkþ not euyl/ it ioyeþ not on wickidnesse/ forsoþe it ioyeþ to gedir to treuþe/ it

## to ye corrintheis .i.

it suffreth alle þingis • it bileueþ alle þingis/ it hopiþ alle þingis • it suffreth alle þingis/ charite failiþ not doune/ wheþer prophecies schulen be vopdide • oþer langagis schulen ceese • oþer science schulen be distrupede/ forsoþe of partie wee hane knowen: and of partie we prophecien/ forsoþe whanne þat schal come þat is parsite: þat þing þat is of partie schal be avopdide/ whanne I was a litil childe: I spac as a litil childe • I vndit: stode as a litil childe/ forsoþe whanne I was made a man: I avopdide þo þingis þat weren of a litil childe/ forsoþe we seen now by a myprout in dirkenesse: þanne forsoþe face to face/ now I knowe of partie: þanne forsoþe I schal knowe • as & I am knowen/ nowe forsoþe dwellen seiþ • hope • charite/ þes þre: forsoþe þe more of hem is charite//



**S**ee zee charite • loue zee spiritual þingis: nowe forsoþe þat zee prophecie/ forsoþe þe þat spekiþ in tunge: spekiþ not to men but to god/ forsoþe no man heriþ/ soþely þe spirit spekiþ mysteries/ forwhi þe þat prophecieþ: spekiþ to men to edificaciō • & to monestynge & confortynge/ he þat spekiþ in tunge: edificieþ hym self/ forsoþe þe þat prophecieþ: edificieþ þe chirche of god/ forsoþe I wole zou alle for to speke in tungis: but more for to prophecie/ for whi þe þat prophecieþ: is more þan þe þat spekiþ in tungis (or langagis): no but parauenture he interprete (or declare) • þat þe chirche take edificaciōn/ nowe forsoþe breþeren zif I schal come to zou spekyng in tungis: what schal I profite • no but zif I schal speke to zou • oþer in reuelaciōs oþer in science • oþer in prophecie • oþer in techynge: neþeles þo þingis þat ben wiþ outen soule (or liif) zpyunge voyces • oþer pipe • oþer harpe • no but zif þei schulen zþue distynceōn of sounyngis: how schal it be conde þat is songen • oþer þat is harpide? and soþely zif þe trumpe zife vncertepn voyce: who schal make hym self redy to þe batayle? so & no but zee schulen zþue an open worde by tunge: how schal þat þat is seþde be knowen? soþely zee schulen be

C<sup>u</sup> 14<sup>m</sup>

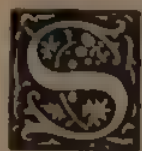


## to ye corrintheis .i.

be spekyng in þe eyre · so many as ben tungis (or langagis) in  
 þis worlde · & no þing is wip outhen voyce/ þerfore zif I schal not  
 knowe þe vertue of voyce · I schal be to hym to whom I schal  
 speke a barbar (or not vnderstonde) · & he þat spekiþ to me a  
 barbar/ so & zee for zee ben louers of spiritis · to þe edificacōn  
 of þe chirche: seeke þat zee be plenteouse/ & þerfore he þat spe-  
 kiþ in tunge · prepe he þat he interprete (or expoune)/ for whi  
 zif I prepe in tunge my spirit prepeþ/ forsoþe my mynde or re-  
 son: is wip outhen fruyte/ þerfore what þing is/ I schal prepe  
 in spirit: I schal prepe in mynde (or resoun)/ I schal sepe psalme  
 in spirit: I schal sepe psalme in mynde (or resoun)/ for whi zif  
 þou schalt blesse in spirit: who fulfilliþ þe place of an ydiot (or  
 vnleride) man: how schal he sepe amen vpon þe blessing · for  
 he woot not what þou seyst/ for whi þou soþely dost wel graces  
 (or þankyngis) but an oþer man is not edifiede// ¶ I do graces to  
 my god: for I speke in þe langagis of alle zou/ but in þe chirche  
 I wole speke syue wordis in my witte þat I teche oþer men: þan  
 ten þousande of wordis in tunge// ¶ Breþeren nyl zee be  
 made chyldren in wittis: but in malice be zee litil/ forsoþe in  
 wittis be zee parfite/ soþely in þe lawe it is writen/ for in oþer  
 tungis & in oþer lippis I schal speke to þis puple · & neþer so it  
 schal here me seiþ þe lorde/ and so langagis ben into token ·  
 not to seiþful men: but to men oute of þe seiþ/ forsoþe prophe-  
 cies not to men oute of þe seiþ: but to seiþful men/ þerfore zif  
 al þe chirche come togedir into one · & alle men speken in tungis ·  
 soþely zif ydiotis entren (or men oute of þe seiþ): wher þei seyn  
 not · what ben zee wode/ forsoþe zif alle men prophecien · for-  
 soþe zif any vnseiþful man or ydiot entre: he is conuyt of  
 alle · he is wisely demyde of alle/ forsoþe þe hidde þingis of his  
 herte ben knowen/ and so he fallynge doune into þe face: schal  
 worschip god · schewinge verreyly þat god is in zou/ þerfore  
 breþeren what is [ ] whanne zee comen togedir · eche of zou  
 haþ a psalme · he haþ techynge · he haþ apocalips (or reuela-  
 cōn) · he haþ tunge · he haþ interpretynge (or expounynge): be  
alle

## to pe corrintheis .i.

alle þingis done to edificaciō/ wheþer a man spekiþ in tunge  
 astir two or as mpeche þre & by parties: þat one interprete/ for-  
 soþe zif þer be not an interpretour: be he stille (or speke not)  
 in þe chirche/ soþely speke he to hym self & to god/ soþely pro-  
 phetis two or þre seye: & oþer wisely deme/ þat zif any þing  
 schal be schewide to one sittynge: be þe former stille/ forsoþe  
 zee moþne prophete alle by eche by hym self: þat alle men  
 lerne: & alle moned/ and þe spiritis of prophetis: ben sugettis  
 to prophetis/ soþely god is not of dissencioun: but of pees as &  
 in alle chirchis of holy men I preche/ wpmmen in chirchis be  
 stille/ soþely it is not suffride to hem for to speke: but for to be  
 suget as þe lawe seiþ forsoþe zif þei wolen any þing lerne: at  
 home are þei here housbondis/ forsoþe it is souþ þing to a wom-  
 man: for to speke in þe chirche/ wheþer of 3ou þe worde of god  
 came forþ/ or to 3ou al one it came/ zif any man is seen for  
 to be a prophete or spiritual: knowe he þo þingis þat I write  
 to 3ou: for þei ben comaundementis of þe lorde/ forsoþe zif any  
 man unknowiþ: he schal be unknowen/ and so breþeren loue  
 zee for to prophete: & nyl zee forbede for to speke in tungis/  
 forsoþe be alle þingis done honestly & vp ordre in 3ou//



Soþely breþeren I make knowen þe gospel to 3ou: þe whiche I haue prechide to 3ou: þe whiche & zee  
 haue taken in whiche & zee stonden: by whiche & zee  
 ben sauede: by whiche resounce I haue prechide to  
 3ou zif zee holden: zif zee hane not bileuede ydilly/ forsoþe I  
 bitoke to 3ou in þe firste: þat þing þat & I took: for crist was  
 deade for oure synnes astir þe scriptures: & for he was briede:  
 & for he roos azen in þe þridde day astir scripturis: & for he was  
 seen to cephas (þat is petre): & astir þis þing to elleuene: astir-  
 warde he was seen to mo þan syue hundride breþeren to gedir:  
 of þe whiche many dwellen til to 3it: forsoþe summe haue slepte  
 (or diede)/ astirwarde he was seen to James: astirwarde to  
 alle þe apostlis/ forsoþe at þe laste of alle: he was scene to me:

C<sup>m</sup> 15<sup>m</sup>

## to ye corinthiis . i .

as to a mylborne childe forsoke I am þe lesse of apostlis . þat  
am not worþi for to be clepide apostle . for I pursuede þe chirche  
of god . forsoke by þe grace of god . I am þat þing þat I am  
and his grace was not boyde (or hidil) in me . but I traueylide  
more plenteuously þan alle þei forsoke not I . but þe grace of  
god wih me soþely wherþer I wherþer þei . so we hane prechide .  
& so þei hane bileuede forsoke zif cñ is prechide . þat he roos  
azen fro deade (spiritis) how seyn summe in zou for þe azen  
ryspnge of deade men is not . forsoke zif þe azen rysng of  
deade men is not . neþer cñ roos soþely zif cñ roos not . oure  
prechng is veyn oure seih is veyne . forsoke & we ben founden  
salse witnessis of god . for we hane seyd witnessng azenes  
god . þat he reyside crist whom he reyside not . zif deade men  
risen not azen . for whi zif deade men risen not azen . neþer cñ  
roos azen . þat zif cñ roos not azen . oure seih is veyne . forsoke  
zif see ben in youre synnes . þerfore þei þat slepen (or dieden)  
in crist . haue perischide . zif in his lyf onely we ben hopng in  
crist . we ben more wrecchis þan alle men . now forsoke cñ roos  
azen fro deade (men) . þe firste fruytis of slepyng (men or di  
yng) . for soþely by a man deþ . and by a man azen rysng of  
deade men . and as in adam alle men dien . so in crist alle men  
schulen be quyknyde . eche man forsoke in his ordre . firste fruy  
tis cñ . astirwarde þei þat ben of cñ . þat byleuen in þe comng  
of crist . astirwarde an ende . whanne he schal bitake þe kyngdom  
of god & to þe sadir . whanne he schal avoyde al pryncedode . &  
power & vertue . soþely it bihoueþ hym for to regne . til he putte  
alle his enemyes vndir his feet . forsoke at þe laste þe enemye  
deþ schal be destruyede . forsoke he haþ made suget alle þingis  
vndir his feet . forsoke whanne he seih . alle þingis be sugettis to  
hym . wih outen doute outaken hym þat sugettide alle þingis  
to hym . soþely whanne alle þingis schulen be suget to hym .  
þanne he þe sone schal be suget to hym þat sugettide alle þingis  
to hym . þat god be alle þingis in alle þingis . elles what schulen  
þei done þat ben baptiside for deade men . zif in alle maner .

deade

## to ye corrintheis .i.

Deade men risen not azen/ wherto & we ben in perel euery houre/ &  
 ethe day I dye/ for zoure glorie brekeren/ he whiche glorie I haue  
 in cñ Ihu oure lorde/ zif vp man I haue souzten to bectis at eph-  
 esy. what profit it to me/ zif deade men risen not azen/ ete  
 we & drynke we/ to morn forsope we schulen dye/ npl zee be  
 decepuede/ forsope euyl spechis corruppen (or distruen) gode  
 betwis (or vertues)/ awake zee iuste men/ and npl zee synne/  
 forsope summe haue ignoraunce of god/ to reuerence I speke to  
 zou but summan seil/ how schulen deade men rise azen/ or in  
 what manner body schulen hei come/ vnwiseman/ hat ping  
 hat hou sowest. is not quykenyde/ no but it die firste/ and hat  
 ping hat hou sowest. not he body hat is to come hou sowest/  
 but a nakide corne. as of whete or of summe of he oher/ for-  
 sope god ȝyueh to it a body as he wole/ and to ethe of seedis  
 he propte body// ¶ not ethe sleysche he same sleysche/ but for-  
 sope anoyer of men. anoyer sohely of bectis. & oher forsope  
 of briddis. an oher forsope of fischis/ & heuenely bodies &  
 erhely bodies/ but forsope anoyer glorie of heuenely bodies/  
 an oher forsope of erhely/ anoyer clerenesse of he sunne. ano-  
 per clerenesse of he mone/ anoyer clerenesse of sternes/ forsope  
 a sterne dyuersly fro a sterne in clerenesse/ so & he azen risynge  
 of deade men/ it is sowen in corrupcion/ it schal rise in vncor-  
 rupcion/ it is sowen in vnnobley/ it schal rise in glorie/ it is  
 sowen in infirmyte/ it schal rise in vertue/ it is sowen a bectly  
 body/ it schal rise a spiritual body/ zif her is a bectly body/ her  
 is & a spiritual body as it is writen/ he firste man adam is made  
 into a soule ȝyupnge/ and he laste adam into a spirit quyken-  
 ynge/ but not firste hat hat is spiritual/ but hat hat is bectly/  
 afirstwarde hat hat is spiritual/ he firste man of erhe/ erhely/ he  
 secounde man of heuene/ heuenely/ what maner he erhely  
 man/ suche he erhely men/ and what maner he heuenely man/  
 suche he heuenely men/ herfore as we hane borne ye ymage of  
 he erhely man/ bere we & he ymage of he heuenely/ brekeren  
 I sepe his ping/ for sleysche & blood mowne not welde he kpng-  
 dom

## to ye corrintheis .i.

dom of god • neþer corrupciō ſchal welde incorrupciō/ lo I ſeye to zou myſterie (or pryete) of holy þingis/ forſoþe alle we ſchulen riſe azen; but not alle we ſchulen be inchaungide/ in a moment • in þe ſmytyng of an yze/ in þe laſte trumpe/ forſoþe þe trumpe ſchal ſynge; & deade men þat ben in eſt ſchulen riſe azen/ þe firſte incorrupte; & we ſchulen be inchaungide/ forſoþe it bihouep þis corruptible þing cloþe incorrupciō/ and þis deadeþ þing; for to cloþe vndeadeþneſſe/ forſoþe whan þis deadeþ þing ſchal cloþe vndeadeþneſſe; þanne ſchal be made þe worde þat is writen/ deþ is ſouþide by in victorie/ deþ; where is þi victorie; deþ; where is þi pricke; forſoþe þe pricke of deþ; is ſynne/ forſoþe þe vertue of ſynne is lawe/ forſoþe þankyngis to god þat ȝaue to vs victorie; by oure lorde Ihu eſt þat was deade for vs/ and ſo my derworþe breþeren • be ȝee ſtedefaſte & vnmouable; beingeplenteuouſe in werke of þe lorde; euermore wytynge þat oure traueyl is not ybil in þe lorde//

C<sup>m</sup> 16<sup>m</sup>



**E**ſchope of þe coſectis (or gederynge of money) • þat ben made into ſeyntis • as I ordeynede in þe chirchis of galathie; ſo & do ȝee by one of þe wiķe/ eche of zou kepe (or laye by) at hym ſelf • kepyng þat ſchal pſece to hym • þat not whanne I ſchal come; þanne be made coſectis/ forſoþe whanne I ſchal be preſent • whom ȝee ſchulen proue by epiſtles • hem I ſchal ſende for to parſitely bere ȝoure grace into iſrlm/ for ȝif it ſchal be worþi þat & I go; þei ſchulen go wiþ me/ ſoþely I ſchal come to zou; whanne I ſchal paſſe by macedonye/ ſoþely parauenture I ſchal dwelle at zou • or alſo dwelle by wynter; þat & ȝee leede me whidir euer I ſchal go/ ſoþely I wille not now ſe ȝou in paſſyng/ forſoþe I hope ſumwhat of tyme for to dwelle at zou; ȝif god ſchal ſuffre/ forſoþe I ſchal dwelle at ephes; til to wittuntyde/ ſoþely a greet dore & euydent (or open) is openyde to me; & many aduerſaries/ ſoþely ȝif tymothe ſchal come; ſe ȝee þat he be wiþ outhen drede at zou/ for; he worchþ þe werke of þe lorde;



## to ye corrintheis .i.

as & I/ perfore no man dispise hym/ forsoþe leede zee hym in  
pees: þat he come to me/ forsoþe I abide him wiþ breþeren//  
¶ I forsoþe I make knowen to zou of appollo: for I preyde hym  
myche: þat he schulde come to zou wiþ breþeren/ and soþely it  
was not his wille þat he schulde come now/ forsoþe he schal  
come whan it schal be able to hym/ wake zee & stonde zee in  
seþ: do zee manly: & be zee confortide in þe lorde: and be alle  
zoure þingis done in charite/ forsoþe breþeren I biſeche zou: ·  
zee haue knowen þe hous of steuene (þe womman): & of fortu-  
naty: & acaye: for þei ben þe firste fructis of acaye: & into  
mynysterie of seyntis: þei hane ordeynede hem self: þat & zee  
ben sugettis to suche: and to eche wirchynge to gedir & trauey-  
lynge/ forsoþe I enioye in þe presence of steuene & of fortunate  
& acaye: for þei fulfilden þat þing þat saylde to zou/ forsoþe  
þei haue fulfild & my spirit & zoure/ perfore knowe zee hem  
þat ben suche maner (men)/ alle þe chirches of aspe: greten zou  
wel/ aquyla & prisca greten zou myche in þe lorde at whom I  
am herboride: wiþ here homely chirche/ alle breþeren greten  
zou wel/ grete zee wel to gedir in holy coffe: my gretynge/ by  
poulis hande: zif any man loue not oure lorde Ihu crist: be he  
curſide maranatha/ þe grace of oure lorde Ihu crist: be wiþ zou/  
my charite be wiþ zou alle in Ihu crist oure lorde amen//

## ye secoude pistle to corrintheis

C<sup>m</sup> 1<sup>m</sup>



Dule apostle of Ihu cū · by þe wille of  
god & tymeþe broþer: to þe chirche of  
god þat is at corrynthe: wiþ alle seyntis  
þat ben in alle achaye: grace to zou of  
god oure fadir · & of þe lorde Ihu crist/  
bleside (be) god & fadir of oure lorde  
Ihu cū · fadir of mercyes & god of al  
comfort (or solace): þat comfortiþ vs in  
al oure tribulacōn · þat & we mowne comforte hem · þat ben  
in al pressure (or ouerleyinge) · by þe exortacōn (or monest-  
yng) · by whiche & we ben monestide of god/ for as passiouns  
of cū ben plenteous in vs: so & by crist oure comfort is plente-  
uous/ forsoþe wher we ben turblide (or pursuede) for zoure  
techyng & helpe · oþer ben comfortide for zoure comfort · oþer  
we ben monestyde for zoure monestyng & helpe · þe whiche  
wirchis in zou þe sustyng of þe same passiouns · þe whiche &  
we sustren · þat oure hope be sadde for zou/ wityng for as zee  
ben selowis of þe passiouns: so zee schulen be & of comforte//  
¶ Forsoþe breþeren we wole not zou for to vnwite: of oure  
tribulacōn þat is done in aue/ for ouer maner we ben greupde  
aboue vertue: so þat it anoyede vs · zhe for to lyue/ but we self  
in oure self hadden of delþ þat we be not trystyng in oure self ·  
but in god þat reysih deade men/ þe whiche delpueride vs · &  
delpuerih fro so grete perels into whom we hopen · for & zit he  
schal delpuer helpyng & zou in preyer for vs: þat of þe persons  
of many faces · of þat zuyng þat is in zou · by many parte-  
ners: graces (or þankis) ben done to god for vs/ for why oure  
glorie is þis: þe wityssyng of oure conscience þat in symple-  
ness

## to pe corrintheis . 2.

nessē & clennessē of god · & not in deyschely wisdom: but in þe grace of god · we lyuen in þis worlde/ forsoþe more plenteuouſly to zou/ soþely we writen not oþer þingis: þan þo þat zee hane redde & knowen/ forsoþe I hope þat til to þe ende zee schulen knowe as & zee hane knowen vs of partie/ for we ben zoure glorie: and zee oure · in þe day of oure lorde Ihu cñ/ and in þis tressyngē · I wolde firste come to zou · þat zee hadden þe secounde grace: and þat I schulde by zou passe into macedonpe/ and este fro macedonpe I schulde come to zou: & of zou be ledde into Iudee/ forsoþe whanne I wolde þis þing: wher I vside liztnesse? or þo þingis þat I þenke: I þenke astir þe deysche · þat at me be zhe & nap · forsoþe god is trewe · for oure worde þe whiche was at zou · þer is not in it zhe & nap: but in it is is (þat is trewe)/ soþely Ihu crist þe sone of god · þe whiche is prechide in zou by vs · by me & siluan & tymothe · þer was not in hym zhe & nap: but in hym is was · (þat is sedefast trewe), forsoþe how many euet ben bihestis of god: in hym is · (þat is ben fulfildē)/ þerfore & by hym we seyn amen to god: to oure ioye/ þe whiche soþely confermē vs wih zou in cñ · & þe whiche god anopntide vs · & þat markide vs · & zaue a wedde (or ernes) of þe spirit of oure hertes/ forsoþe I inclepe god witnesse into my soule: þat I sparynge zou came not ouer corrinthe/ not for we ben lordis of zoure seiþ: but we ben helpers of zoure ioye/ for whi þourgh bileue zee stonden//



**D**orsoþe I ordepynde þis ilke þing at me: þat I schulde not come estesone into sorowe to zou/ soþely zif I make zou sorp (or heup): and who is he þat gladiþ me · no but he þat is sorowful of me? and þis same þing I wrote to zou · þat whanne I schal come I haue not sorowe vpon sorowe of hem of whom it bihouede me for to ioye/ tressyngē in zou alle: for my ioye is of zou alle · forwhy of myche tribulacō & angwische of herte I wrote to zou by many teeris · þat zee be not sorp: but þat zee wite what charite I haue more plenteuouſly

C<sup>a</sup> 2<sup>m</sup>

## to ye corrintheis .2.

plenteuously in zou/forsoþe zif any man haþ made me sorow-  
ful: he haþ not made me sorowful but of partie · þat I charge  
(or desese) not zou alle/ his blampnge þat is made of manye  
sufficiþ to hym þat is suche maner man · so þat azenwarde zee  
zþue me more & comforte to hym/ lesse paraventure he þat is  
suche maner (man) be souden vp (or dispeyre): by more greet  
heupnesse/ for whiche þing I biseche zou · þat zee conferme  
charite into hym/ forsoþe þerfore I wrote þat I knowe zoure  
assaying · wher in alle þingis zee ben obedient/ forsoþe to  
whom zee haue any þing zouen: & I/ for whi & I þat I haue  
zif any þing zaue I haue zouen for zou in þe persone of crist ·  
þat we be not decepuyde of sathanas/ soþely we vnknewen  
not his þouztis// ¶ Forsoþe whanne I hadde comen to troade  
for þe gospel of crist · & a dore was openyde to me · I hadde not  
reste to my spirit · for þat I sonde not my broþer tye: but I  
seyinge to hem farewel: passide into macedonye þerfore þank-  
yngis to god þat euermore makith vs to haue victorpe in crist Ihu ·  
& schewith by vs þe odoure of his knowynge in eche place/ for  
we ben þe gode odoure (or sauour) of crist to god · in þes þat ben  
made saaf & in þes þat perischen/ to oþer soþely odoure of deþ  
into deþ · to oþer forsoþe odoure of liif into liif/ and to þes þin-  
gis: who so ableþ soþely we ben not as ful many · auourynge  
þe worde of god: but of clenness/ but as of god · bifore god in  
crist we speken//

C<sup>m</sup> 3<sup>m</sup>



Beynne we esteſone for to comende (or preþse) oure  
self · or wher we nedden as summen preþsynge lettris  
to zou or of zou/ zee ben oure piſtel · writen in zoure  
hertis · ye whiche is conde & redde of alle men/ zee  
made open for zee ben þe piſtel of crist mynyſtride of vs & writen  
not of ynke: but by þe ſpirit of quykke god/ not in ſtony tablis:  
but in fleiſchely tablis of herte// ¶ Forsoþe we hane not ſuche  
triſt by crist to god · not þat we ben ſufficient · for to þenke any  
þing of vs ſelf as of vs: but oure ſufficiencye is of god/ þe whiche  
& made

## to ye corrintheis . 2 .

¶ made vs able mynystris of þe testament: not by lettre . but by spirit / for þe lettre sleeth: forsoþe þe spirit quykeneþ / for zif þe mynystracon of deþ desourmyde by lettris in bones in glorie: so þat þe children of isrl myzten not biholde into þe face of moyses: for þe glorie of his chere: þe whiche (glorie) is auoydide: how not more þe mynystracon of spirit schal be in glorie? forwhi zif þe mynystracon of dampnacion is in glorie: myche more þe mynystrerie (or seruice) of ryztwelnesse is plenteuous in glorie: forwhi neþer þat þat was cleer in his partie was glorifiede: for excellent glorie: soþely zif þat þat is auoydide is by glorie? myche more þat þat dwelliþ is in glorie: þerfore we haupnge suche hope: vfen mychetrifte / and not as moyses putte a veyle on his face: þat þe children of isrl schulden not biholde into his face: þe whiche veyle is auoydide: but þe wittis of hem ben aslonpede: soþely til into þis day þe same veyle in redyng of þe olde testament dwelliþ: not schewide: for in cō it is auoydide: but til into þis day whan moyses is redde: þe veyle is putte vpon here hertis: forsoþe whanne isrl schal be conuertide to god: þe veyle schal be done away: forsoþe þe lorde is a spirit: forsoþe where is þe spirit of god: þere is liberty: forsoþe alle we wiþ schewide face: biholdyng þe glorie of þe lorde ben transfourmyde into þe same ymage: fro clerenesse into clerenesse: as of þe spirit of þe lorde //



Therefore we haupnge þis admynystracon (or office) vpon whiche we haue gotten merce: saylen not: but done awaye þe pryueþ þingis of schame: not walkyng in sutel gile: neþer auoutryng þe worde of god: but in schewyng of þe treuþe comendyng oure self to eche conscience of men biforn god: for zif also oure gospel be coueride (or hidde): in þes þat perischen it is coueride: in whiche þe god of þis worlde haþ blyndide þe soules of men oute of bileue: þat þe liztyng of þe gospel of þe glorie of crist: þat is þe ymage of god invisible schyne not ¶

C- 4-



## to ye corrintheis .2.

prechen [not] oure self: but Ihu crist oure lorde/ forsoþe vs  
 zoure seruauntis by Ihu/ for god þat seyde þe lizte for to  
 schyne of dirkeness: he haþ inlizide in oure hertis to þe il-  
 lumpnyng of þe science of þe clerenesse of god: into þe face  
 of Ihu cñ/ forsoþe we haue þis tresoure in britel vessels: þat  
 þe liztnesse be of goddis vertue · & not of vs/ in alle þingis we  
 sustren tribulacō: but we ben not made strepte, we ben made  
 pore: but we ben not distrupte/ we sustren persecucō: but  
 we ben not forsaken/ we ben made lowe: but we ben not con-  
 foundide/ we ben caste doune: but we perischen not/ euermore  
 berynge aboute þe mortifyng of Ihu crist in our body: þat  
 & þe lijf of Ihu be schewide in oure bodyes/ soþely euermore  
 we þat lyuen · ben taken into deþ for Ihu: þat & þe lijf of Ihu  
 be schewide in oure deadely slepche/ þerfore deþ worchis in  
 vs: lijf soþely in zou/ forsoþe haupnge spirit of seif · as it is  
 writen/ I haue bileuede for whiche þing I spake: and we bi-  
 leuen: for whiche þing & we speken, wityng for þe þat reþlyde  
 Ihu · schal reþte & vs wif Ihu: and schal ordeyne vs wif zou/  
 soþely alle þingis for zou: þat grace beinge plenteuouse by  
 many in doynge of þankes: beinge plenteuous into glorie of  
 god/ for whiche þing: we saylen not/ but þouz þe ilke þat is  
 wif outhen forþ oure man be corruptede: neþeles þat man þat  
 is wifinē forþ is renevide fro day into day/ forsoþe þat þat  
 is inpresent (or nowe) · a litil moment lastyng · & lizte (or  
 esy) þing of oure tribulacō: worchib ouer maner (or mesure)  
 into hizenesse · þe euerlastyng weypte of glorie in vs · vs not  
 biholdyng þo þingis þat ben seen: but þo þat ben not seen/  
 soþely þo þingis þat ben sene: ben temperal (or duryng but  
 schorte tyme/ forsoþe þo þingis þat ben not seen: ben euer-  
 lastyng (or wifouthen ende//

Soþely

to ye corrintheis .2.



Shelp we witen for zif oure erhelly hous of his dwell-  
 yng be dissolupde: þat we haue a bildyng of god.  
 an hous not made by handis: everlastyng in he-  
 benes/ for whi & in his þing we mournen: couept-  
 yng for to be clobide aboue oure dwellynge in heuene: zif  
 neþeles we ben soun den clobide & not nakide/ forwhi & we þat  
 ben in his tabernacle: sorowen wiþiñe forþ greuyde for þat  
 we wolen be dispoylde: but be clobide aboue: þat he ilke þing  
 þat is deadeþ: he soupen vþ of liif/ forsoþe he makith vs into  
 his þing is god: þat 3aue to vs a wedde (or ernes) of spirit/  
 þerfore we beinge hardy algatis & wityng: for þe while we  
 ben in his body: we gon in pilgrymage fro þe lorde/ forsoþe  
 we walken by seiþ: and not by cleer siȝt/ forsoþe we ben hardy  
 & hane gode wille: more for to bee in pilgrymage fro þe body:  
 and for to be present to god/ and þerfore we stryuen: wheþer  
 absent wheþer present: for to plese hym/ forsoþe it bihoueþ vs  
 alle for to be schewide bifore þe trone of crist: þat euery man  
 receyue (or telle aȝen) þe propre þingis of þe body as he haþ  
 done: oþer good oþer euyl/ þerfore we wityng þe drede of þe  
 lorde: softely mouē (or counseplen) to men/ soþely to god  
 we ben open/ soþely I hope & in ȝoure consciences: vs for to be  
 knowen/ we comenden not oure self estresone to ȝou: but we  
 ȝyue to ȝou occaſiō for to glorie for vs: þat ȝee haue to hem  
 þat glorien in þe face & not in þe herte/ soþely wheþer we by  
 mynde (or resoun) passen to god: wher we ben sobre to ȝou/  
 soþely þe charite of cñ drueþ vs geſſyng þis þing: for zif  
 one is deade for alle: þerfore alle ben deade/ and crist diede  
 for alle: þat & þei þat lyuen: lyue not nowe of hem self: but to  
 hym þ' diede for hem & roos aȝen/ and so we fro þis tyme hane  
 knowen no man astir þe fleysche/ and zif we knewen crist astir  
 þe fleysche: but riȝt nowe we hane not knowen/ þerfore zif any  
 newe creature is in crist: olde þingis haue passide: and lo alle  
 þingis ben newe made/ forsoþe alle þingis of god: þe whiche  
 recounseylide

C<sup>a</sup> 5<sup>m</sup>



## to ye corrintheis .2.

nessis/ soþely what acordynge of crist to belial/ or what part of a feiþful (or eñen man) : wiþ an vnfeiþful (or heþen) / but what consent to þe puple of god wiþ ydolis/ forsoþe zee ben þe temple of quicke god: as þe lorde seiþ/ for I schal dwelle in hem : & I schal walke & I schal be þe god of hem : & þei schulen be to me a puple/ for whiche þing go zee oute of þe mydle of hem : & be zee departide seiþ þe lorde : & touche zee not vnclene þing: and I schal receyue zou & I schal be to zou into a fadir: and zee schulen be to me into sonex & douztris : seiþ þe lorde almyȝty//



Therefore moſte derworþ (breþeren) we haupnge þes  
 ziftis : clense we vs fro al filþe of fleþſche & ſpirit:  
 partitely makynge halowynge in þe drede of þe  
 lorde/ take zee vs : we hane hirte no man : we hane  
 corrupte no man : we hane bigilide no man/ I ſepe not to zoure  
 condempnyng/ forsoþe I ſeyde bifore : þat zee ben in oure  
 bertis: for to die to gedit & lyeue to gedit/ myche triſte is to me  
 anentis zou: myche gloriþinge is to me for zou/ I am fulſilde  
 wiþ comfort I abounde (or am plenteuous) in ioye: in al oure  
 tribulacon/ for why & whanne we hadden come to macedo-  
 nyge: oure fleþſche had no reſte : but we ſuffarden al tribula-  
 con forsoþe wiþouten forþ : ſiȝtyngis: wiþiñe forþ dredis/  
 but þe þat comfortiþ meke men: god comfortide & vs in þe  
 comþng of tye/ forsoþe not onely in þe comþnge of hym: but  
 also in þe comforte bi whiche he comfortide me in zou : tell-  
 ynge to vs zoure deſire : zoure wepyng : zoure loue for me:  
 ſo þat I ioyede more/ for ȝif I made zou ſoory in a piſtle: now  
 it rewip not me/ and ȝif it rewide : I ſeinge þat þouȝ I made  
 zou ſoory in þat piſtle at an houre: nowe I haue ioye/ not for  
 zee weren made ſoroweful: but for zee weren made ſoroweful  
 to penaunce/ ſoþely zee ben made ſorþ aſtir god: þat in no  
 þing payrement zee ſuffre of vs/ forsoþe þat ſorowe þat is  
 aſtir god: worþiþ penaunce into ſidelaß helþe/ forsoþe ſo-  
 rowe

C- 7<sup>m</sup>

## to ye corrintheis .2.

rowe of þe worlde: worchip þe/ to ſohely þis ſame þing zou  
for to be ſorowful aſtir god: how myche biſyneſſe it worchip  
in zou/ but defendynge: but indignaſiō: but drede: but deſire:  
but loue: but vengeaunce/ in alle þingis zee haue zouen zoure  
ſelf for to be vndefoulde: in cauſe (or nede)/ þerfore & zif I  
wrote to zou: not for hym þat diſe iniurie: neþer for hym þat  
ſuffride: but for to ſchewe oure biſyneſſe þe whiche we haue to  
zou biſore god/ þerfore we ben comfortide/ forſoþe in oure  
comforte more plenteuouſly: we ioyeden more on þe ioye of  
tyte: for his ſpirit is fulſilde of alle zou/ and zif I gloriēde any  
þing anentis hym of zou I am not confoundide (or ſchamþe)/  
but as we hane ſpoken to zou alle þingis in treuþe: ſo & oure  
glorie þat was at tyte: is made treuþe/ and þe entrapis of  
hym ben more plenteuouſly in zou: haupnge in mynde þe oþe-  
dience of zou alle: how wiþ drede & tremblþge zee receyueden  
hym/ I haue ioye: þat in alle þingis I triſte in zou//

C- 8-



Behere forſoþe we maken knownen to zou þe grace  
of god þat is zouen in þe chirche of macedonþe:  
& þat in myche aſſayinge of tribulaſiō: þe aboun-  
daunce (or plente) of þe ioye of hem was/ and þe  
biſeſt pouert of hem: was plenteuous into þe richesſes of þe  
ſymplenelle of hem/ I bere witneſſynge to hem vþ vertue (or  
powet) & aboue vertue þei weren wiſful wiþ myche moneti-  
ng biſechynge vs þe grace & comunynge of mynþſterie: þat  
is made into holy men/ and not as we hopiden: but þei zauen  
þem ſelf fiſt to þe lorde: aſtirwarde to vs by þe wille of  
god/ ſo þat we preyede tyte þat as he bigan: ſo & he parfourme  
in zou al þis grace/ but as zee abounden in alle þingis: in  
ſeiþ worde & ſcience (or kunnyng) & al biſyneſſe: more ouer  
& in zoure charite into vs: þat & to þis grace zee abounde/ I  
ſeye not as comaundynges: but by þe biſyneſſe of oþer mē:  
alſo prouynge to gediþ þe gode witte of zoure charite/ ſohely  
zee witen þe grace of oure lorde Iþū criſt: forwhi he was made



## to ye corrintheis .2.

nedp for vs · whanne he was riche: þat he schulde be made  
riche by his mýseþte (or nedynesse)/ and I ȝpue counseyl in  
his þing/ soþely þis is profitable to ȝou · þat not onely digun-  
nen for to do: but & for to wolne fro þe former ȝeer/ nowe for-  
soþe & in dede þatfourme ȝee · þat as þe intwite (or wille) is  
redp: so be it & of þatfourmyng of þat þing þat ȝee haue/ so-  
þely ȝif þe wille be reedp: it is acceptide astir þat þat it haþ  
not astir þat þat it haþ not/ forsoþe I wil not it by rempoun  
(or floupe) to oþer · forsoþe to ȝou tribulacon/ but euenesse in  
present tyme · ȝoure aboundaunce fulfille þe mýseþte of hem ·  
þat & þe aboundaunce of hem: be supplement (or fulfyllinge)  
of mýseþte þat euenesse be made as it is writen/ he þat haþ  
myche aboundide not: and he þat litil had not lesse/ forsoþe I  
do þankyngis to god þat ȝaue þe same bysness for ȝou in þe  
herte of tye · for soþely he recepyde exortacon (or monest-  
tyng)/ but whanne he was bisshop: wiþ his wille he wente forþ to  
ȝou/ forsoþe we senten wiþ hym oure broþer: whos preysynge  
is in þe gospel/ by alle chirchis · forsoþe not onely but & he is  
ordepnyde of chirchis · þe selowe of oure pilgrymage: into þis  
grace þat is mynystride of vs to þe glorie of þe lorde: and to  
oure ordepnyde wille/ eschewynge þis þing þat no man blame  
(or dispise) vs · in þis plente þat is mynystride of vs to þe glorie  
of þe lorde/ soþely we putueyn gode þingis · not onely bifore  
god: but also bifore alle men/ forsoþe we senten wiþ hem &  
ouer broþer whom we hane prouede in manye þingis ofte for  
to be bisshop/ nowe forsoþe myche bisshop in myche trise in ȝou ·  
oþer for tye þat is my selowe & in ȝou helper · oþer oure bre-  
þeren apostlis of chirchis · of þe glorie of cñ/ þerfore schewe  
into þe facis of chirchis þe schewynge þat is of ȝoure charite ·  
& of oure glorie for ȝou into hem/ forwhy of þe mynystrerie þat  
is made into holymen: it is to me of aboundaunce (or plente) ·  
for to write to ȝou//

Forsoþe

## to ye corrintheis .2.

C<sup>m</sup> 9<sup>m</sup>



Forsoþe I woot zoure in wit reedy for þe whiche I haue glorie of zou anentis macedonyes. for & acaye is reedy fro a zee passide. and zoure loue haþ sirede ful many/ forsoþe we haue sente breþeren. þat þat þing þat we glorien in zou. be not abydyde in þis partie/ þat as I seide zee ben redy. lestt whanne macedonyes schulen come wip me. & schulen fynde zou vnreedy. we schamen þat I sise zou not in þis substance/ þerfore I geside necessarie for to prepe breþeren þat þei come bifore to zou. & make reedy þis biþizte blessinge. for to be reedy. so as blessinge & not as auarice/ þis þing forsoþe I sepe. for he þat towip scarsely. schal [repe] & scarsely/ and he þat in blessinges. schal repe & of blessingis/ eche man as he castide in his herte/ not in heupnesse or of nede/ forsoþe god loueþ a glad zyuer/ god forsoþe is myzty for to make al grace abounde in zou. þat zee in al þingis euermore haupnge al sufficiency. abounde into al good werke. as it is witten/ he delide abroad. he zawe to pore men. his riztwesnes dwellig into wipouten ende into worlde of worlde/ forsoþe he þat mynystryþ seede to þe (man) sowynge & schal zyue breede for to ete. and he schal multiplie zoure seed & make myche þe encresyngis of fruytis of zoure riztwesnesse/ þat zee in alle þingis made riche abounde into al symplenesse. þe whiche worchþ by vs doing of þankis to god/ for þe mynysterie of þis office. not onely fillþ þo þingis þat saylẽ to holy men. but also aboundþ by manye in doinge of þankyngis to þe lorde. by prouynge of þe mynysterie. gloryfyinge god in þe obedience of zoure knowelechyng in þe gospel of cři. & in symplenesse of comunycaciõ into hem & into alle. & in bischyng of hem for zou. desirynge zou for þe cleer grace in zou. I do þankyngis to god vpon þe vnenarrable (or þat may not be tolde) ziste of hym/ forsoþe I poule bisceþe. zou by þe homelynesse (or myldenesse) & softenesse (or patience) of cři. þe whiche soþely in þe face am meke amonge zou. forsoþe I absent tristt in zou//

Forsoþe

to ye corrintheis .2.



**F**orsoke breheren I prepe zou • hat I present be not  
hardy by þe like trisse in whiche I am gesside for to  
be hardy into summe • þe whiche demen vs as we  
wandre astir þe slepche/ forsoke we walkynge in  
slepche sizen not (or holden not knyztchode) astir þe slepche/  
forwhy þe armours of our knyztchode ben not slepshelp; but  
myzty by god • to þe distruccon of wardyngis (or strengthes)  
we distrupinge counseylis & al hizenesse reysynge hym azenes  
þe science of god • dryupnge into captiste al vnderstonnyng  
into þe seturpe of cō also haupnge in redynesse for to venge al  
vnoledience; whanne zoure oledience schal be fulfild; se zee  
þo þingis þat ben astir þe face/ zif any man tristeth to hym  
self • hym for to be of cō; þenke he þis þing este anentis hym  
self • for as he is of cō; so & we/ for why & zif I schal glorie  
any þing more of oure power • þe whiche þe lorde zaue to vs  
into edifyng • & not into zouredistruccon; I schal not schame/  
forsoke þat I be not gesside • as for to seere zou by epistels •  
forwhy þei seyn þe epistels ben heuy (or greuous) • & stronge •  
but þe presence of body slyk • & þe worde contemptible (or wor-  
þi for to be dispyside)/ he þat is suche maner man; þenke þis •  
for what maner men we ben absent by epistels; suche maner  
of men vs present in dede/ soþely we doren not putte vs  
amonge (or comparisoun) vs to summe þat comenden hem  
self/ but we metynge (or mesurynge) vs in oure self • & com-  
parisounynge oure self to vs/ soþely we schulen not glorie into  
sul myche • but astir þe mesure of reule • by whiche god mesu-  
ride to vs þe mesure of strechynge til to zou/ forsoke not as  
we not strechynge to zou • ouer holden vs/ forsoke vnto zou  
we camen in þe gospel of crist • not glorpyng into sul myche  
in oþer mennes traucpys/ soþely we haupnge hope of zoure  
seib waringe in zou • for to be magnified vþ oure reule in  
aboundaunce; also for to preche into þo þingis þat ben bizende  
zou • not for to glorie in oþer mennes reule in þes þingis þat

C<sup>m</sup> 10<sup>m</sup>

## to ye corrintheis .2.

ben made redy/ forsoþe he þat glorieþ: glorie in þe lorde/ for-  
soþe not he þat comendþ hym self is prouede: but whom god  
comendþ or preþþ//

C<sup>m</sup> 11<sup>m</sup>



Wolde zee schulden susteyne a litil þing of myn vn-  
wisdom • but & supporte me (or bere me vp) soþely  
I loue zou by þe loue of god/ soþely I haue bihizte  
(or bicome boinz) for to take zou as a chaste vir-  
gyn to a man crist/ forsoþe I drede lesse as þe serpente decey-  
uyde eue wif his sutel fraude: so zoure wittis be corrupte &  
salle doune fro þe sylpleness þat is in crist/ forwhi zif he þat  
cometh prechþ anoter crist whom we prechen not • or zif zee  
taken anoter spirit • whom zee receyueden not • or anoter  
gospel whiche zee receyueden not: rixtly zee schulden sustre/  
soþely I wene forto haue done no þing lesse for þe grete apost-  
lis/ forwhi þouz I be not lernyd in sermoune (or worde) •  
but not in science (or kunnyng) forsoþe in alle þingis I am  
schetwide (or made known) to zou/ or wheþer I haue done  
synne: mekynge (or makynge lowe) my self þat zee be enhaun-  
cyde • for frely I euangelizide to zou þe euangelie of god/ I  
spylide (or made nakide or took ziftis) of oþer churchis •  
takynge soude for zoure serupce/ and whanne I was anentis  
zou & nedide: I was chargous to no man/ forwhi breþeren  
þat camen fro macedonpe/ fulfilden þat þat saylide to me/  
and in alle þingis I haue kepte & schal kepe me wif outhen  
charge to zou/ þe treuþe of crī is in me • for þis glorie schal  
not be broken in me: in þe regiouns of acaye/ whi? for I  
loue not zou? god woot/ forsoþe þat þat I do: & I schal do  
þat I hitte away þe occatō • of hem þat wolen occatō (or  
plente or power) • þat in þe þing þe whiche þei glorien: þei  
ben founden suche & as we/ forwhi suche falsse apostlis ben  
trecherous (or gilous werkemen: transfiguryng hem into  
apostlis of crī/ and not wondre/ soþely þe sathanas trans-  
figurþ hym: into an aungel of lizt/ þerfore it is not greet •

zif

## to ye corrintheis . 2.

zif his mynystris ben transfiguride as he mynystris of ryz-  
 welnesse: whos ende schal be astir here werkis// ¶ este I  
 sepe lesse any man deme me vnwise/ ellis take zee me as  
 vnwise: þat & I haue glorie a litil what/ þat þat I speke I  
 speke not astir god: but as into vnwisdom in his substance  
 of glorie/ forwohy many men glorien astir he deysche: and I  
 schal glorie/ forloþe zee sustren gladly vnwise men: whan zee  
 zoure self ben wise/ soþely zee susteynen zif any man dryue zou  
 into seruage: zif any man deuoureþ: zif any man takeþ: zif  
 any man is enhauncide by pride: zif any man smytþ zou into  
 þe face/ astirs vnnobley I sepe: as we weren syk in his partie/  
 in what þing any man dar: in vnwisdom I sepe: & I dar/ þei  
 ben ebreues: & I/ þei ben israelitis: & I/ þei ben þe seed of  
 abraham: & I/ þei ben þe mynystris of cr̃: & I/ as lesse wise I  
 sepe: more I/ in sul many traueylis: in prysouns more plen-  
 teuoussly: in woundis aboue maner (or ouer mesure) in deþes  
 ofte tymes/ I receyuede of þe iewes: spue sþes fourty strokis  
 one lesse/ þries I was beten wiþ zerdis: ones I was stoned/  
 þries I made perischynge in schip: nyzt & day I was in dep-  
 nesse of þe see/ in weyes ofte: in perels of floodis: in perels of  
 þeues: in perels of kpn: in perels of heþen men: in perels in  
 cyte: in perels in desert: in perels in see: in perels in false  
 breþeren/ in trauel in myserye/ in many wakyngis: in hungre  
 in þirste: in many sakyngis/ in colde in nakidnesse/ wiþ outh  
 þingis þat ben wiþ outh forþ/ myn eche day wakyng (or  
 sludyng): þe byspnes of alle churcheis/ who is syk & I am not  
 syk/ who is schlauderide: & I am not brent//



If it bihoueh for to glorie: I schal glorie in þoþingis  
 þat ben of myn infirmyte (or freelte) god & þe sabie  
 of oure lorde Ihu cr̃: þat is blestide into þe  
 worldis: woot þat I lize not/ þe prouost (or keper)  
 of damask of þe kyng of þe folke aræthe: kepte þe cyte of da-  
 mascenes: for to take me/ and by a windowe in a leep I was  
 leten

C<sup>m</sup> 12<sup>m</sup>



## to ye corrintheis .2.

Ieten doune by þe walle: & to I scapide his handis/ zif it biho-  
 ueþ for to glorie: soþely it spedith not/ forsoþe I schal come to  
 þe visiouns & reuelacoñs of þe lorde/ I woot a man in cñ bi fore  
 fourtene zeer · wher in body wher oute of body · I woot not ·  
 god woot · suche a man raupschide to þe þridde heuene/ and I  
 woot suche a man · wher in body wher oute I noot · god woot ·  
 for he was raupschide into paradise · & herde priuey wordis ·  
 þe whiche it is not leueful: to a man for to speek/ for suche  
 maner þing I schal glorie: forsoþe for me no þing · no but in  
 myn infirmytees/ forwhi & zif I schal wolne for to glorie: I  
 schal not be vnwise/ soþely I schal sepe treupe/ forsoþe I spare:  
 lesse any man gesse me ouer þat þing þat he seith in me: or  
 herith any þing of me/ and lesse þe greteneße of reuelacoñs en-  
 haunce in pride: þe pricke of fleysche an aungel of sathanas is  
 zouen to me · þe whiche buffatith me/ for whiche þing þries I  
 preyede þe lorde: þat it schulde go away fro me/ and he seyde  
 to me/ my grace sufficiþ to þee/ forwhi vertue is partitely  
 made in enfirmyte/ herfore gladelý I schal glorie in myn en-  
 firmytees: þat þe vertue of cñ dwelle in me/ for whiche þing  
 I plesse to me infirmytees · in wronge dispisyngis in nedis · in  
 persecucoñs · in angwischis for crist/ soþely whanne I am sick:  
 þan I am myzty/ I am made vnwitty: zee constreyneden me/  
 forsoþe I schulde (or auzte) for to be comendide of zou/ soþely  
 I hide noþing lesse fro hem þat ben apostlis: aboue maner/  
 forwhi þou3 I be not: neþeles þe signes of my possilhedde ben  
 made on zou in al patience: and signes (or myracles) & greet  
 wondris & vertues/ soþely what is it þat zee hadde lesse bi fore  
 oþer chirchis/ no but þat I my self greuyde zou not · forzþue  
 zee to me þis wronge// ¶ I lo þis þridde tyme I am redy for to  
 come to zou: and I schal not be greuous to zou/ forsoþe I  
 seek not þo þingis þat ben zoure: but zou/ forsoþe neþer sones  
 owen for to tresoure to sadir & modir [but sadir & modir]  
 to þe sones/ forsoþe I moße wilfully schal zþue: and my self  
 schal be ouer zouen for zoure soulis · þou3 I more lounge:  
be

## to ye corrintheis .2.

be lesse loupde/ but be it/ I greuede not zou: but whanne I was sutel wise: I toke zou wih gile/ wher I deceyuede zou by any of hem · whom I sente to zou/ I preyede tpte: & I sente wih hym a broþer/ wheþer tpte bigilide zou/ wheþer we gon not in þe same spirit/ wher not & þe same steppis/ sum tyme zee wenen þat we schulen excuse vs anentis zou/ bifore god in cñt we speken/ forsoþe moſte dere breþeren: alle þingis for zoure edifyinge/ soþely I drede lesse paraventure whanne I schal come: I schal not synde zou whiche maner I wole: & I schal be souden of zou: whiche maner zee wolen not/ lesse paraventure stryppenges · enuyes · surdyncellis · discenciouns · & detracciouns · pryuey spechis of discorde · bolungis (by pride): debatis ben amonge zou/ lesse estesone whanne I schal come · god make me lowe anentis zou · & I weple manye of hem þat bifore synned · & diden not penaunce of þe vnclennesse & fornicacō & vnchastite: þat þei hane done//



**D**his brydde tyme I come to zou: and in þe mowþ of two or þre witnessis · euery worde schal stonde/ I seide bifore & I seye bifore as presente tymes · & now absent to hem þat bifore haue synned/ and to alle oþer: for zif I schal I come estesone I schal not spare/ wher zee seeken an experyment (or assayinge) of hym þat spekiþ in me crist: þe whiche is not sick in zou · but myȝty in vs/ forwhi þouȝ he was crucifiede of infirmyte: but he lyueþ of þe vertue of god/ forwhi & we ben sick in hym: but we schulen lyue by hym of þe vertue of god in vs/ assaye zoure self · zif zee ben in þe seih: zee zoure self proue/ wher zee knowen not zoure self · for crist Ihu is in zou: no but zee ben reprobable/ forsoþe I hope for zee knowen for zee ben not reprobable/ soþely we prepen þe lorde: þat zee do no þing of euyl/ not þat we seme prouede: but þat zee do þat þat is gode forsoþe þat we ben reprobable/ forsoþe we mowne no þing azenes treuþe: but for  
þe

## to ye corrintheis .2.

þe treuþe/ forsoþe we ioyen for we ben sisk · forsoþe zee ben myzty/ and we preyen þis þing · zoure endynge/ soþely herfore I absent write þis þing þat I present do not harder astir þe power þe whiche þe lorde zafe to me into edificacioune: & not into distruccon/ breþeren hens forþwarde ioyze zee · be zee parsite & teche zee vnderstonde zee þe same þing/ haue zee pees: and god of pees & loue · schal be wiþ zou/ grete zee wel to gedit in holy cosse/ þe grace of oure lorde Ihu crist · & þe charite of god · & þe comunynge of þe holy gost be wiþ zou alle amen//

## ye pistel to galatheis

C<sup>m</sup> 1<sup>m</sup>



Dule apostle not of men neþer by man: but bi ihu crist · & god þe fadir · þat reyside hym fro deade (men) & alle þe breþeren þat ben wiþ me: to þe chirchis of galapie/ grace to zou & pees of god þe fadir & oure lorde Ihu crist · þe whiche zawe hym self for oure synnes · þat he schulde delguer vs fro þis present weywarde worlde · astir þe wille of god & oure fadir: to whom is honoure & glorie: into worldis of worldis amen// ¶ I wondre þat þus so sone zee ben borne ouer fro hym þat clepide zou into þe grace of crist · into anoper gospel · þe whiche is not oper: no but þer ben summe þat distourblen zou & wollen mynysire þe euangelie of crist/ but þouz or an aungel of heuene · euuangelize to zou biwidis þat þat we hane euuangelizide to zou: curside be he/ as I bifore seyde · & nowe eftesone I seye: zif any schal euuangelize · out taken þat þat zee hane taken: curside be he/ now counseyl I to men or to god: or seek I to

## ye pistel to galatheis

I to plesse to men/ zif I zit pleside to men: I were not þe seru-  
uaunt of cō// **I** Sobely breþeren I make þe gospel knowen  
to zou • þe whiche is euuangelizide of me: for it is not astir  
man/ sobely neþer I took it of man • neþer lernyde: but by  
reuelacioun of Ihu crist/ forsoþe zee herden my luyng sum-  
tyme in iewerie: for ouer maner I pursuede þe chirche of god:  
and sauze azenes it/ and I profitide in iewerie • aboue many  
myn eueneldis in my kyn beinge more aboundauntly loue  
(or solowe) of my faderis tradiciouns/ forsoþe whanne I ple-  
side to hym þat departide me fro þe wombe of my modir • &  
clepide by his grace þat he schulde schewe in me his sone • þat  
I schulde preche hym in heþen men: anone I acordide not to  
slepche & blood/ neþer I came to irlm̄ to my bifore goers  
apostlis: but I wente forþ into arabie: and estelone I turnyde  
azen to damask/ astirwarde astir þre zeer I came to irlm̄ for to  
se petre: and I dwelte anentis hym syftene dayes/ forsoþe I  
use none oþer man of þe apostlis: no but iames þe broþer of  
þe lorde/ forsoþe what þingis I write to zou: lo bifore god for  
I lize not/ astirwarde I came into þe parties of cyrie & cilicie/  
forsoþe I was vnknewen by face to þe chirchis of Iudee þat  
weren in cō/ onely forsoþe þei hadden herpunge • for þe þat  
pursuede vs sumtyme: now euangelizih þe seih azenes whiche  
þe sauze sumtyme/ and in me þei clarifieden god://



**A**stirwarde astir courtene zeer estelone I slepyde to  
irlm̄ wih barnabas & tye taken to/ forsoþe I slep-  
zede by reuelacioun & to gedit sepyde (or disputide)  
wih hem þe gospel: þe whiche I preche amonge  
heþen men/ forsoþe alidis bonde (or by hem self) • to hem þat  
weren seen for to be sumwhat • lest þe parauenture I schulde  
renne in beyne (or had runnen)/ but neþer tye þat was wih  
me whanne þe was heþen was compellide for to be circum-  
cidide • but for false breþeren vndre brouzten/ þe whiche pry-  
uely entreden for to aspie oure liberte þat we hane in cō Ihu:  
þat

C<sup>m</sup> 2<sup>m</sup>

## pe pistel

hat hei schulen dryue vs into seruage · to whom neher at an  
houre we zauen syde of subieccioun: hat he treuþe of þe gos-  
pel dwelle at zou/ forsoþe of hem þat weren seen for to be  
sumwhat · what maner (men) hei weren sumtyme: it par-  
teyneþ noþing to me/ forsoþe god takih not þe persone of man/  
forsoþe hei þat weren seen for to be sumwhat: no þing to me  
zauen to gebir/ but azenwarde whanne hei hadden seen þat  
þe gospel of prepuce (or heþen men) is bitaken to me · as of  
circumcisioun to petre/ for he þat wrouzte to petre apostilhedo  
of circumcisioun: wrouzte & to me amonge heþen men/ and  
whanne hei hadden knowen þe grace of god þat is zouen to me:  
James & cephas & ioon þe whiche weren seen for to be pilers:  
zauen to me & barnabas þe rizthandis of felowschip · þat we  
amonge heþen men: hei soþely into circumcisioun · onely þat  
we schulden be myndeþul of pore men þat also I was biþe for  
to do þe same þing/ forsoþe whan cephas (or petre) came to  
antioche: I stode azenes hym into his face · for he was reprou-  
able/ forsoþe bifore þat summe camen fro iames: he ete wiþ  
heþen men/ forsoþe whanne hei came: he wiþdrowe & depar-  
tide hym · dredynge hem þat weren of circumcisioun/ and oþer  
contentiden to his seynynge: so þat barnabas was ledde of  
hem into þat seynynge/ but whan I had seen þat hei walkiden  
not riztly to þe treuþe of þe gospel: I seyde to petre bifore alle  
men/ zif þou siþ þou art a iewe · lyuest heþenly & not iewely:  
how constreynest þou heþen men for to bicomme iewes? we ben  
iewes of kynde: and not synners of heþen men/ soþely witynge:  
for a man is not made riztwise of þe werkis of þe lawe: no  
but by þe seih of ihū crist · & we in ihū crist bileuen · þat we be  
iustifiede of þe seih of crist · and not of þe werkis of lawe/ wher-  
fore of þe werkis of lawe eche fleysche (or man) schal not be  
made riztwise/ þat zif we seekynge for to be iustifiede in it ·  
& we oure self be founden synners: wher it is not mynysre of  
synne? set be it/ soþely zif I bilde azen þo þingis þat I dis-  
truyede: I make me for to be a trespasour/ forsoþe by þe lawe:

I am



## to galatheis

I am deade to þe lawe: þat I lyue to god/ wif eñ I am hid-  
chide to þe crosse/ forsoþe I lyue nowe not I: but eñ lyueþ in  
me/ forsoþe þat I lyue now in deysche: I lyue in þe seih of  
goddis sone þe whiche louede me \* & bitoke hym self for me/ I  
caste not away þe grace of god/ forsoþe zif ríztwesse is by  
þe lawe: críft díede wíþ oute cause//



**D**ee wíttles men of galathie \* who deceyuede zou for C<sup>m</sup> 3<sup>m</sup>  
to not bileue to þe treuþe/ bifore whos pzen ihū eñ  
is dampnyde (or exilide): and in zou crucífiede/ þis  
þing onely wole I lerne of zou/ hane zee take þe  
spirit of þe werkis of lawe: wher of herynge of bileue/ to zee  
ben foolis \* þat tohanne zee bigunnen by spirit: nowe zee ben  
endide by deysche/ zee hane sútride so many þingis wíþ outen  
cause: neþeles zif wíþ outen cause/ þerfore he þat zpueþ to zou  
þe spirit & worchíþ vertues in zou: wheþer of þe werkis of  
lawe \* or of herynge of seih/ as it is writen. abraham bileuede  
to god: and it is rettide to hym to ríztwesse/ þerfore knowe  
zee \* þat þei þat ben of þe seih: þei ben sones of abraham for-  
soþe þe scripture putueþinge \* for god iustífieþ of seih heþen  
men tolde bifore to abraham: for in þee alle folkis schulen be  
blesside/ þerfore þei þat ben of þe seih: schulen be blesside wíþ  
seihful abraham/ forsoþe who euer ben of þe werkis of lawe:  
ben undir curse/ for it is writen/ curside eche man þat schal  
not dwelle in alle þingis þat ben writen in þe book of lawe:  
þat he do hem. forsoþe for no man is made ríztwíse in þe lawe  
anentis god: it is knowen \* for a ríztful man \* lyueþ of seih/  
forsoþe þe lawe is not of bileue \* but he þat schal do þo þingis:  
schal lyue in hem/ críft delpueride us fro þe curse of þe lawe \*  
made for us curs (þat is sacrifice for curs) for it is writen/  
curside is eche þat hangíþ in þi tree. þat þe bleßþng of abra-  
ham in heþen men schulde be made in eñ Ihū þat we take þe  
bíhest of spirit: by seih. **C** breþeren I seye astir man \* neþe-  
les no man dispísh þe confermyde testament of a man: or

## to galatheis

þe spirit of his sone into zoure hertis: crynge abba (þat is fa-  
 dir)/ and so now þer is not seruaunt: but sone/ þat zif sone:  
 þanne & epre by god/ but þanne soþely we unknowyng god •  
 serueden to hem þat weren not goddis (in kynde)/ now for-  
 soþe whanne zee hane knowen god: zhe raper zee ben knownen  
 of god: howe ben zee turnyde to gedir estefone • to seek (or  
 freel) & nedþy elementis • to whiche zee wolen serue estefone/ &  
 zee hepen dapes & moneþes & tymes & zeeris/ forsoþe I drede  
 zou: lest þe parauenture I haue traueplide in zou wip outhen  
 cause/ be zee as I: for & I as zee/ breþeren I biseche zou: zee  
 haue noþing hirte me/ soþely zee witen for by enfirmpte of  
 fleysche I haue euangelizide to zou now bifore: and zoure  
 temptacioun in my fleysche zee dispisiden not neþer forsoken  
 but zee receyueden me as an aungel of god • as cñ I hū where  
 is þerfore zoure blessinge/ soþely I bere witnessyng to zou •  
 for zif it myzte be done • zee schulden haue putte outhen  
 yzen: and hane zouen to me/ þerfore am I made enemyes to  
 zou • seyinge trewe þing to zou/ soþely þei louen zou not  
 wel • but þei wolen exclude zou þat zee sue hem/ forsoþe sue  
 zee good euermore in goode: & not onely whanne I am pre-  
 sent anentis zou/ my litil sones • whom I childe (or bryng  
 forþ) by trauel estefone • til crist be fourmyde in zou/ forsoþe I  
 wolde now be at zou • & chaunge my voyce • for I am con-  
 foundide (or schamyde) in zou// ¶ Seþe zee to me þat wolen  
 be vnder þe lawe: haue zee not red þe lawe/ soþely it is writen/  
 for abraham had two sones • one of þe hande mayden • & one  
 of þe fre wife/ forsoþe he þat of þe hande mayden: was borne  
 astir þe fleysche/ but he þat of þe fre wiif • by azen byhest/ þe  
 whiche þingis ben seþde by allegorie/ forsoþe þes þingis ben  
 two testamentis/ soþely one in þe mounte syna: & endrynge in  
 seruage: þat is agat/ forsoþe syna is an hil in arabie: þe whiche  
 is loynede to it þat now is in irām • & serueþ wip hire sones/  
 forsoþe þat irām þat is aboue is fre: þe whiche is oure modir/  
 forsoþe it is writen/ be glad þou bareþn þat childis not (or þat  
 bryngis

## to galatheis

oher)/ forsoþe I sepe in crist/ wander zee in spirit: & zee schu-  
len not parfourme þe desir of fleysche/ for þe fleysche coueytis  
azenes þe spirit: soþely þe spirit azenes þe fleysche/ forsoþe  
þes ben aduersaries to hem self to gedit/ þat zee done not þes  
þingis what euer þingis zee wolen/ for zif zee ben ledde by þe  
spirit: zee ben not vnder þe lawe/ forsoþe þe werkis of þe  
fleysche ben open/ þe whiche ben fornicacō · uncleanness ·  
unchastite · lecherie · serupng to ydolis · (or false goddis) ·  
doings of venym/ enemptees · stryues · enuyes (or solownges  
in euyl)/ wrappes · chydngis · discenciouns · sectis (or here-  
ties) · enuyes · manslaughter · drunkenness · glotonyes: and  
liche þingis to þes/ þe whiche I preche to zou as I bifore  
seyde · for þei þat done suche þingis: schulen not haue þe  
kyngdom of god// ¶ Forsoþe þe fruite of þe spirit: is charite ·  
ioye · pees · patience · benygnyte (or of gode wille) · gode-  
ness · longe abidyng · myldenesse · feith · temperaunce · con-  
tynence · chastite · azenes suche þingis þe lawe is not/ forsoþe  
þei þat ben of crist: haue crucifiede here fleysche wih uis · &  
concupiscencis (or coueytis)/ zif we lyuen by spirit: by spirit  
walke we/ be we not made coueytouse of veyne glorie to gedit  
stryng to wijn: [ ] hauyng enuye to  
gedit//



Beheren and zif a man be bifore ocupiede (or  
ouercomen) in any gylte or trespass: zee þat ben  
spiritual · techiþ suche a maner man in spirit of  
softenesse · biholdyng þi self: þat & þou be not  
temptide/ bere zee chargis þe toþer of þe toþer: and so zee  
schulen fulfille þe lawe of crī/ forwhi zif any man gesliþ hym  
self for to be ouzte whanne he is nouzte: he deceyueþ hym self/  
forsoþe eche man proue his owne werke: and so he schal haue  
glorie onely in hym self · & not in anoder/ forsoþe eche man  
schal bere his owne charge// ¶ Forsoþe þe þat is tauzte by  
worde: compe to hym þat techiþ hym in alle gode þingis/

C<sup>m</sup> 6<sup>m</sup>

npl

## ye pistel to galatheis

nyl zee erre: god is not scorned/ forsope what þingis a man  
schal sowe: and þes þingis he schal repe/ for he þat soweth in  
his fleysche: and of þe fleysche schal repe corrupcioun/ forsope  
he þat soweth in spirit: of þe spirit schal repe euerlastyng life/  
forsope we doinge good: sayle not/ soþely in his tyme we  
schulen repe: not saylyng/ herfore þe while we haue tyme  
wirthe we good to alle men: forsope mooste to þe houtholde  
meyne of þe seip// ¶ See zee with what maner lettris I haue  
written to you by myn hande/ soþely who euer wole please in  
fleysche: þes constraynen you for to be circumcidide: onely  
þat þei suffre not persecuciō of cristis crosse/ forsope neþer þei  
þat ben circumcidide kepen þe lawe: but þei wolen you for to  
be circumcidide: þat þei glorie in youre fleysche/ forsope be it  
fer to me for to glorie: no but in þe crosse of oure lord Ihu  
crist: by whom þe worlde is crucified to me: and I to þe  
worlde/ forsope in crist Ihu neþer circumcision is ouzte work:  
neþer prepuce (þat is heþen mennes custom): but a newe  
creature/ and who euer schulen sue þis rewle: pees vpon hem  
& mercy vpon ist of god/ fro hens forth no man be heuy to  
me/ forsope I here in my body: þe tokenes of oure lord Ihu  
crist/ þe grace of oure lord Ihu crist: with youre spirit breþeren  
Amen.

## ye pistel to ephesies



**D**ule apostle of Ihu crist by þe wille of god: to alle holy men at ephesyp & seip- ful in Ihu crist grace to zou & pees of god oure sadir: and of þe lorde Ihu crist/ blestide be god & þe sadir of oure lorde Ihu crist þat blestide vs in al spiritual in heuenely þingis in crist as he chees vs in hym: bifore þe makynge of þe

worlde: þat we schulden be holy & wip outhen wemme in his list: in charite/ þe whiche bifore ordeynede vs into þe adop- cion of sones by Ihu crist into hym: astir þe purpos of his wille: into prepsyng of þe glorie of his grace: in þe whiche he made vs able to his grace in his derworþ sone: in whom we haue azen byinge of his blode: & remysse of synnes astir richess of his grace þat aboundide gretely in vs in al wisdom & prudence: þat he schulde make þe sacrament of his wille knownen to vs astir þe gode plessaunce of hym þat he purposide in hym: in þe dispensacioun of plente of tymes: for to infore alle þingis in crist: þe whiche ben in heuenes & in erþe in hym/ in whom also & we by sorte or grace ben cleide: bifore ordeynede astir þe purpos of hym þat worchyp alle þingis astir þe counseyl of his wille: þat we ben into þe prepsyng of his glorie: we þat bifore hopiden in crist/ in whom & zee whanne zee hadden herde þe worde of treuþe: receyueden þe gospel of zoure helpe: in whiche & zee bileupnge: ben markide wip þe holy goð of biheste: þat is wed (or etnes) of zoure heretage into þe redempcion of purchasynge: into prepsynge of his glorie/ herfore & I herynge zoure seip þat is in crist Ihu: & louynge into alle seyntis: ceese not doinge þankynge for zou: makynge mynde of zou in my preyers: þat god oure lorde Ihu



## ye piſtel

Ihū criſt ſadir of glorie · ʒpue to ʒou þe ſpirit of wiſdom & of reuelacōn · vnto þe knowyng of him/ þe ʒen of ʒoure herte inliʒtenyde · þat ʒee witen whiche is þe hope of his clepyng · & whiche þe richetiſſ of þe glorie of heretage in ſeyntiſ/ and whiche is þe ouerſemyngre greteneſſe · of his vertue into vs · þat hane bileuede · aſtir þe wirchynge of þe myʒte of his vertue · þe whiche wrouzte in criſt reſtyngre hym fro deade (men) & ſittynge on his riʒthale in heuenely þingis · aboue eche pryncipate (or power of pryncis) · and poteſtate & vertue · & lordſchypynge · & eche name þat is namyde · not onely in þiſ worlde but in þe worlde to come/ and made alle þingis ſuget vnder hiſ feet · & ʒaue hym hede vpon al þe chirche þat is þe body of hym · & þe plente of hym · þe whiche alle þingis in alle þingis is fulfildē//

C<sup>m</sup> 2<sup>m</sup>



And whanne ʒee weren deade in ʒoure giltiſ & ſynnes in whiche ʒee wandren ſumtyme · aſtir þe ſpace (or laſtynge) of þiſ worlde · aſtir þe prync of þe power of þiſ eyre · of þe ſpirit þat wirchþ now into þe ſones of vntriſte (or vnbileue) in þe whiche we alle lyueden ſumtyme in deſiriſ of oure fleſche doinge þe wille of fleſche & þouʒtiſ · & we weren by kynde þe ſones of wraþ · & oþer/ forſoþe god þat is riche in mercy for hiſ ful myche charite in whiche he louede vs · & whanne we weren deade in ſynnes · he quykentyde vs to gedir in cū · by whos grace ʒee ben ſauede · & to gedir aʒen reſyde · & to gedir made to ſitte in heuenely þingis · in cū Ihū · þat he ſchulde ſchewe in þe worldiſ compynge ouer þe plenteuous richetiſſ of hiſ grace · in godeneſſe vpon vs in cū Ihū/ forſoþe by grace ʒee ben ſaupyde by ſeiþ · and not of ʒou/ ſohely it is þe ʒiſte of god · not of werkis · þat no man glorie/ forſoþe we ben þe makynge of hym · made of nouzt in cū Ihū/ in gode werkis þat god made rebʒy biſore · þat in hem we go/ for whiche þing be ʒee mynde · ful þat ſumtyme ʒee þat weren heben in fleſche · þe whiche

weren

## to ephesies

weren seydre prepuce · fro þat þat is seydre circumcisioun in  
 deylsche made by hande · þat weren in þat tyme wip outhen cō  
 aliengde (or made straunge) fro þe luyng of isrl · & herbo-  
 ride men (or gestis) of testamentis · not hauynge hope of bi-  
 heste · and wip outhen god in þis worlde/ now forsoþe in crist  
 Ihu see þat weren sumtyme ser · ben made nyz in þe blode of  
 cō/ forsoþe he is outh pees · þat made boþe one & þe mydel  
 wal of a longewal · vnbryndyng [ ] enemyes in his deylsche adop-  
 dyng þe lawe & maundementis · by doomes · þat he make two  
 (puples) in hym self into a newe man · makynge pees · þat he  
 recountseþ boþe in one body to god by þe crosse · sleinge þe ene-  
 mytees in hym self · and he comynge euangelizide pees to 3ow  
 þat weren ser · and pees to hem þat weren nyz · for by hym we  
 boþe haue nyze comynge in one spirit to þe fadir // ¶ herfore  
 nowe see ben not herboride men & gestis & comelyngis · but see  
 ben cytefeyns of seyntis & þe housholde meyne of god · aboue  
 bildide on þe foundement of apostlis · & of prophetis · by þat  
 hisest cornerston crist ihu/ in whom eche bildyng made · war-  
 ip an holy temple in þe lorde/ in whom & be see bildide to ge-  
 dir into þe habitacle of god in þe holy gost/



**E**t grace of his þing I poul þe bounden of cō Ihu  
 for 3ou heþen men · zil neþeles see haue herde þe  
 dispensaciō of goddis grace þat is 3ouen to me in  
 3ou/ for astir reuelaciō þe sacrament is made  
 known to me · as aboue wroot in schorte þing · as see redynge  
 mowne vnderstonde · my prudence in þe mysterie of cō þe  
 whiche is not known to oþer generaciōs to þe sones of men ·  
 as it is now schewide to his holy apostlis & prophetis in þe spirit ·  
 heþen men for to be euen eyres · & to gedir bodily · & to gedir  
 parteners of his bihest in cō Ihu by þe euuangelie · whos my-  
 nytre I am made astir þe ziste of goddis grace · þe whiche is  
 3ouen to me astir þe worchyng of his vertue/ forsoþe to me  
 lesle of alle seyntis þis grace is 3ouen · for to euuangelie in be-

C<sup>m</sup> 3<sup>m</sup>

## pe pistel

hen men he vnsercheable richess (bat moune not be souzt  
oute) of crist/ and for to inlytten alle men • whiche is he dis-  
pensacon of sacrament hid fro worldis/ in god hat made alle  
pingis of nouzt/ bat he mychefolde wisdom of god be knowen  
to prynces & potestates in heuenely pingis by he chirche after  
he settynge of worldis • he whiche he made in cū Ihu oure  
lorde • in whom we hane trist & nyzt comynge in trybynge by  
he seih of hym// ¶ for whiche ping I axe bat zee sayle not in  
my tribulaciouns for zou: bat is zoure glorie/ for grace of his  
ping I bowe my knees to he sadir of oure lorde Ihu crist • of  
whom eche sadirhede of heuenes & in erbe is namyde • bat he  
zyue to zou after he richessis of his glorie • vertue for to be  
strengthe by his spirit in he inner man • crist for to dwelle bi  
seih in zoure hertis/ zee rotide & groundide in charite bat zee  
mowne comprehende • wih alle seyntis • whiche is he brede &  
lenghe & hizeness & depnesse/ also for to wite he charite of cū  
aboue semynge to science • bat zee be fulfild into al he plente  
of god/ forsohe to hym bat is myzty for to make alle pingis  
more plenteuously han we axen or vnderstonen • after he ver-  
tue • bat wirtchip in vs • to hym be glorie in he chirche & in cū  
Ihu • into alle he generaconis of he worlde of worldis amen//

C<sup>m</sup> 4<sup>m</sup>



And so I bounden in he lorde biseche bat zee walke  
worship in he clepyng in whiche zee ben clepide •  
wih al mekenesse • & myldenesse • wih patience sup-  
portyng to gedir in charite • bisse for to kepe vnpre  
of spirit in he bonde of pees one body & one spirit as zee ben  
clepide in one hope of zoure clepyng/ one lorde one seih one  
baptym one god & sadir of alle • he whiche is aboue alle men •  
& by alle pingis & in vs alle// ¶ to eche of vs grace is zouen  
after he mesure of he zyuyng of crist/ for which ping he seih/  
he slepyng into hize ledde captiftee captife • (or prisonnyng  
prisonnyde) • he zaue ziftis to men/ forsohe bat he assendide  
what is it/ no but for & he descendide firste into he lower pat-  
ties

## to ephesies

ties of þe erþe/ he it is þat come doune · & þat slepyede vpon  
alle heuenes · þat he schulde fulfille alle þingis/ & he saue  
summe soþely apostlis · summe forsoþe prophetis · oþer for-  
soþe euangelistis · oþer forsoþe scheperdis & techers · to þe ful  
endynge of seyntis into þe werke of mynysterie · into þe edifi-  
caciō of c̄rlis body · til we rennen alle in vnyte of seif & of  
knowynge of goddis sone in a parfite man: into þe mesure of  
age of þe plente of c̄rl// ¶ þat we be not nowe litil children  
mouynge as wawis · & be borne aboute wif al wynde of tech-  
ynge in þe waywardenesse of men in sutel witte: to þe decep-  
ynge of errour/ forsoþe we doinge treuþe in charite: ware  
in hym by alle þingis · þat is cristi þe heed/ of whom al þe body  
sette to gedir & bounden to gedir by eche ioynture of vndir-  
setynge · vp worchynge into þe mesure of eche membre:  
makih encrefynge of þe body · into þe edificaciō of it in cha-  
rite// ¶ herfore þis þing I seye & witnesse it in þe lorde: þat  
zee walke not nowe as & heþen men walken in þe vanyte of  
here witte in dirkeness · hauynge vnderstonðynge dirkenyde ·  
alienyde (or made set) fro þe liif of god · by ignoraunce (or  
vnkunynge) þat is in hem: for þe blyndenesse of here herte/  
þei dispeprynge bitoken hem self to vchastite: into þe wir-  
chyng of al vncleanness in couepteise/ forsoþe zee hane not so  
lernyde cristi: zif neþeles zee herden hym: & ben tauzte in hym  
as is treuþe in Ihu: do zee aweye astir þe firste lyuynge þe  
olde man þat is corrupte astir þe desiris of errour/ forsoþe be  
zee renewide by spirit of zoure mynde: & cloþe zee þe newe  
man · þat astir god is made of nowzte in ryztwelnesse & holp-  
nesse of treuþe/ for whiche þing zee puttynge aweye leesyng:  
speke treuþe eche man wif his neygebore: for we ben mem-  
bres to gedir/ be zee wroþe: & nyl zee synne/ þe sunne falle  
not doune: on zoure wraþ/ nyl zee zþue neþe to þe deuel/ he  
þat sle: nowe sle he not/ more forsoþe trauel he in wirch-  
ynge wif his handis þat þat is gode þing: þat he haue wherof  
he schal zþue to a man suffrynge neþe/ eche euyl worde go not  
out

## to ephesies

in whom is lecherie · but he zee fulfild with þe holy god  
 spekyng to youre self in psalmes & ympnes & spiritual songis/  
 sungynge & sepyng psalme in youre hertis to þe lorde/ euer-  
 more doynge þankyngis for alle þingis in þe name of oure  
 lorde Ihu crī: to god & þe fadir/ zee suget to gedir in þe drede  
 of crī// ¶ We wymmen sugettis to here men (or housbondis)  
 as to þe lorde · for þe man is heed of þe womman · as crī is  
 heed of þe chirche/ he is saueour of his body but as þe chirche  
 is suget to crī: so & wymmen to here housbondis in alle  
 þingis/ men loue zee youre wifes: as & crī louede þe chirche ·  
 & saue hym self for it · þat he schulde make it holy · clensynge  
 it with þe waschynge stoon of water: in worde of lijf/ þat he  
 shoue þe chirche glorious to hym self · not haupnge wemme  
 (or reuelynge) or any suche þingis: but þat it be holy & unde-  
 foulded/ so & men schulen loue here wifes: as here owne  
 bodyes/ he þat loueth his wif: loueth hym self, forsoþe no man  
 hatide euer his fleysche: but norischeth & fostereth it · as & crī  
 doth þe chirche/ for we ben membris of his body: of his fleysche  
 & of his bones/ for his þing a man schal forsake his fadir &  
 modir: & he schal cleue to his wif/ and þei schulen be two in  
 one fleysche/ forsoþe þis sacrament is greet/ forsoþe I seye in  
 crī & in þe chirche/ nepeles & zee alle · eche man loue his wif  
 as hym self/ forsoþe þe wif drede hire housbonde//



Somes obersche zee to youre fadir & modir in þe lorde/  
 forsoþe þis þing is iust (or rīztful)/ honoure þou þi  
 fadir & modir · þat is þe firste maundement in bi-  
 best · þat it wel be to þee · & þat þou be longe  
 tyuynge on þe erþe/ and zee faderis npl zee terre youre sonis  
 to wrap: but norische zee hem in þe disciplyne & correccioun  
 (or chastyng) of þe lorde/ seruauntis obersche zee to fleysche-  
 ly lordis with drede & tremblyng in symplenesse of youre  
 herte: as to crī/ not seruyng at yze as plesynge to men: but  
 as seruauntis of crī doynge þe wille of god of intwite (or re-  
 soun)

C<sup>m</sup> 6<sup>m</sup>



## ye pistel to ephesies

loune) wiþ good wille: scrupnge as to þe lorde & not to men/  
wutng þat eche man what euer gode þing he schal do: þis he  
schal receyue of þe lorde/ wheþer seruaunt wheþer fre man/  
and see lordis do þe same þingis to hem forzpunge manaaus/  
wutng for here lorde & zoure is in heuenes: & takng of  
persones is not anentis god// ¶ here asturwarde breþeren be  
see comfortide in þe lorde & in þe myzte of his vertue/ cloþe  
zou wiþ þe armour of god þat see motone stonde azenes aspi-  
ngis (or assapngis) of þe deupl/ for scrupnge is not to vs  
azenes fleshe & blood: but azenes þe prynces & potestatis:  
azenes gouernours of þe worlde: of þes dirkeness/ azenes  
spiritual þingis of wickednesse: in heuenely þingis/ þerfore  
take see þe armour of god: þat see motone azenstonde in þe  
euyl day: & in alle þingis stonde see parfite/ þerfore stonde see  
girded aboute zoure lendis in sobefastnesse: & cloþide þe hau-  
bitoun of rihtwefnesse: & þe feet schod in makng reedy of þe  
gospel of pees/ in alle þingis takng þe schelde of feiþ: in þe  
whiche see motone quenche al þe fyr dartis of þe werste  
enem/ and take see þe helme of helpe: & þe swerde of þe god:  
þat is þe worde of god: by al preyer & bisechng: preying  
al tyme in spirit & in hym wakng in al bisynesse: & bisech-  
ng for al holy & for me: þat worde be zouen to me in open-  
ng of my moup: wiþ trise for to make knowen þe mysterie  
of þe gospel: for whiche I am sette in legatie (or message) in  
þis chepne: so þat in it I be hardie for to speke as it bihouep  
me/ forsoþe þat & see wite what þingis ben aboute me: what  
I schal do: titycus my moste dere broþer & trewe mynstre in  
þe lorde schal make alle þingis knowen to zou whom I sente  
to zou into þis same þing þat see knowe what þingis ben  
aboute vs: þat he comforte zoure hertis/ pees to breþeren &  
charite wiþ feiþ of god oure fadir: & of þe lorde Ihu xpi/ grace  
wiþ alle men þat loue oure lorde Ihu xpi: in uncorruptioun  
amen//

## ye pistel to philipenses



Dul & tymothe seruauntis of Ihu cū to C. 1.

alle þe holy men in cū Ihu þat ben at philippis wiþ bischopis & dekenes. grace to zou & pees of god oure fadir. & of þe lorde Ihu crist/ I do þankyngis to my god. in al mynde of zou euer. more in alle my preyers for alle zou wiþ iope. makyng a bisechyng on

zoure compnyng in þe gospel of crist. fro þe firste day to nowe. trisyng his ilke þing. for he þat bigan in zou a gode werke. schal parfourme til into þe day of Ihu cū/ as it is iuste to me for to feel his þing for zou alle for þat I haue zou in herte & in my bondis. & in defendyng & confermyng of þe gospel. alle zou for to be selowis of my iope. for god is a witnesse to me how I coueyte zou alle. in þe bowels of Ihu crist/ and his þing I preye þat zoure charite be plenteuouse more & more in science (or kunnyng) & in al witte. þat zee proue better þingis. þat zee be clene & wiþ ouden offence in þe day of crist/ fulfild wiþ þe fruyte of riztwelnesse bi Ihu cū. into þe preyssyng & glorie of god. Forsoþe breþeren I wole zou for to wite þat þe þingis þat ben aboute me. hane comen more to þe profite of þe gospel. so þat my bondis weren made knowen in cū. in eche moothalle & in alle oþer places/ þat mo of breþeren in þe lorde trisyng in my bondis more plenteuously dursten wiþ ouden drede speke þe worde of god/ summe forsoþe & for enuie & stryfe summe forsoþe & for good wille. prechen crist/ summe forsoþe & of charite. witpne for I am putte in þe defense of þe gospel/ forsoþe summe of contencious or stryfe schewen crist. not clenely gesyng hem for to reyle pressure to my bondis/ what soþely þe while on al maner



## to philipensis

soþe seele zee þis þing in zou: þe whiche & in cñ Jhū/ þe whiche  
whan he was in fourme of god: demyde not raueyne hym  
self for to be euen to god: but he mekide hym self: takynge þe  
fourme of a seruaunt into lickenesse of men made: & in hibiþe  
founþen as a man/ he mekide hym self made obedient vnto  
þe deþ: forsoþe to þe deþ of croſſe/ for whiche þing & god en-  
haunþide hym: & zaue to hym a name þat is aboue al name/  
þat in þe name of Jhū eche knee be bowide of heuenely þingis  
& erþely & hellis/ and eche tunge knoweleche: for þe lorde Jhū  
cñ: is in þe glorie of god þe ſadir// ¶ And so my moſte der-  
worþe as euermore zee hane obelchide not onely in my pre-  
ſence: but myche more nowe in myn abſence wirche zee wiþ  
drede & tremblynge zoure helþe/ forsoþe it is god þat worchip  
in zou: & for to wille: & for to parfourme for gode wille/ for-  
soþe do zee alle þingis wiþ outhen grucchyngis & doutyngis:  
þat zee be wiþ outhen pleynte: & þe ſymple ſones of god wiþ  
outhen reþroue in þe mydel of a ſchrewide nacioun & way-  
warde/ amonge whom zee ſchynen as zpuers of lizt in þe  
worlde: holdyng to gedir þe worde of liſt to my glorie in þe  
day of cñ/ for I haue not runnen in beyne: neþer in beyne  
traueþlide/ But & zif I be offride (or ſlayne) vpon þe ſacrifice  
& ſerupce of zoure ſeiþ: I haue ioye & to gedir þanke zou alle/  
þe ſame þing forsoþe & zee hane ioye: & to gedir þanke me/  
forsoþe I hope in þe lorde Jhū me for to ſende tymothe ſoone  
to zou: þat & I be in good intwit (or gladneſſe): þo þingis  
known þat be at zou/ forsoþe I haue no man ſo of one wille  
(or acorde): þat is biſie for zou wiþ clene eſſecioun (or de-  
ſire)/ forsoþe alle men ſeeken þo þingis þat ben here owne/  
not þo þat ben of cñ Jhū/ forsoþe knowe zee þe alape of  
hym: for as a ſone to þe ſadir: þe ſerupde wiþ me in þe goſ-  
pel/ forsoþe I hope me for to ſende hym to zou: anone as I  
ſchal ſe what þingis ben aboute me/ ſobely in þe lorde I  
triſte: for & I myſelf ſchal come to zou ſoone/ forsoþe I geſſide  
it nedeful for to ſende to zou epaphrodite my broþer & euer

## ye piffel

witcheit & myn euen knyzt. forsoþe zoure apostle & þe seruaunt  
of my nede/ for soþely he desiride zou alle. & he was sorowful/  
for þat & zee herden hym made lyk/ forwhi & he was made  
lyk to þe deþ. but god hadde mercy of hym/ forsoþe not onely  
of hym. but also & of me. lest I hadde heuenesse vpon heue-  
nesse. þerfore more hastily I sente hym. þat hym seyn. este  
zee hane ioye. & I be wiþ outen heupnesse/ and so receyue zee  
hym wiþ al ioye in þe lorde. & haue zee suche maner men wiþ  
honoure/ for whi of þe werke of cñ. vnto þe deþ he wente.  
zyuyng his soule (þat is lijf). þat he schulde fulfille þat þat  
saglide to zou anentis my seruyce//

C<sup>m</sup> 3<sup>m</sup>



Densforþewarde my breþeren haue zee ioye in þe  
lorde. for to write to zou þe same þingis. forsoþe  
to me not slowe forsoþe to zou necessarie/ se zee  
houndis. se zee euyl werkemen. se zee dyuytioun/  
soþely we ben circumcisioun þat by spirit seruen to god. & glo-  
rien in cñ Jhū. & not haupnge triße in þe slepche/ þouȝ I  
haue triße & in þe slepche. zif any oþer man is seen for to  
triße in þe slepche I more. circumcidide in þe eyȝthe day. of  
þe kynrede of Isrl. of þe lynage of beniamyn. an ebrue of  
ebrues. astir þe lawe a pharise. astir loue pursuyng þe chirche  
of god. astir riztwelnesse þat is in þe lawe lyuyng wiþ outen  
playnte/ but whiche þingis weren to me wyngnynges. I haue  
demyde þes peyryngis for cñ/ neþeles I gesse alle þingis for  
to be peyrement. by þe cleer science of Jhū cñ/ for whom I  
made alle þingis peyrement/ and I deme as tordis. þat I  
wynne cñ. & þat I be founde in hym. not haupnge my rizt-  
welnesse þat is of þe lawe. but þat þat is of þe seip of cñ þat  
is of god riztwelnesse in seip for to knowe hym & þe vertue of  
his risynge azen. & þe selowship of his passioun. configuride  
(or made lyk). to his deþ. zif on any maner I schal come (or  
renne) azen to þe resurrecoñ þat is of deade (men)/ not þat  
nowe I haue taken. or nowe am parfite/ forsoþe I sue zif any  
maner



## to philipensis.

maner I schal comprehende · & in what þing I am compre-  
hendide of Ihu cū/ breþeren I deme me not to haue compre-  
hendide/ one þing forsoþe I forzetþnge soþely þo þingis þat  
ben byþynde · Greccþynge my self forsoþe to þo þingis þat  
ben þe former to þe ordeþnyde þing· pursue to þe prise of þe  
biþe cleþþynge of god in cū Ihu/ herfore who euer we ben par-  
fite· seele we þis þing/ & zif we vnderstonde oþer maner any  
þing· & þat þing god schal schewe to zou/ neþeles to what  
þing we hane comen · þat we vnderstonde þe same þing· & þat  
we parfately dwelle in þe same reule// ¶ Breþeren be zee my  
solowers & wayte zee hem þat walken so· as zee hane oure  
sourme/ forsoþe many walken· whom I haue seyde to zou  
oste/ forsoþe nowe & I weþþynge seþe þe enemyes of cristi  
croße/ whos ende deþ (or perischþynge) whos god is þe wombe/  
& glorie in confusioun of hem· þat saueren erþely þingis/ for-  
soþe oure lyþynge is in heuenes/ wher of alle we abiden þe  
saueour oure lorde Ihu cū · whiche schal conferme þe body of  
oure mekenesse configuride (or made lyk) to þe body of clere-  
nes · aftir þe wirchþynge by whiche he may also make alle þin-  
gis suget to hym//



And so my breþeren moße derworþ & moße desiride ·  
my ioye & my crowne so shonde zee in þe lorde moßt  
dere breþeren/ I preþe eucodian · & I biþeche syn-  
tizen· for to vnderstonde þe same þing in þe lorde/  
also I preþe & þee german felowe · helpe þou þe ilke (wym-  
men) þat traueþlen wiþ me in þe goþpel wiþ clement & oþer  
myñ helpers· whos names ben in þe book of liþ · ioye zee in  
þe lorde euermore· este I seþe ioye zee, be zoure temperaunce  
(or paciencie) knowen to alle men· þe lorde is nyz/ be zee no  
þing biþe· but in al preþer & biþechþynge wiþ doinge of þank-  
þngis · be zoure aringis knowen at god/ and þe pees of god  
þat paßiþ al witte· keþe zoure hertis & vnderstonþngis · in  
cū Ihu oure lorde// ¶ Afro þensforþ breþeren · what euer þin-  
gis

C<sup>m</sup> 4<sup>m</sup>

## ye pistel to colocenses//



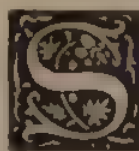
**D**ul apostle of Ihu cū · by þe wille of C<sup>m</sup> 1<sup>m</sup>  
god · & tymeothe broþer · to hem þat  
ben at colocence · holy & seithful bre-  
þeren in crist Ihu: grace to zou & pees  
of god oure sadir · & of þe lorde Ihu  
cū/ we done þankyngis to god & þe  
sadir of oure lorde Ihu cū · euermore  
for zou preyngis · we herynge zoure

seip in cū Ihu · & þe loue þat zee hane into alle holy men for  
þe hope þat is kepte to zou in heuenes · þe whiche zee herden  
in þe worde of treuþe of þe gospel þat came to zou · as & it is  
in al þe worlde · & makis fruyte & waris as in zou of þat day  
in whiche zee herden & knewen þe grace in treuþe as zee ler-  
neden at epaphras oure euer seruaunt moste dertworþ · þe  
whiche is a trewe mynystre of Ihu cū for zou/ þe whiche also  
schewide to vs zoure luyngis in spirit// þerfore & we fro þe  
day in whiche we herden: ceesen not for zou preyng & aringe  
þat zee be fulfild wip þe knowynge of his wille · in al wis-  
dom & goðly vnderstondyng þat zee walke worthily to god by  
al þe plesynge þingis · makynge fruyte in al good werke: &  
waringe in þe science of god/ in al vertue comfortyde astir þe  
myzt of his clerenesse in al patience: & longe abidyng wip  
ioye/ doinge þankyngis to god þe sadir · þe whiche made vs  
worþi into þe parte of sorte of holy men in lizt · þe whiche de-  
lyueride vs fro þe power of dirkeness: & translatide into þe  
kyngdom of þe sone of his louynge: in whom we haue azen  
byngis & remysion of synnes/ þe whiche is þe pimage of god  
inuyfable · þe firste bigoten of eche creature/ for in hym al  
þingis ben made · in heuenes · & in erþe · visibele & inuyfable ·  
oþer trones · oþer domynacōnes · oþer potestates · alle þingis  
ben

## ye pistel

ben made of nouzt by hym · & in hym · & he is bifore al · & al þingis ben in hym / & he is heed of þe body of þe chirche · þe whiche is þe byggnynge (or þe firste þing) of alle · & þe firste bigoten of deade (men) · þat he beholdynge prymacie (or þe firste dignyte) in alle þingis / for in hym it pleside to gedir al plente to inhabite · & by hym al þingis for to be recounseylide to hym he plesyng by þe blode of his crosse · oþer þo þingis þat ben in erbes · oþer þat ben in heuenes / & whan zee weren sum · tyme alienyde (or made straunge) & enemyes by wit in cupl werkis · nowe forsoþe he haþ recounseylide zou in þe body of his slepche by deþ · for to haue zou holy · & vnwemmyde · & wiþ outen reprove bifore hym · zif neþeles zee dwellen in þe seip · sounside & stable & vnmouable fro þe hope of þe gospel þat zee hane herde þe whiche is prechide in al creature þat is vndir heuene / for whiche I poul am made mynyste · þe whiche nowe I haue ioye in passyouns for zou · & fulfille þo þingis þat saylen of þe passyouns of crist · in my slepche for his body þat is in þe chirche / of þe whiche I poul am made mynyste (or seruaunt) by þe dispensaçon of god þat is zouen to me in zou · þat I fulfille þe worde of god · þe mysterie (or pryete) þat was hid fro worldis & generaçon / nowe forsoþe it is schewide to his seyntis · to whom god wolde make þe richessis knowen of þe glorie of his sacrament in heþen men · þat is crist in zou · þe hope of glorie · whom we schewen reprovynge eche man & techynge eche man in al wisdom · þat we zyue eche man partice in cō I hū / in whiche þing & I traueyl · styrynge vp þe wirchynge of hym · þat he worthip in me in vertue //

C<sup>a</sup> 2<sup>m</sup>



**S**help I wole zou for to wite · what bisyness I haue for zou · & for hem þat ben at laodice · & whiche euer lizen not my face in slepche · þat þe hertis of hem ben comfortide tauzte in charite · & into alle richessis of plente of vnderstondynge · into knowynge of mysterie of god þe sabir of I hū cō in whom ben alle tresours hid  
of

## to colocenſes

of wiſdom & ſcience/ forſoþe his þing þat no man deceyue you  
in heyzþe of wordis/ for whi & I be aſſent in body: but in  
ſpirit I am wih you · ioyinge & ſeinge zoure ordre · & þe ſad-  
nes of zoure bileue þat is in criſt/ þerfore as zee hane taken  
Ihū criſt oure lorde · walke zee in hym · rotide & bildide aboue  
in cē · & conſermyde in þe bileue · as & zee hane lernyde  
aboundynge in hym in doinge of þankis// ¶ Se zee þat no  
man deceyue you by filoſophie & veyne fallace (or gilous ſalſe-  
hede) · aſtir þe tradicoñ of men: by elementis of þis worlde  
& not aſtir cē/ for in hym dwelliþ bodily al plente of þe god-  
hede: & zee ben fulſilde in hym þat is hede of al pryncipate &  
power/ in whom & zee ben circumcidide in circumciſioun not  
made wih handes in nakidneſſe of þe body of fleſche: but in  
circumciſiō of criſt/ to gedir birtede to hym in baptyſm: in  
whom & zee haue riſen azen by ſeiþ of þe worchyng of god ·  
þat reſpide hym fro deade (men)/ and whan zee weren deade  
in giltis · & in prepuce of zoure fleſche · he quyknyde to  
gedir you wih hym · forzpyunge to you al giltis · doinge aweye  
þat wrptyng of decree (or doom) þat was azens you · þat  
was contrarie to you/ & he took þat fro þe mydle · picchyng  
it to þe croſſe · ſpouylyng pryncipates & powers led oute triſ-  
tily: openly ouercomynge hem in hym ſelf/ þerfore no man  
tuge you in mete or drynke or in party of ſeetiſ day or noe-  
menye or of ſabotis · þe whiche ben ſchadowe of þingis to  
come: forſoþe þe bodye is of cē// ¶ No man deceyue you  
willynge in mekenes & religion of aungels · þe whiche þingis  
he haþ not ſeyn · walkyng veynely · inblowen wih witte of his  
fleſche · & not holdyng þe heed of whom al þe body by bondis  
& ioynyngis to gedir vndre mynyſtre & made: wariþ into þe  
encreſyng of god for zif zee ben deade wih criſt fro þe ele-  
mentis of þis worlde: what zit as men ſpyunge to þe worlde  
deme zee? neþer zee ſchulen touche neþer taſte · neþer trete  
wih handis þo þingis þe whiche al ben into deb by þe ike uſe:  
aſtir preceptis & techyng of men þe whiche ben ſohely hau-  
punge



## to colocenſes

in dede: alle þingis in þe name of oure lorde Jhu cū • doinge þankþngis to god þe ſadir by hym/ wymmen by zee ſuget to zoure houſbondis: as it bihoueh in þe lorde/ men loue zee zoure wiſes & nyl zee be bitter to hem/ ſones obepe zee to ſadir & modir: bi alle þingis/ forſoþe þis is wel pleaſynge to þe lorde/ ſaderis nyl zee terre zoure ſones to indignaçon: þat þei be not made of litil inwitte (or reſoun)/ ſeruauntis obepe zee by alle þingis to fleiſchely lordis/ not ſerupnge at þze as pleaſynge to men: but in þe ſymplenefſe of herte dredþynge þe lorde/ what euer zee done • wirche zee of inwitte as to þe lorde: & not to men/ witynge þat of þe lorde zee ſchulen take retribuçon (or azen zildþynge) of heretage/ ſerue zee to þe lorde criſt/ forſoþe þe þat doiþ iniurie (or wronge): ſchal receyue þat þat he diðe euyl/ & accepçon of perſones is not anen- tis god//



**L**orde þat is iuſte & euen: 3pue zee to ſeruauntis • C<sup>m</sup> 4<sup>m</sup>  
wityng þat & zee hane a lorde in heuene/ be zee biſie to preper • wakþynge in it: in doinge of þank- þngis/ preþynge to gedir & for vs: þat god open to vs þe dore of worde for to ſpeke þe myſterie of cū/ for whiche alſo I am bounden þat I ſchewe it: ſo þat it bihoueh me for to ſpeke/ in wiſdom walke zee to hem þat ben wiþ outhen forþ: azen byþynge tyme/ zoure worde be ſaueride in ſalte þat is wiſdom: euermore in grace/ þat zee wite how it byhoueh zou for to anſwere to eche man/ titicus my moſte dere broþer & ſeiþful mynyſtre & euen ſeruaunt in þe lorde: ſchal make alle þingis knowen to zou: þat ben aboute me/ whom I ſente to zou to þis ſame þing: þat he knowe what þingis ben aboute zou/ & comforte zoure hertis wiþ honeſtmo moſte dere & ſeiþful broþers: þe whiche is of zou/ þe whiche ſchal make alle þingis þat ben done here: knowen to zou/ atmark myn euen captiſe (or pryſonner) wiþ me greteþ zou wel/ and marke þe coſyn of barnabas: of whom zee hane taken maundementis/



## ye pistel to colocenses

zif he schal come to zou: receyue zee hym/ & Ihū pat is seide iuste: he whiche ben of circumcisioun/ hei al one ben myn helpers in þe kyngdom of god: þat weren to me in solace/ epaphras þat is of zou · gretib̄ zou wel · he seruaunt of Ihū c̄r̄ · euer biue for zou in preyers: þat zee shonde parfite & ful in al þe wille of god/ soþely I here witnessynge to hym · þat he hab̄ myche traueyl for zou · & for hem þat ben at laodice · & þat ben at Terapolyrn, luke þe leche moſte dere & demas: greten zou wel/ grete zee wel þe breheren þat ben at laodice & nympham: & þe chirche þat is in his hous/ & whanne his pistle schal be redde at zou: do zee þat it be redde in þe chirche of laodicenses: & þat is of laodicenis · be red at zou/ & seye zee to archipp/ se þe mynys̄re þat þou haſt take of þe lordes: þat þou fulfille it/ my salutacon · by þe hande of poul/ be zee myndeful of my bondis/ þe grace of oure lorde Ihū c̄r̄: be wiþ zou alle amen//

## ye firste pistel to tessalonicenses

C<sup>m</sup> 1<sup>m</sup>



Our apostle & siluan & tymothe to þe chirche of tessalonicense · in god oure fadir & þe lorde Ihū c̄r̄: grace to zou & pees/ we done þankynge to god euermore for alle zou: makynge mynde of zou in oure preyers wiþ oute ceesynge/ we myndeful of zoure werke of seip & traueyl & charite: & susteynyng of þe hope of þe lorde Ihū c̄r̄: before þe lorde & oure fadir// ¶ we witynge zee moſte louede breheren of þe lorde & oure chesynge · for oure gospel was not at zou in worde onely: but in vertue & in þe holy goost & in myche plente as zee witen what

## ye firste pistel to tessalonicenses

what maner man we weren in zou • for zou/ and zee ben made  
oure solowers: & of þe lorde: receyvinge þe worde in myche  
tribulacō • wip iope of þe holy gost • so þat zee be made sournie  
(or ensauple) to al men bileupnge in macedonge & acaye/  
forsoþe of zou þe worde of þe lorde is defampde (or gretely  
tolde) • not onely in macedonge & acaye: but in eche place  
zoure seih þat is to god is parhte/ so þat it is not nede for to  
speke to zou any þing/ forsoþe þei schewen of zou what maner  
entre we hadden to zou • & how we ben conuertide to god fro  
symulacris • for to serue to quicke god & verrey • & for to  
abide his sone fro heuenes whom he reyside fro deade (men) •  
Jhu þat delyueride vs fro wrappe to comynge //



**D**r whi zee witen breþeren oure entre to zou • for C<sup>m</sup> 2<sup>m</sup>  
it was not veyne: but firste we suffride & punischide  
wip wrongis as zee witen in philippis: hadde trise  
in oure lorde for to speke to zou þe gospel of god •  
in myche bisynesse/ soþely oure exortacō (or techynge) was  
not of erroure neþer of vnclennesse • neþer of gile • but as we  
ben prouede of god • þat þe gospel schulde be taken to vs: so  
we speken/ not as plesynge to men: but to god þat proueth  
oure hertis/ forsoþe neþer we weren any tyme in worde of  
glosynge: as zee witen/ neþer in occasion of auarise: god is  
witnesse/ neþer seekynge glorie of men neþer of zou neþer of  
oþer: whanne we myzten be charge to zou of cristis apostlis/  
but we ben made litil in þe myddil of zou • as zil a nurse softe  
hire sones: so we despyrre zou • coueytynge (or wip greet  
loue) wolden bitake to zou not onely þe gospel of god: but  
also oure lyues • for zee ben made to vs moost dertworth/ for-  
soþe breþeren zee ben myndeful of oure traueyl & weyrynesse  
nyxt & day wicheynge þat we schulden not greue any of zou:  
prechiden in zou þe euangelie of god/ zee ben witnessis & god  
how holy & iustly • & wip outhen pleynte to zou þat bileueden  
we weren • as zee weren/ how eche of zou as þe said his sones  
preyynge

## to tessalonicens

zee hane euermore gode mynde of vs · desyrpge for to se vs  
as we also zou: herfore breheren we ben counfortide in zou  
in al oure nede & tribulacō · by zoure seih/ for nowewelyuen:  
zif we stonden in þe lorde/ soþely we doinge of þankpngis  
mōwne we zilde to god for zou in al ioye · in whiche we ioyen  
for zou bifore oure lorde nyzt & day · more plenteuouly pre-  
inge þat we se zoure face: & fulfille þo þingis þat saylen of  
zoure seih/ forsoþe þe same god oure sadir & þe lorde Jhū c̄r̄  
dresse oure wepe to zou/ forsoþe þe lorde multiplie zou · & make  
zoure charite for to abounde into gedit into alle · as & we in  
zou · to zoure hertis · to be confermyde wih outen pleynte in  
holynesse bifore god & oure sadir in þe comynge of oure lorde  
Jhū crist wih alle his seyntis amen//



herfore breheren hensforþwarde we prepen zou &  
bisechen in þe lorde Jhū · þat as zee haue recep-  
uede of vs how it bihoueh zou for to go & plese to  
god: so & walke zee þat zee abounde more/ soþely  
zee witen what comaundementis I haue zouen to zou by þe  
lorde Jhū/ forsoþe þis is þe wille of god · zoure makynge  
holp · þat zee abstene zou fro fornycacon/ þat eche of zou  
kunne welde his vessel in makynge holp (or holynesse) & ho-  
noure/ not in passoun of desire: as & folke of kynde þat know-  
en not god/ and þat no man ouergo neher deceyue his broþer  
in cause (or nede)/ for þe lorde is venger of alle þes þingis ·  
as we bifore seyden to zou: & haue witnesside (or prouede by  
autorite)/ soþely god clepide not vs into unclennesse: but into  
holynesse/ and so he þat dispisih þes þingis dispisih not man:  
but god þat zaue his holy spirit in vs// ¶ Forsoþe of þe cha-  
rite of breþerhede: we hadden not nede for to write to zou/  
soþely zee zoure self haue lernyd of god: þat zee loue to gedit:  
& forsoþe zee done þat into alle breheren in al macedonpe/  
forsoþe breheren we prepen zou þat zee abounde more & ȝue  
werke (or bisynesse) þat zee be quyet & do zoure nede þat zee  
wircþe

## pe firste pißel

witche wiþ zoure handis: as we have comaundide to zou/ and  
 þat zee wandre honeßly to hem þat ben wiþ oute sorþ: þat of  
 no mannes zee desire any þing/ forsoþe breþeren we wolen  
 not zou for to unknowe of men sleppng (or dypng) • þat zee  
 ben not sorowful • as & oþer þat haue not hope/ soþely zif we  
 bileuen þat Ihu was deade & roos azen: so & god schal leede  
 wiþ hym hem þat slepten (or dieden) by Ihu/ soþely þis þing  
 we seyn to zou: in worde of þe lorde/ for we þat lyuen þat ben  
 residue (or leste) in þe compng of þe lorde schulen not come  
 bifore hem þat slepten (or dieden) for þe þe lorde in com-  
 aundynge & in voyce of þe archaungel & in þe trumpe of god:  
 schal come doune fro heuene/ and þe deade men þat ben in eß  
 schulen rise azen firste/ azenwarde we þat lyuen þat ben leste:  
 schulen be rauyschide to gedit wiþ hem in cloudis • metynge  
 to crist in þe ethe: & so euermore we schulen be wiþ þe lorde:  
 & so be zee coumfortide to gedit in þes wordis//

C<sup>m</sup> 5<sup>m</sup>



Forsoþe breþeren of tymes & momentis: zee neden  
 not þat I write to zou/ also zee zoure self diligently  
 witen • for þe day of þe lorde as a þeeß in nyzt/ so  
 schal come/ soþely whanne þei schulen sepe pces &  
 sikernesse: þanne sodeyn perischpng (or dep) schal come aboue  
 to hem • as sorowe to (a womman) berynge childe: & þei schu-  
 len not scape/ forsoþe breþeren zee ben not in dirkeness: þat  
 þe ilke day as a þeeß cacche zou/ soþely alle zee ben þe sones  
 of lizt: & sones of day/ we ben not of nyzt: neþer of dirke-  
 ness: þerfore slepe we not as & oþer: but wake & be we sobre/  
 forsoþe þei þat slepen: slepen in þe nyzt/ and þei þat ben  
 drunken: ben drunken in þe nyzt/ forsoþe we þat ben of þe  
 day: ben sobre • cloþide þe haubirionne of feiþ & charite þe  
 helme hope of helpe/ for god puttide not vs into wraþþe/ but  
 into purchaspng of helpe by oure lorde Ihu eß: þat was  
 deade for vs/ þat wheþer we waken wheþer we slepen: we  
 lyue to gedit wiþ hym/ for whiche þing be zee coumfortide to  
 gedit •

## to tessalonicenses

gedir · & edisse zee eche oþer as & zee kunne// ¶ forsoþe breþeren we prepen zou þat zee schulen knowe hem þat traueylen amonge zou · & ben bifore to zou in þe lorde · & monestien (or techen) zou · þat zee haue hem more aboundauntly in charite/ for þe werke of hem · haue pees wiþ hem/ forsoþe breþeren we prepen zou · reþroue zee (or chaſtise) vnquyete men/ comforte zee men of litil herte · receyue zee ſiþk men · be zee pacient to alle men/ ſe zee þat no man ſilde euyl for euyl · but euermore ſue zee þat þat is gode to gedir · & into alle men euermore ioyze zee · wiþ outen ceefynge prepe zee · in alle þingis do zee þankyngis/ forsoþe þis is þe wille of god in cſt Jhū · & in alle zou/ nyl zee quenche þe ſpirit nyl zee diſpiſe prophetis/ forsoþe proue zee alle þingis · holde zee þat þing þat is gode/ abſtene zou fro euyl ſpice (or lickenesse) forsoþe þe ſame god of pees make zou holy by alle þingis · þat zoure ſpirit be kepte hool · & ſoule & body wiþ outen pleynte · in þe comynge of oure lorde Jhū cſt/ god is trewe þat clepide zou · þe whiche alſo ſchal do/ breþeren prepe zee for vs/ grete zee wel alle breþeren in hooly coſſe/ ¶ I coniure zou bi þe lorde þat þis piſtle be redde to alle holy breþeren/ þe grace of oure lorde Jhū criſt · be wiþ zou alle Amen//



ye secounde pistel to tessalonicenses.



**E**rsope breheren we prepen zou by þe comynge of oure lorde Ihu cñ · & oure congregaçon into þe same þing: þat zee be not mouede sone fro zoure witte · neþer be zee agast: neþer bi spirit · neþer by worde · neþer by epistle · as sente by vs: as þe day of þe lorde be nyz · þat no man decepue zou in any maner/ for no but departynge aweye (or disceñ) schal come firste · & þe man of synne schal be schewide · þe sone of perditione þat is aduersarie & is enhauncide vpon alle þing þat is seyde god or þat is worschypide · so þat he sitte in þe temple (or into þe temple) of god: schewynge hymself as he be god/ wher zee holden not þat zit whanne I was at zou: I seyde þes þingis to zou) & now what wipholdiþ zee witen: þat he be schewide in his tyme/ forwhi þe myserie (or pryuete) of wickidnesse worchyp now/ onely þat he þat holdiþ now · holde: til it be made of þe myddle/ & hanne þe ilke wickide (man) schal be schewide: whom þe lorde ihu schal flee wip þe spirit of his moup: & schal distrupe wip þe illumynynge (or schynynge) of his comynge Ihu schal flee hym whos comynge is astir þe wircþynge of sathanas · in al vertue · & signes & grete wondris lizynge (or false) · & in al decepte of wickidnesse to hem þat perischen/ for þat þei recepueden not þe charite of treuþe: þat þei schulden be made saaf/ þerfore god schal sende to hem a wircþynge of errour þat þei bileue to leesyng · þat alle be demyde (or dampnyde) þe whiche bileueden not to treuþe: but consentiden to wickidnesse ¶ Forsope we owen for to do þankyngis euermore to god for zou breheren louede of god · þat god chees vs prymys (or firste fructis) into helþe: in hallowynge of spirit & seiþ of treuþe, in þe whiche & he clepide zou bi oure gospel: into getynge of þe glorie of oure lorde Ihu cñ/ and to breheren stonde zee & holde zee þe tradicoñs (or techyngis) þat zee hane lernede oþer by worde oþer by oure epistle/ forsope oure lorde Ihu crist hym self & god & oure sadir ·

## to tessalonicenses.

place/ þe lorde be wiþ þou alle/ my salutacioun by þe hande  
of poule: þat is signe in eche epistle I write þus/ þe grace of  
oure lorde Ihu cñ: be wiþ þou alle amen//

## þe firste pistel to tymothe.



Dul apostle of Ihu crist astir þe comaun-  
dement of god oure saueoure & Ihu cñ  
oure hope & to tymothe þe louede sone  
in þe seih: grace & mercy & pees of god  
þe fadir & cñ Ihu oure lorde/ as I  
prepede hee þat þou schuldest dwelle at  
ephesy whan I wente to macedonye  
þat þou schuldist denounse to summe

C<sup>m</sup> 1<sup>m</sup>

þat þei schulden not teche oþer wepe neher ȝpue tente to fa-  
blis & genelogies wiþ outhen endis þe whiche ȝyuen questiouns:  
more þan edificacioun of god þat is in þe seih: forsoþe þe  
ende of comaundement is charite of clene herte & good con-  
science: & seih not feynede/ fro whiche þingis summen crryng  
ben turnyde to gedit into veyne speche & willynge for to be  
techers of þe lawe & not vnderstondyng neher what þingis  
ben spoken: neher of what þingis þei affermen// ¶ forsoþe  
we witen for þe lawe is good: ȝif any men vse it lawfully/  
wityng þis þing & þat þe lawe is not putte to a iuste man: but  
to an vniust & not suget & to vnpytouse men & synners & to cur-  
side men & defoulide & to fleers of faderis & fleers of moders &  
fornycatours & to hem þat trespassen wiþ malis azenes kpnde  
hem þat putten woundis to men: sellers (or flelers & drawers  
awepe of men): lesyng mongers & forsworne/ and ȝif any  
þing is contrarie to holsum techyng & þat is astir þe euan-  
gelie of þe glorie of bleside god: þe whiche gospel is bitaken  
to

## to tymothe.

wif schamefastnesse & sobrenesse: ournyng hem self/ not in  
wripen heris oþer in golde oþer in margaritis (or peerlis)  
oþer precyous clothes: but þat bicomex wpmmen bihotyng  
pitee by gode werkis/ a womman lerne in seilence wif al sub-  
ieccoñ/ forsoþe I suffre not a womman for to teche: neþer for  
to haue lordeschip into þe man (or housbonde) • but for to  
be in seilence/ forsoþe Adam was firste fourmyde • aftir warde  
eue/ and adam was not deceyuede in seiþ: but þe womman  
was deceyuede in seiþ • in preuaricacioun (or brekyng) of þe  
lawe/ Sopely sche schal be sauede by generacoñ of sonex: zif  
sche schal dwelle partitely in seiþ & loue & holynesse wif so-  
brenesse//



seithful worde zif any man desirþ a bischopriche: C<sup>m</sup> 3<sup>m</sup>  
he desirþ a gode werke/ herfore it bihoueþ a bi-  
schop for to be wihouten reþroue • & þe housbonde  
of one wiuf: sobre • prudent • ournyde • chaste hold-  
yng hospitalite • techer not zouen to myche wijn • not smyter •  
but temperaunt (or pacient)/ not litigious (or ful of strife or  
chydyng)/ not coueytouse • wel rewlpyng his hous • haupnge  
sones soget wif al chaste/ forsoþe zif any man con not go-  
uerne his hous: how schal he haue diligence of þe chirche of  
god? not newe conuertide to þe seiþ/ lest he be borne vp into  
pride: falle into þe dome (or synne) of þe deuyll/ forsoþe it bi-  
houeþ hym for to haue gode witnesþyng of hem þat ben wif-  
outeforþ: þat he falle not into reþroue (or schenschip) & into  
þe snare of þe deuyll/ ¶ Also (it bihoueþ) dekenes for to be  
chaste not double tungide • not zouen to myche wijn • not so-  
lowyng soule wyppyng • haupnge þe mysterie of seiþ in clene  
conscience/ & forsoþe he þei prouede firste: þat þei mynystre  
so • haupnge no cryme (or greet synne) ¶ Also (it bihoueþ)  
wpmmen for to be chaste • not bacbityng • sobre • seiþful in  
alle þingis/ dekenes be þei housbondis of one wiuf: þe whiche  
(dekenes) gouerne wel here sonex & here housis, sopely þei þat  
schulen



## to tymothe.

is in þee · þat is zouen to þee by prophecie · wiþ puttynge to of þe handis of priſt (or priſthode)/ þenke þou þes þingis · in þes be þou · þat þi profitynge be ſchewide to alle men/ take tente to þi ſelf & doctryne · and be biſſe in hem/ ſoþely þou doinge þes þingis · ſchalt make þi ſelf ſaaf · and hem þat heren þee//



Lame þou not an eldre man · but biſeche as ſadir · C<sup>m</sup> 5<sup>m</sup>  
 zonge men as breþeren · olde wpmmen as mode-  
 ris · zonge wpmmen as ſiſtris · in al chaſtite/ ho-  
 noure þou widowis · þat ben verrey widowis/ for-  
 ſoþe zif any widowe haþ ſones or children of ſones (coſyns) ·  
 lerne ſche ſiſte ſor to gouerne hire hous · & chaungeable while  
 or eche to oþer zilde to ſadir & modir/ ſoþely þis þing is ac-  
 ceptide biſore god/ forſoþe ſche þat is a widowe verreyly · &  
 deſolate (or diſ-coumfortide) · hope into god · & wake in bi-  
 ſecheþngis & preyers nyzt & day/ ſorwhi ſche þat is lyuþg in  
 delicis · is deade/ and þis þing comaunde þou þat þei be wiþ  
 outhen reþroue/ forſoþe zif any man haue not cure of his owne  
 & moſte of his houſholde men · he haþ denyede þe ſeiþ · & is  
 worſe þan an vnſeiþful (or heþen man)/ a widowe be not cho-  
 ſen of leſſe þan ſixty zeer · þat was wiſf of one houſbonde ·  
 haupnge witneſſynge in gode werkis · zif ſche noriſchide ſones ·  
 zif ſche recepuede pore men to herborwe · zif ſche haue waſ-  
 chen þe feet of holy men · zif ſche vndremþnyſſide to men ſuf-  
 fryng tribulacioun · zif ſche ſolowide al gode werke/ forſoþe  
 eſchewe zonger widowis · forſoþe whanne þei haue done lec-  
 cherie in cō · þei wolen be weddide · haupnge dampnaciō · for  
 þei haue made þe ſiſte ſeiþ voyde/ alſo forſoþe & þei ydil ·  
 lernen ſor to enuproune houſis/ not onely forſoþe ydil · but &  
 ful of wordis & curious · ſpekþg what þingis it bihoueþ not/  
 þerfore I wole zonger ſor to be weddide · ſor to brynge forþ  
 ſones · ſor to be houſwiſes · ſor to zyue none occaſioun to þe  
 aduerſarie · bicauſe of curſide þing/ nowe forſoþe ſumme ben  
 turnide abac aſtir ſathanas/ ¶ zif any ſeiþful man haþ wi-  
 dowis



## to tymothe

no doute for we mowne not here awepe any þing/ forsoþe  
haupnge foodis & wiþ what þingis we schulen be cloþide/ wiþ  
þes þingis be we payede/ for why þei þat wolen be made  
riche/ fallen into temptacioun \* & into gnare of þe deuel \* &  
many unprofitable desiris & noþous/ þe whiche drenchen men  
into deþ & perdicione/ soþely þe roote of alle euelis/ is  
coueþtise/ þe whiche summen coueþtynge/ erreþen fro þe seiþ/  
& biþetten (or graßiden) hem wiþ many sorowis/ forsoþe þou  
man of god/ flee þes þingis/ soþely sue þou rihtwefnesse/  
pitee/ seiþ/ charite/ pacience/ myldenesse/ arise þou a gode  
arise of seiþ/ cacche euerlaßynge liþ/ into whiche þou art cle-  
þide/ & haße knowelechide a good knowelechynge/ biþore  
many witneßis/ I comaunde to þee biþore god þat quþkeneth  
alle þingis iñ Jhu/ þat zildide a witneßynge vñdir pilate of  
pounce/ a good confession/ þat þou kepe þe comaundement  
wiþ ouden wemme irreprehensibile/ til into þe compnge of  
oure lorde Jhu crist/ whom þe bleßide & al one myßty kyng of  
kyngis & lorde of lordis/ schal schewe in his tymes/ þe whiche  
al one haþ vñdeadelþnes/ & dwelliþ in lizte to whiche noman  
may come/ whom none of men siþe/ but neþer may se/ to  
whom glorie & honoure & empire into wiþouten ende amen/  
comaunde þou to þe riche men of þis worlde for to not sauer  
(or vñdirsonde) hiþelþ/ neþer for to hope in vñcerteynte of  
richeßis/ but in quþcke god þat zþueþ to vs al þingis plen-  
reoußly for to vse for to do wel/ for to be made riche in gode  
werkis/ listely for to zþue/ for to compne/ for to trefoure to  
hem self a good foundement/ into tyme to compnge/ þat þei  
cacche euerlaßynge/ þou tymoþe/ kepe þi depot (or þing bita-  
ken to þee)/ eschewynge curßide noueltees or vopces/ & oppn-  
þouns of false name of kunnpnge/ þe whiche summe biþot-  
ynge/ sellen doune aboute þe seiþ/ þe grace of god wiþ þee  
amen//

## ye secounde pistel to tymothe

hou herdist of me: in seip in loue in crīst Ihu/ kepe hou a gode  
deposi (or a þing taken to þi keppnge office): by þe holy gost  
þat dwelliþ in vs/ soþely þou wost þat alle þat ben in asþe  
ben turnyde fro me • of whom is phigeliuſ & ermogynes/ þe  
lorde ȝue mercy to þe hous of onesefore: for ofte he refreſch-  
ide me • & schamyde not my cheyne/ but whanne he came to  
rome: he souzte me biſily & sonde/ þe lorde ȝue to hym to  
ſynde mercy of god: in þat day/ and how greet þingis he my-  
nyſtride to me at ephesꝝ: þou haſt better knowen//



Therefore þou my ſone be comfortide in grace þat is  
in crīst Ihu: & what þingis þou haſt herde of me by  
many witneſſis • bitake þou þes to ſeiþful men: þe  
whiche ſchulen be able & ſor to teche oþer men/  
trauel þou as a good knyȝt of Ihu crīst ¶ No man holdyng  
knyȝthode to god: inwylappiþ hym ſelf with worldely nedis •  
þat he pleſe to hym: to whom he haþ mouede hym ſelf/ ſorwhi  
he þat ſtriueþ (or ſiȝtiþ in batayl) • ſchal not be crownyde: no  
but he þat ſchal ſiȝt lawefully/ it bihoueþ an erþe tilier ſor to  
receyue ſiȝte of þe fruytis/ vnderſtonde þou what þingis I  
ſepe/ ſoþely þe lorde ſchal ȝue to þee in alle þingis vnder-  
ſtondyngē/ ¶ We þou mynðeful þe lorde Ihu crīst ſor to haue  
riſen aȝen fro deade men • of þe ſeed of daupd: aſtir my goſ-  
pel in whiche I traueyl vnto bondis as euyl wirchynge: but  
þe worde of god is not bounden/ þerfore I ſuſteyne alle þingis  
ſor þe choſen: þat & þei gete þe helpe þat is in crīst Ihu • wiþ  
heuenely glorie/ ¶ A trette worde ſorwhi ȝif we ben togedir  
deade: & we ſchulen ſyue to gedir/ ȝif we ſchulen ſuſteyne: &  
we ſchulen regne togedir/ ȝif we ſchulen denye: & he ſchal  
denye vs/ ȝif we bileuen not: he dwelliþ ſeiþful • he may not  
denye hym ſelf/ ſorſoþe þes þingis I moneti witneſſynge biſore  
god/ nyl þou ſtryue in wordis/ ſorſoþe to no þing is it pro-  
fitable: no but to þe turnynge vplodoune of men herynge/  
ſorſoþe biſily cure þi ſelf • ſor to ȝue þee a prouable werke-

man

C<sup>m</sup> 2<sup>m</sup>

## to tymothe

& leden captifis litil wpmmen chargide wiþ synnes: þe whiche  
ben ledde wiþ diuerse desiris euermore lernynge: & neuer par-  
titely compynge to þe kunnyng of treuþe/ forsoþe as Jamnes  
& Jambres azenstonden moyles: so & þes azenstonden treuþe/  
men corrupte in soule reprouede aboute þe seib: but forþer  
þei schulen not profite/ soþely þe vnwisdom of hem schal be  
knownen to alle men: as & heren was/ þou forsoþe hast geten  
my doctryne & ordenaunce • purposynge seib • longe aby-  
dynge • loue • patience • persecuciouns • passiouns • what maner  
ben made to me at antioche • at pchonpe • at listris • what  
maner persecuciouns I sustride: & þe lorde hab delpueride me  
of alle/ and alle men þat wolen lyue pitouly in crist Ihu:  
schulen sustre persecucioun/ soþely euyl men & decepuours:  
schulen profite into worke • errynge & sendynge into errout/  
but dwelle þou in þes þingis þat þou hast lernede: & ben bita-  
ken to þee/ witynge of whom þou hast lernede: & for þou hast  
knownen holy lettris fro þi zouþe • þe whiche mowne lerne þee  
to helpe • by seib þat is in crist Ihu/ forsoþe al scripture of god  
enþpirit is profitable to teche • to argue (or proue) • to þe re-  
prose wiþ for to lerne in ritzwefnesse/ þat þe man of god be  
parfite: lernede to al gode werke//



**W**itnesse bifore god & crist Ihu • þat is to dempning  
þe quicke & deade by þe compynge of hym & þe  
kyngdom of hym: preche þe worde • be þou bishe  
couenably wiþ ouden reste • argue (or proue): bi-  
seche • blame: in al patience & doctryne/ forsoþe tyme schal  
be whanne men schulen not sustre holsum doctryne: but at  
desiris þei schulen gedir to gedir maystris • techynge (or ple-  
synge) to þe eris/ treuely þei schulen turne away þe herynge  
fro treuþe: but to sablis þei schulen be turnede to gedir/ for-  
soþe wake þou: in alle þingis traueyl þou/ do þe werke of  
euangelis/ fulfille þi scruple: be þou sobre/ forsoþe I am  
sacrificede nowe: & þe tyme of my deþ (or resolucon) is nyz/ I  
haue

## ye secounde pistel to tymothe

haue stryuen a good strife • I haue endide þe course: I haue  
kepte þe seiþ in þe toper tyme • a crowne of ritzwetnesse is  
kepte to me: þe whiche þe lorde schal zilde to me in þat day  
iustedomesman/ forsoþe not onely to me: but to hem þat louen  
his compnge/ ¶ Þize for to come to me soone/ forsoþe demas  
has forsaken me: loupng þis worlde • & wente to tessalomp •  
crescens • into galathie/ tyte into dalmaticþ • luke alone is  
wiþ me/ take marke & leede to wiþ þee/ forsoþe he is profitable  
to me into seruyce/ penulam: (þat is cloþe of romayns) •  
whiche I leste at troade anentis carpe: þou compnge brynge  
wiþ þee & þe bookis: moſte forsoþe parchemyn/ alifaundre þe  
tresourer: schewide to me many euyl þingis/ þe lorde schal  
zilde to hym astir his werkes: whom & þou eschewe/ sul  
gretely forsoþe he azenstode my wordis/ in my firste defence  
noman was to me: but alle forsoken me/ þe it not rettide to  
hem// ¶ forsoþe þe lorde stode nyȝ to me & comfortide me:  
þat þe prechng þe fulfild bi me • & þat alle folkis here: & I  
am deliueride for moup of þe lioune/ forsoþe þe lorde deli-  
ueride me fro al euyl werke: & schal make saaf into his  
heuenely kyngdom • to whom glorie into worldis of worldis  
Amen/ ¶ Grete wel prischā & aquyla & þe hous of onesefore/  
forsoþe erastus dwellide at corrynthe/ forsoþe I leste trophymus  
sik at mylite/ toþely þize for to come bifore wynter/  
eubolus & prudente & lynus & claudia and alle breþeren gre-  
ten zou wel/ oure lorde Ihu crist wiþ þi spirit/ þe grace of  
god wiþ zou amen//

## ye epistel to tpte



Dul þe seruaunt of god & apostle of Ihu crist  
 crist aftir þe seip of god & knowynge of  
 þe treuþe þe whiche is after pitee · in  
 hope of euerlastyng lyf · þat god bihizte  
 þat lieþ not bifore wordely tymes/ for-  
 soþe he schewide in his tymes his worde  
 (or sone) · in prechyng þat is bitaken  
 to me · aftir comaundement of oure sa-  
 ueour god · to tpte bilouede sone aftir þe comoune seip · grace  
 & pees of god þe sadir · & of Ihu crist oure saucour/ for grace  
 (or cause) of his þing I leste þee at creete þat þou amende þo  
 þingis þat saylen · & ordeyne by cytee priuiss · as & I disposide  
 to þee/ zif any man is wip outhen cryme or greet gylte · hous-  
 bonde of one wiif · haupnge seipful sones not in occasioun of  
 leccherie or not suget/ forsoþe it bihouep a bischop for to be  
 wip outhen cryme · as dispendour of god · not proude · not  
 wraful · not vnpolent (þat is myche zouen to wijn) · not  
 smyter · not coueptouse of soul wynnynge · but holdynge hos-  
 pitalite · benygne · prudent · sobre · iuste · hooly · contynent ·  
 biclippynge þat trewe worde þat is by doctryne/ þat he be  
 myzty for to amonestie in hollum techynge · & to reprove hem  
 þat azen seyn/ forsoþe þer ben many vnbodient · & veyne  
 spekars · & decepuours · moste þei þat ben of circumcisioun ·  
 whom it bihouep for to be reprovede/ þe whiche subuerten alle  
 housis · techynge whiche þingis it bihouep not · for grace of  
 soul wynnynge/ summe one of hem þere propre prophete of  
 hem seyde/ men of crete euermore liers · euyl bellis · slowe of  
 wombe · þis witnesynge is trewe/ for what cause blame hem  
 soore · þat þei be hool in seip · not zpyung tente to sablis of  
 tewis



## to tyte



**H**oneste þou hem for to be sugertis to prynces & powers • for to obescche to seyinge • for to be reedy to al gode werke • for to blasfeme noman • for to be not litigious (or sul) of chydynge • but tempe-  
 raunt (or patient) / schewynge al myldenesse to alle men / for-  
 soþe & we weren sumtyme vnwise vnbileuesful • extynge • &  
 seruyng to desirys & dpuerse voluptees in malice & enuye do-  
 inge • hateful (or worpi to be hatide) • to gebir hatynge ¶ For-  
 soþe þe benynngnyte & humanyte (or manhede) of god oure  
 saueoure apperide not of werkis of ryztwesnesse þat we diden •  
 but astir his mercy he made vs saaf / by þe waschynge (or  
 baptysm) of azen bigetynge azen netwynge of þe holy goð •  
 whom he sched oute into plenteuoussþ • by oure saueoure Ihu  
 crist / þat we iustifiede by his grace be epres astir hope of euer-  
 lastynge lijs / a tretwe worde / and of þes þingis I wole þee to  
 conferme oþer men • þat þei þat bileuen to god • curen (or do  
 bisynesse) • for to be bifore in good werkis / þes þingis bengode  
 & profitable to men / forsoþe eschewe þou soltische questouns  
 & genelogies & stryues • & siztyngis of þe lawe / forsoþe þei ben  
 vnprofitable & beyne / schone þou a man heretike astir one &  
 þe secounde correccioun (or reprouynge) / wityng þat he þat  
 is suche maner man • is subuertide & trespasssþ • dampnyde by  
 his owne doom, soþely whanne I schal sende to þee archeman  
 or titicum • bize þou for to come to me to nycopolis / forsoþe  
 I haue purpoude for to dwelle in wynter here, bisly sende  
 bifore zenam a wiseman of lawe & apollo • þat no þing sayle  
 to hem / forsoþe & oure men lerne for to be bifore in good  
 werkis & necessarie vñs • þat þei be not vnstructuouse / alle  
 men þat ben wiþ me • greten þee wel / grete þou wel hem • þat  
 louen vs in seip / þe grace of god wiþ zou alle amen //

## ye pistel to philomon

he hab any þing anoyede þee or owiþ: rette þou þis þing to me/ I þoul wrote wiþ myn bonde/ I schal zilde þat: I sepe not to þee þat & þou owest to me & þi self/ So broþer I schal vñe þee in þe lorde: fulfille myn entayles in crist/ I trustynge of þin obedience wrote to þee: wrytynge for þou schalt do: & ouer þat þat I sepe/ also forsoþe & make reedy to me an osse (or hous for to dwelle inne)/ forwhi I hope wiþ zoure preyers: me for to be zouen to zou/ epaphras myn euen captife (or prisoner) to gedit in cñ Ihu: gretif þee wel/ and marke aris: tarke demas & lucas myn helper/ þe grace of oure lorde Ihu crist: wiþ zoure spirit Amen//

## here bigynnes ye pistil to ebrues: ye firste chapitre



Anysolde & many maners: sumtyme god C<sup>m</sup> 1<sup>m</sup>  
spekynge to sadris in prophetis: at þe  
lasse in þes dayes spac to vs in þe sone:  
whom he ordeynede of alle þingis:  
by whom he made & þe worldis/ þe  
whiche whanne he is þe schynnyng of  
glorie: & fygure of his substaunce: &  
berynge alle þingis by worde of his  
vertue: makynge purgacion of synnes: sittif on þe ryzthalse of  
mageste in hize þingis/ so myche made better þan aungels:  
bi how myche he hab enhauncide a more different (or excel-  
lent) name bifore hem/ forsoþe to whiche of þe aungels seyde  
god any tyme: þou art my sone: I haue to day gendride þee/ &  
and estefone/ I schal be to hym into fadir: & he schal be to  
me into sone/ and whanne estefone he bringif in þe firste bi-  
goten:

## to ebrues.

Dir his seet/ forsoþe in þat þing þat he sugettide alle þingis to hym: he leste no þing unsugettide to hym/ forsoþe now we seen not ȝit alle þingis suget to hym/ forsoþe we seen hym þat a litil is made lasse þan aungelis • Ihu for passioun of deþ • crownþe wiþ glorie & honoure • þat he þortwe grace of god/ schulde taste deþ for alle men/ forsoþe it bicame hym for whom alle þingis • þe whiche hadde to gedir manye sonen into glorie: þe maker of þe helpe of hem/ for to ende by passouns/ toþely þe þat halowib & þei þat ben halowide: of one alle/ for whiche cause he is not confoundide (or schampde): for to clepe hem breþeren seyinge/ I schal telle þi name to my breþeren: in þe mydel of þe chirche I schal herie þee/ and esteþone I schal be trillþyng into hym/ and esteþone lo I & my children: þe whiche god ȝaue to me/ þerfore for children compnyden to deþsche & blood: & he also toke pette of þi same • þat bi deþ he schulde distrupe hym þat had lordeschip of deþ: þat is to seþe þe deupl/ and schulde delþuer hem þat bi dreede of deþ: by al liȝt weren bounden to seruage/ forsoþe he neuer toke to aungels: but he took to þe seed of abraham/ wherfore he auȝte for to be lickenþde to breþeren by alle þingis: þat he schulde be made mercþful & seiþful biþchop to god/ þat he schulde be mercþful to trespassis of þe puple/ forsoþe in þat þing in whiche he suffride & was temptide: he is myȝty for to helpe & hem þat ben temptide/



Wherfore holy breþeren • parteners of heuenely clep-  
 yng: biholde ȝee þe holy poũil & biþchop of oure  
 confession Ihu: þe whiche is trewe to hym þat  
 made hym • as & moyſes in al þe hous of hym/ for-  
 soþe þis biþchop is hadde worþi of more glorie bi fore moyſes:  
 by how myche þanne þe hous haþ he more honoure þat made  
 it/ forwhi eche hous is made of summan/ forsoþe he þat made  
 alle þingis of nouȝt: is god/ and toþely moyſes was trewe in  
 al his hous: as a seruauȝt into witneſſyng of þo þingis þat  
 weren

## to ebrues.

werkis/ and in his esteſone/ zif þei ſchulen entre into my reſte/  
 þerfore for it leueþ (or is ouer:) ſummen for to entre into it.  
 & þei to whiche þe firſte it is tolde. entreben not for here vn-  
 bileue: eſteſone he termneþ ſunday to day. ſeyinge in da-  
 uid/ aſtir ſo myche of tyme as it is biſore ſeyde/ to day zif zee  
 hane herde his voyce: nyl zee harden youre hertis. as in þe  
 ilke wrappinge/ for whi zif Jh̄c hadde zouen reſte to hem: he  
 ſchulde neuer ſpeke of oþer aſtir þat day/ þerfore ſaboth ha-  
 lowyng is leſter to þe puple of god/ forſoþe þe þat entride into  
 his reſte: & he reſide of his werkis: as & god of his. ¶ Þerfore  
 haſte we for to entre into þat reſte: þat no man falle into þe  
 ſame enſauple of vnbeleue/ forſoþe þe worde of god is quyeke  
 & ſpedy in wirchyng. & more able for to peerſe þan al two  
 eggyde ſwerde. & ſtrechyng departide of ſoule & ſpirit. & of  
 ioyntours & metzwis: & þe departet (or demer) of þouztis &  
 intencions of hertis/ & no creature is inuiſible: in þe ſyte of  
 god/ forſoþe alle þingis ben nakide & open to his eyzen: to  
 whom a worde to vs/ þerfore we haupng a greet biſchop þat  
 perſide heuenes Jh̄u þe ſone of god: holde we þe confeſſioun  
 of oure ſeiþ/ forſoþe we haue not a biſchop þat may not ſuffre  
 to gebir to oure infirmytees (or freltees): but temptide (or  
 prouede) by alle þingis for likenelle wiþ outen ſynne/ þerfore  
 go we wiþ criſt to þe trone of his grace: þat we gete mercy &  
 ſynde grace. in couenable helpe//



Or whi eche biſchop taken vp of men: is ordeynpde  
 for men in þes þingis þat ben to god. þat he offre  
 ziftis & ſacrifices for ſynnes/ þe whiche may to ge-  
 dir ſorowe. wiþ hem þat vnknowen & erren/ for &  
 he is enuprounpde wiþ infirmytees/ and þerfore he oþiþ. as  
 & for puple: ſo alſo & for hym ſelf to offre for ſynnes/ neþer  
 any man takith to hym honoure: no but he þat is clepide of  
 god as aaron/ ſo & criſt clarifiede not hym ſelf þat he were bi-  
 ſchop: but he þat ſpac to hym/ þou art my ſone: to day I gen-  
 dride

C<sup>m</sup> 5<sup>m</sup>



## to ebrues.

& brettis · is reprobable & nerte to curse: whos endynge schal  
 be into brennyng/ forsoþe zee moſte derworþe · we triſten  
 of zou better þingis & nere to helpe: neþeles þouȝ we ſpeken  
 ſo/ ſoþely god is not vniuſe þat he forzete zoure werke & loue ·  
 þe whiche zee hane ſchewide in his name: for zee hane mynſ-  
 tride to ſeyntis & mynſtren/ forsoþe we coueyten eche of zou  
 for to ſchewe þe ſame biſyneſſe to þe fulſallynge of hope til  
 into þe ende: þat zee ben not made ſlowe · but alſo ſuers of  
 hem: þe whiche by ſciþ & paciẽce ſchulen enherite biheſtis/  
 forwhi god bihetynge to abraham/ for he had no man more  
 by whom he ſchulde ſwere: ſwore by hym ſelf ſeyinge/ no but  
 I bleſſynge ſchal bleſſe þee: & I multiplynge ſchal multiplie  
 þee/ and ſo by longe ſuffrynge: gate þe azen biheſte/ forsoþe  
 men ſweren by þe more of hem/ and þe ende of al here con-  
 trouerſie (or debate) · is an oþe to confirmacioun/ in þe whiche  
 þing god willynge for to ſchewe to þe cyriſ of his byheſte · þe  
 vnmouablenefſe (or ſadneſſe) of his counſepl: putte bitwire  
 an oþe/ þatby two þingis vnmouable by whiche it is vnpoſ-  
 ſible god for to lize: we hane ſtrengest ſolace (or coumforte) ·  
 þe whiche ſeen to gebir: for to holde þe hope putte ſorþe/ þe  
 whiche as an anker we haue ſiker to þe ſoule · & ſad ingoinge:  
 til þe innermore þingis of hydynge: where þe forgoet for vs  
 entride in: Jh̄c made biſchop into wiþ outhen ende: aſtir þe  
 ordir of melchizedech /



Shelp þis melchizedech kyng of ſalem: priſt of þe C- 7<sup>m</sup>  
 biȝest god þe whiche mette wiþ abraham · gon azen  
 fro ſleinge of kyngis & bleſſide hym · to whom &  
 abraham departide tyþes of alle þingis: ſirle ſo-  
 þelp þe whiche is interprete kyng of riȝtwelneſſe · aſtirwarde  
 forsoþe & kyng of ſalem · þat is to ſeþe kyng of pees · wiþ ou-  
 ten ſadir · wiþ outhen modir · wiþ outhen genologie · neþer hau-  
 ynge bygynnyng of dayes neþer ende of liȝt · forsoþe he lick-  
 enȝde to þe ſone of god: dwelliþ priſt into wiþ outhen ende/



## to ebrues.

**A**nd sohelp oher mo ben made prissis astir þe lawe: for þat þei weren forþed by ðeþ for to dwelle/ sohelp þis man for þat he dwelliþ into wiþ outen ende: haþ euerlaſynge priſthode/ wherfore & he may ſaue into wiþ outen ende · compynge nyz by hym ſelf to god euermore ſyuyng for to preye for vs/ forſoþe it bicame þat ſuche a man were biſchop to vs/ holy innocent inpolute (or undefoulide) · departide fro ſynners · & made hizer þan heuenes/ þe whiche haþ not nede eche day as priſtis · firſte for to offre for his owne giltis oostis (or ſactifices): aſtirwarde for þe puple/ sohelp he bide þis þing: ones offrynge hym ſelf/ forſoþe þe lawe ordeynede men priſtis · haupnge likenesse (or ſteelte)/ forſoþe þe werde of ſwerynge · þe whiche aſtir þe lawe: ordeynede þe ſone paſſite into wiþ outen ende//



**E**ssoþe a capitle vpon þo þingis þat ben ſeyde/ we haue ſuche a biſchop · þat ſatte to gedir in þe ryzt- baſe of þe ſeet of greteneſſe in heuenes: mynyſtre of ſeyntis & of þe verrey tabernacle þat god ſette & not man/ forſoþe eche biſchop is ordeynede for to offre ziftis & oostis/ wherfore it is nede & þis man: for to haue ſum þing þat he ſchal offre/ herfore zif he were vpon erþe: he were no priſt/ whanne þei weren þat ſchulden offre ziftis aſtir þe lawe · þe whiche ſeruen to þe ſaumlere & ſchadowe of heuenely þingis: as it is anſweride to moyſes whan he ſchulde ende þe tabernacle/ ſe he ſeiþ · make þou alle þingis: vþ þe ſaumlere þat is ſchewide to þee in þe mounte/ nowe forſoþe he haþ geten a better mynyſtre: by how myche & he is a mediatour of a better teſtament · þe whiche is halowide (or conſermyde): wiþ better biheſtis/ for zif þe ilke firſte had be voyde fro blame: sohelp a place of þe ſecounde ſchulde not be ſouzte/ forſoþe reþrouynge hem he ſeiþ/ lo dayes comen ſeiþ þe lorde · & I ſchal ende a newe teſtament vpon þe hous of iſrl & vpon þe hous of Iuda/ not aſtir þe teſtament þat I made to here fa-  
deris

## to ebrues.

ziftis & oostis (or sacrificis) ben offride: he whiche mowne not make a man scrupnge parfite by conscience/ onely in metis & dyuerse waschyngis & ryzwesnessis of fleysche putte vnto he tyme of correccioun// ¶ Forsohe cñ beinge a bischop of godis to compnge by a larger & parfiter tabernacle not made by honde • þat is to seye not of þis makynge • neþer bi blode of goot buckis or of calues: but bi his owne bloode entride ones into holy þingis: euerlastynge redempcion founden/ forsohe zif þe blood of goot buckis & boolis & þe aske of a cowe calue spreynge • halowih vnclene men to þe clensynge of fleysche: how myche more þe blood of crist • þe whiche by þe holy gost offride hym self vntwemmyde to god: schal clense oure conscience fro deade werkis: for to serue to lypunge god/ and þerfore he is a mediatour of þe newe testament • þe deþ fallynge birtwre into redempcion of þe trespassyngis þat weren vndir þe former testament: þei þat ben clepide take þe repromysoun of euerlastynge heretage ¶ Soþely where is a testament: it is nede: þat þe deþ of þe testament maker: come birtwre forsohe þe testament is consermyde in deade men/ ellis it is not worþ þe while he lypeth þat made þe testament/ wherfore soþely neþer þe firste testament is halowide wih outhen blode/ forsohe eche maundemente of þe lawe red of moyses to al þe puple • he takynge þe blood of calues & of buckis of goot wih water & rede wolle & yfop: spreynge & þe ilke booc & al þe puple • seyinge/ þis is þe blood of þe testament: þat god comaundide to zou, also he spreynede wih blode þe tabernacle & alle þe vessellis of seruyces: in liche maner/ and almost alle þingis ben clenude in blood astir þe lawe: & wih outhen schedyng of blood • remysoun of synne is not made/ þerfore it is nede þe saumplers forsohe of heuenely þingis ben clenude wih þes þingis: forsohe þe ilke heuenely þingis • wih better oostis þan þes forsohe Jhc entride not into þe holy þingis made by hondis • þe saumplers of verrey þingis: but into þe ilke heuene þat he appere nowe to þe cheer of god for

## to ebrues.

for euermore halowide men/ forsoþe & þe holy god witness  
to vs/ forsoþe astirwarde he seþde/ forsoþe þis is þe testament  
þe whiche I schal witness to hem astir þo dayes seiþ þe lorde/  
in þuþunge my lawes in þe hertis of hem: & in þe soulis of  
hem I schal aboue write hem/ and nowe I schal no more  
þenke of þe synnes & wickidnessis of hem/ forsoþe wher is re-  
myssoun of þes: nowe none offrynge for synne/ and so bre-  
þeren we haupnge tride into þe entrynge of seyntis in þe  
blood of crist þe whiche he halowide to vs a newe weye & lþu-  
þunge by a ueple (or couerynge): þat is to seþe his slepche &  
þe greet prið vpon þe hous of god: go we to wiþ verrey berter  
into þe plente of seiþ/ we spreþnte (or clenþide) þe hertis fro  
euyl conscience & waschen þe body wiþ clene water: holde  
we þe confessoun of our hope vnbowþunge (or þat may not be  
folden)/ forsoþe he is trewe þat azenbiþizt/ & biholde we into  
gedir in þe stryngge of charite & of good werkis: not forsakþng  
oure gederynge to gedir: as it is of custome to summen: but  
confortyngge/ and by so myche þe more: by howe myche zee  
schulen se þe day neþþyngge/ forsoþe to vs synþþunge wilfully  
astir þe knowþþunge of treuþe taken: nowe an oþe for synnes  
is not leste/ forwhi summe abyþþunge of doom is dredeful &  
þe supþþunge of fyr: þe whiche to wasþþunge aduerfaries/ any man  
makþþunge vopþe (or brekþþunge) þe lawe of moyses: deþ wiþ  
outen any mercy by two or þre witnessis/ how myche more  
gelle zee hym for to deserue worfe turmentis: þe whiche schal  
desoule þe sone of god & schal leede (or holde) þe blood of þe  
testament polute: in whom he is halowide & schal do wronge  
(or dispite) to þe spirit of grace/ soþely we witen hym þat  
seþde/ to me vengeance: & I schal zilþe/ and este/ for þe  
lorde schal deme his puple/ it is serful for to falle into þe  
handis of lþuþþunge god/ forsoþe hane zee mynde on þe former  
dayes: in þe whiche zee listenþþde: susteden greet strife (or  
fize) of passiouns/ and soþely in þe toþet zee made a spectacle  
(or wondþþþþunge) bi schensþþþis & tribulaciouns/ in þe toþet  
forsoþe

## to ebrues.

ynge whidit he schulde go/ by seip he dwelte in þe lande of  
 azen bihest: as in an alien in litil houses dwellynge wip ysaac  
 & Jacob euen expres of þe same azen bihest/ soþely he abode  
 a cytee haupnge foundementis: whos crafty man & maker is  
 god/ bi seip & þe ilke bareyn sarax toke vertue into consep-  
 ynge of seed: & he biuidis (or wip outhen) þe tyme of age: for  
 sche bileuede hym trewe þat had azen bihizte/ for whiche þing  
 & of one \* & hym nyȝ deade (men) ben borne as sternes of  
 heuene in multitude: & as grauel þat is at þe see side vn-  
 nombreable/ by seip alle þes ben deade þe azenbihest not  
 taken \* but þei biholdynge hem afer \* & gretynge wel & knowe-  
 lechynge for þei ben pilgrymes: & herboride men vpon þe  
 erþe/ soþely þei þat seþen þes þingis: signyfien hem for to  
 seek a cuntre/ and soþely zil þei had hade mynde of þe ilke  
 of þe whiche þei outhen wenten: soþely þei hadden tyme of turn-  
 ynge azen \* nowe forsoþe þei desiren a better þat is to seþe  
 heuene/ þerfore god is not confoundide (or schampde) for  
 to be clepide þe god/ forsoþe he made redy to hem a cytee/ by  
 seip abraham offride ysaac when he was temptide/ and he  
 offride þe onebigoten \* þe whiche had taken azen bihestis (or  
 repromysious) \* to whom it was seþde/ in ysaac: seed to þee  
 schal be clepide/ demynge: for & fro deade men god is myȝty  
 for to reple hym/ wher of he took hym & into a parable/ bi  
 seip & of þingis to comynge. Isaac blesside iacob & esau/ bi seip  
 iacob dýnge: by alle þe sonex of Joseph blesside & honoride þe  
 hizenesse of his zerde/ by seip ioseph dýnge hadde mynde of  
 þe passynge forþ of þe sonex of isrl: & comaundide of his bones/  
 by seip moyses borne \* was hid þre monethes of his sadir &  
 modir: for þat þei sizen þe zonge childe sayre (or semely): &  
 þei dredden not þe maundement of þe kyng/ By seip moyses  
 made greet: denyede hym for to be þe sone of pharaois douȝ-  
 ter: chesynge more for to be turmentide wip þe puple of god:  
 þan for to haue myȝthe of temporal synne/ demynge þe reprose  
 of cū more richess: þan þe tresours of egiptians/ forsoþe he



## to ebrues.

he crosse • confessioun dispiside: & sittib on he rizi halfe of he  
 seet of god/ forsope byhenke zee on hym pat suffride (or sufley-  
 nede) suche azenfeynge of synful men azenes hym self: pat  
 zee be not made wery • saylynge in zoure inwittis/ forsope  
 ze azenstoden not zit vnto blood siztynge azenes synne: & zee  
 hane forzetten he coumfort pat spekib to zou as to sones: sey-  
 inge: my sone nyl pou dispise he disciplyne of he lorde • neher  
 be pou made wery • he while pou art chastiude of hym/ forsope  
 he lorde chastiþ hym pat he loueþ/ forsope he scourgib euery  
 sone pat he recepuet/ laste zee stille in disciplyne god offriþ hym  
 to zou as to sones/ sohely what sone is it whom he sadir schal  
 not reprove (or chastice) / pat zil zee ben oute of disciplyne of  
 whiche alle ben made parteners: herfore zee ben auouters  
 & not sones/ astirwarde sohely we hadden saderis of oure  
 slepche lerners: & we wiþ reuerence dreden hem/ wher not  
 myche more we schulen obescche to he sader of spiritis: & we  
 schulen lyue: & hei sohely in tyme of sewe dayes • astir here  
 wille lerneden us/ forsope his sadir to pat þing pat is profit-  
 able in recepyunge he halowynge of hym/ forsope eche disci-  
 plyne in his present tyme is seen treuly for to be not of ioye:  
 but of sorowe • astirwarde forsope it schal zilde scrupte of rizi-  
 wessneste moſte peeſible: to men excerſide (or hauntide) bi it/  
 for whiche þing reple zee vp ſlowe hondis & knees unbounden:  
 & make zee riziſful goingis to zoure seet pat no man haltynge  
 erre: but more be helide/ sue zee pees wiþ alle men & holp-  
 nesse: wiþ outen whiche no man schal se god/ byholdynge pat  
 no man sayle to he grace of god • pat no root of bitterneſſe  
 vþwarde buriounyng lette: & by it be defoulide by many men/  
 pat no man be lechour • oþer unholy (or curſide) as clau:  
 he whiche for one mete ſolde his ſirſte þingis/ sohely wite zee  
 for & astirwarde he coueptynge for to enheryte bleſſynge: was  
 reproveþ/ forsope he ſonde not place of penaunce: þouþ he  
 ſouzte it wiþ teeris/ forsope zee haue not comen to he creta-  
 ble (or couenable & able to come to) • & greet wynde (or quiele-  
 wynde)



## to ebrues.

of god/ of whom zee biholdynge he goinge oute of lyuynge:  
 sue he seiþ/ Jhē crist zifirday & to day he & into worldis  
 ¶ Nyl zee be ledde away wih dyuerse techyngis & pilgrymis  
 (or straunge)/ forsoþe it is beste for to stable þe herte wih  
 grace · not wih metis: þe whiche profitiden not to men wan-  
 drynge in hem/ we haue an auter of þe whiche þei þat seruen  
 to þe tabernacle of þe body: haue not power for to ete/ for-  
 soþe of whiche beestis þe blood is borne in for synne into holy  
 pingis bi þe bischop: þe bodies of hem ben brente wih oute þe  
 castels · for whiche þing & Jhū þat he schulde halowe þe puple  
 bi his blood: suffride wih outhen þe zate/ þerfore go we oute  
 to hym wih oute castels · berynge his reproue (or schenschip)/  
 soþely we haue not here a dwellynge cytee: but we seeken a  
 cytee to comynge/ þerfore by hym offre we an ooste of her-  
 yinge euermore to god: þat is to seye þe frupte of lippis  
 knowelechyng to his name/ forsoþe nyl zee forzete of wel  
 doinge (or zpyuynge) & of comunyng/ forsoþe by suche oostis  
 god is deseruyde// ¶ Obeye zee to zoure prouostis (or pre-  
 latis): & vnderlepe zee to hem/ þei parsitely waken: as to  
 zildynge resoune for zoure soules: þat þei do þis þing wih  
 ioye · & not sorowynge/ forsoþe þis þing spedih not to zou/  
 prepe zee for vs/ soþely we tristen for we haue gode conscience  
 in alle þingis willynge for to lyue wel/ moreouer forsoþe I  
 beseeche zou for to do: þat I sunner be restoride to zou/ So-  
 þely god of pees þat ledde oute fro deade men þe grete shep-  
 erd of sheep · in þe blode of euerlastynge testament oure lorde  
 Jhū crist: schape (or make) zou able in al gode þing · þat zee  
 do þe wille of hym · doinge in zou þat þing þat schal plesse  
 bifore hym by Jhū crist: to whom is glorie into worldis of  
 worldis amen ¶ Forsoþe breþeren I prepe zou þat zee suffre  
 a worde of solace/ forsoþe by ful setwe þingis I haue writen  
 to zou/ knowe zee zoure broþer tymoþe leste: wih whom zif  
 he schal come more hastely: I schal se zou/ Grete wel al zoure  
 souereynnes & alle holy men/ þe breþeren of ytalie · greten zou  
 wel/ þe grace of god wih zou alle Amen / here

## ye apocalips

epheso & Smyrna • & pargamo • & tiatira • & sardo • & pholodel-  
phia • & laodicia/ and I turnyde þat I schulde se þe voyce þat  
spak wih me/ and I turnyde size seuene candilstikis of golde/  
and in þe mydel of seuene golden candilstikis a liche to þe  
sone of man • cloþide wih a longe pristely cloþe • & bifore girde  
at þe tetis/ wih a golden girdel/ soþely þe heed of hym &  
heris weren white • as whijt wolles & as snowe/ and þe yzen  
of hym al shawme as shawme of fyr • & his feet liche to drosse  
of golde (or latoune): as in a brennyng chymney/ and þe  
voyce of hym/ as þe voyce of many wattris/ and he hadde in  
his rizthande seuene sterres/ and a scharpe swerde on boþe  
sidis wente oute of his moup/ & his face schyneþ as þe sunne  
in his vertue/ and whanne I had seen hym/ I fel doune at  
his feet as deade/ and he puttide his rizthande on me seyinge/  
nyl þou drede/ I am þe firste & þe laste • & I am alwey • & I  
was deade/ and lo I am lyuynge into worldis of worldis/ & I  
haue þe keyes of deþ & helle/ þerfore write þou whiche þingis  
þou haste seen • & whiche ben/ & whiche it bihoueþ for to be  
done astir þes þingis/ þe myserie (or pryuate) of seuene sterres  
whom þou size in my rizthalse • & þe seuene golden candil-  
stikis/ þe seuene sterres ben aungelis of seuene chirchis/ and  
þe seuene candilstikes/ ben seuene chirchis//



**A**nd to þe aungel of þe chirche of ephesus/ write C<sup>m</sup> 2<sup>m</sup>  
þou/ þes þingis seiþ he þat holdiþ seuene sterres  
in his rizthalse/ þe whiche walkiþ in þe mydel of  
seuene golden candilstikis/ I wote þi werkis &  
trauel & þi paciencis/ & for þou mayste not suffre euyl men/  
and þou hast temptide (or assayde) hem þat seyn hem self  
for to be apostlis & ben not/ & þou hast souden hem liers •  
& þou haste paciencis/ and þou hast sufferide for my name/  
& saylidist not/ but I haue azenes þee fewe þingis/ þat þou  
hast lest þi firste charite/ and so be þou myndeful of whens  
þou hast fallen/ & do penaunce & do þi firste werkis/ zif not  
I come

## ye apocalips

haume of sir: & his feet lik to drosse of golde/ I haue knowe  
 pi werkis & seip & charite & mynysterie (or serupce) & pi pa-  
 cience: & pi laste werkis mo þan þe former/ but I haue azenes  
 þee a fewe þingis/ for þou suffrist þe womman Jezebel · þe  
 whiche seip hir for to be a prophetesse · for to teche & de-  
 cepe my seruauntis · for to do lecherie: & for to ete of þin-  
 gis offride to ydolis/ and I zaue to hire tyme þat sche schulde  
 do penaunce: & sche wole not do penaunce of hire fornyca-  
 cioune/ lo I sende hire to a bed · & þei þat done lecherie wiþ  
 hire schulen be in mosse tribulacōn no but þei do penaunce of  
 here werkis/ and I schal sleehire sones in deh and alle chirchis  
 schulen wite: for I am sekynge repnes & hertis: and schal ȝpue  
 to eche man of zou: astir his werkis/ forsoþe I seye to zou &  
 oþer þat ben at tiatire who euer haue not þis techynge · & þat  
 knewen not þe hizenesse of sathanas: how þei seyn I schal not  
 sende on zou an oþer charge: neþeles þat þat zee haue holdiþ  
 til I come/ and to hym þat schal ouercome & þat schal kepe til  
 into þe ende my werkis: I schal ȝpue to hym power on folkis ·  
 & he schal gouerne hem in an yren zerde · & þei schulen be  
 broken to gedir as a vessel of a potter/ as & I receyuede of my  
 fadir · & I schal ȝpue to hym a morne sterne · he þat hab eris  
 here: what þe spirit schal seye to þe chirchis//



**A**nd to þe aungel of þe chirche of sardis: write þou  
 þes þingis seip he þat hab þe seuene spiritis of  
 god: & seuene sterres/ I woot pi werkis · for þou  
 hab name þat þou lquest: & þou art deade/ be þou  
 wakynge · & conferme oþer þingis þat weren to dynges/ for-  
 soþe I synde not pi werkis sul: bifore my god · þerfore haue  
 þou mynde how þou receyuedist & herdist: & kepe & do pen-  
 aunce/ þerfore zif þou schalt not wake: I schal come to þee  
 as a nyxt þeef · & þou schalt not wite in what houre I schal  
 come to þee/ but thou hast a fewe names in sardis: þe whiche  
 besouliiden not here clothes · & þei schulen walke wiþ me in

C<sup>m</sup> 3<sup>m</sup>

## ye apocalips

(bat is medycynal for yzen made of dyuerse erbis) • bat hou  
se/ I whom I loue reprove & chaſtiſe/ herfore ſue (or loue) &  
do penaunce/ lo I ſtonde at þe dore & knocke/ zif any man  
ſchal here my voyce & open þe zate: I ſchal entre to hym &  
ſoupe wiþ hym & he wiþ me/ I ſchal zyeue to hym þat ſchal  
ouercome • for to ſitte wiþ me in my trone: as & I ouercame •  
& ſatte wiþ my ſadir in his trone/ he þat haþ eris here: what  
þe ſpirit ſchal ſeþe to chirchis//



And after þes þingis I ſize & lo a dore openyde in heuene/ C<sup>m</sup> 4<sup>m</sup>  
and þe firſte voyce þat I herde: as a trumpe ſpek-  
ynge wiþ me ſeyinge/ ſteþe vp hidit & I ſchal  
ſchewe to þee whiche þingis bihouep for to be done  
ſoone after þes þingis/ anone I was in ſpirit/ and lo a ſeet  
was putte in heuene: & on þe ſeet one ſittynge/ and he þat  
ſate was lik to þe ſizte of a ſtone iaſpis & to ſardyn/ And þe  
reynbowe was incumpas of þe ſeet: lik to þe ſizte of ſma-  
ragdyn/ and incumpas of þe ſeet ſoure & twenty ſmale ſeetis/  
and vpon þe trones ſoure & twenty eldre [ ] ſittynge:  
girded aboute wiþ whijt cloþes • & in þe hedis of hem golden  
crownes/ and leptyngis & voyces & hundryngis: camen oute  
of þe trone/ and ſeuene laumpis brennyng biſore þe trone:  
þe whiche ben ſeuene ſpiritis of god/ and in þe ſizte of þe ſeete  
as a ſee of glaſſe: [ ] to cryſtal/ and in þe myddil of þe ſeet  
& in cumpas of þe ſeet: ſoure beestis ful of yzen biſore & by  
hynde/ and þe firſte beest lik to a lioun and þe ſecounde beest  
lik to a calue/ and þe þridde beest hauynge a ſace as of a  
man/ and þe ſourþe beest: lik to an egle ſteinge/ and þe ſoure  
beestis hadden euery of hem ſixe wengis: & in cumpas & wiþ-  
inne • þei ben ful of yzen/ and þei hadden not reſte day & nyȝt  
ſeyinge/ holy • holy • holy • þe lord god al myȝty • þat was  
& þat is [ ] to compynge/ and whanne þe ſoure beestis  
zauen glorie & honoure & bleſſynge to þe ſittynge on þe trone  
to lyeuynge into worldis of worldis: þe ſoure & twenty eldre  
men



## ye apocalips

take vertue & bypnyte (or godhede) • & wisdom & strenghe & honoure • & glorie & blesynge • & eche creature pat is in heuene • & pat on erhe & vndir erhe & he see • & whiche þingis ben in it: I herde alle seyinge to þe sittynge in trone & to þe lombe: blesynge & honoure & glorie & power into worldis of worldis/ and þe foure beestis seiden amen/ and þe foure & twenty eldre men sellen doune into here facis: and worschipe: den þe lyuynge into worldis of worldis//



**A**ND I sise þat þe lombe had openyde one of þe seuene signetis: & I herde one of þe foure beestis seyinge • as a voyce of hundre: come & se/ and I sise • & lo a whyt horse: & he þat satte on hym had a bowe/ and a croune is zouen to hym: and he wente ouercomynge/ þat he schulde ouercome/ and whanne he had openyde þe secounde seale: I herde þe secounde beest seyinge/ come þou & se/ and anoper reed horse wente oute: & it is zouen to hym þat sate on hym • þat he schulde take pees fro erhe: and þat þei flee to gebir hem self/ and a greet swerde is zouen to hym/ And whanne he had openyde þe þridde seale: I herde & þe þridde beest seyinge • come þou & se/ and lo a blac horse: & he þat satte vpon hym • had a balaunce in his hande/ and I herde as a voyce in þe mydil of þe foure beestis seyinge • a bilibre of wheet (þat is a weyghte of two pounde): for one peny/ and þre bilibris of barly: for one peny • & hurte þou not wyn & oyle ¶ And whanne he had openyde þe fourthe seale: I herde þe voyce of þe fourthe beest seyinge/ come þou & se/ and lo a paal horse • & þe name deþ to hym þat sate on hym: and helle suede hym/ and power is zouen to hym on foure parties of þe erhe • for to see wiþ swerde & hungre & deþ • & wiþ beestis of erhe ¶ And whanne he had openyde þe fifthe seel: I sise vndir an auter þe soules of men slayne for þe worde of god • & for witnessynge þat þei hadden/ and þei crieden wiþ greet voyce seyinge/ how longe lord e helg & trewe demest þou not & venge

C<sup>m</sup> 6<sup>m</sup>



## pe apocalips

markide/ of þe lynage of symeon: twelue housande markide/  
of þe lynage of leuy: twelue housande markide/ of þe lynage  
of ysachar: twelue thousande markide/ of þe lynage of zabu-  
lon: twelue housande markide/ of þe lynage of Joseph: twelue  
housande markide/ of þe lynage of beniamyn: twelue hou-  
sande markide ¶ Astir þes þingis ¶ I sise a greet cumpange/  
whom no man myzte noumbre of alle folkis & lynage & pu-  
plis & tungis stondynge bifore þe trone in þe sise of þe lombe/  
coueride (or cloþide) with white stoolis: & palmes in þe handis  
of hem/ and þei crieden with greet voyce seyinge/ helpe to  
oure god þat sittith on trone: & to þe lombe/ and alle aungels  
stoden in cumpas of þe trone \* & seneours (or eldre) \* & soure  
beestis/ and þei fellen in þe sise of þe trone into here facis &  
worschipiden god \* seyinge amen/ blessinge & clerenesse &  
wisdom & doinge of þankyngis & honoure & vertue & strenghe  
to oure god into worldis of worldis ¶ And one of þe eldre  
men answeride & seyde to me/ who ben þes þat ben coueride  
(or cloþide) with white stoolis: & of whens camen? and I seyde  
to hym my lord þou wost/ and he seyde to me/ þes ben þei  
þat camen fro greet tribulacō: & waschiden here stolis & ma-  
den hem whijt \* in blood of þe lombe/ þerfore þei ben bifore  
þe trone of god/ and seruen to hym day & nyzt in his temple/  
& he þat sittith in trone: dwelleth on hem/ þei schulen no more  
hungre & þriste \* neþer sunne schal falle on hem: neþer any  
heet/ for þe lombe þat is in þe mydil of þe trone schal gouerne  
hem: & schal leede hem sorþe to we wellis of wattris of liif/  
and god schal wipen awaye eche teere fro þe yzen of hem//



And whanne he hadde openyde þe seuene seale: C<sup>8</sup>  
silence is made in heuene as halfe an houre/ and  
¶ I sise seuene aungels stondynge in þe sise of god:  
& seuene trumpes ben zounen to hem/ & anoter  
aungel came & stode bifore þe auter haupnge a golden censer/  
and many encensis ben zounen to hym: þat he schulde ȝue  
of

## ye apocalips

sunne is dirkide & he epre · of he smoke of he pitte · locustis wenten oute into he erthe · & power is zouen to hem as scorpiouns of erthe haue power / & it is comaundide to hem þat þei schulden not hurte hay of he erthe · neþer al green þing · neþer eche tree · no but onely men þat haue not he marke of god in here sorhedis / and it is zouen to hem þat þei schulden not flee hem · but þat þei schulden be turmentide spue moneþes / and he turmentynge of hem · as he turmentynge of a scorpion whanne he smytþ a man / and in þo dapes men schulen seek deþ · & þei schulen not fynde it / and þei schulen desire for to dye · and deþ schal flee fro hem / and he lickeness of locustis · lik to horsis made reedy into batayle / and on he hedis of hem · as crownes lik to golde · & he facis of hem as faces of men / and þei had heris · as heris of wpmmen · & he teþ of hem weren as he teþ of lyouns / and þei hadden haubirouns / as gren haubirouns / and he voyce of þilke wengis · as he voyce of charis of many horsis rennyng into batayle / and þei hadden taplis lik of scorpions · & prickis weren in he taplis of hem / and he myzte of hem for to noye men by spue moneþes · and þei hadden vpon hem a kyng · he aungel of depnesse · to whom he name by ebrue · labaddon · forsoþe bi greke · appollion · & by latyne haupnge þe name distruct / oo wo passide · & lo 3it cometh two woos ¶ Aftr þes þingis & he sirte aungel songe in trumpe · & I herde one voyce of soure corners of he golden auter þat is bifore he þzen of god · sepyng to he sirte aungel þat had a trumpe / vnbynde soure aungels · þat ben bounden in he greet flood eufrates / and he soure aungels ben vnbounden · he whiche weren redy into houre & day & moneþ & zeer · þat þei schulden flee he þridde parte of men / and he nowmbre of he ooste of horsemen twenty housande liþes ten housande / I herde he nowmbre of hem / and so I siþe horsis in visoun / and þei þat saten on hem · hadden sixty haubirouns · & Jacyntynes & brymstonpe / and he hedis of he horsis weren as hedis of liouns · & of he mouþe of hem fyr cometh forth · & smoke

## ye apocalips

& brymstone/and þes þre plagis(or woundis):þe þridde parte of men is slayne/ of sir & of smoke & of brymstone þat camen oute of þe moup of hem/ toþely þe power of horsis is in þe moup of hem/ & in þe taplis of hem/ for whi þe taples of hem lik to serpentis haupnge hedis/ & in hem þei noyen/ and þe toþer men þat ben not slayne in þes plagis · neþer diden penaunce of þe werkis of here handis: þat þei worschipiden not denellis & symulacris · golden · silueren · & brasen & stonen & trenen · þe whiche neþer mowne seen neþer here neþer wandren/ and diden not penaunce of here mansleingis neþer of venemyngis/ neþer of fornyacioun neþer of here þistis//

C<sup>m</sup> 10<sup>m</sup>



**A**nd I sawe another stronge aungel comynge doun fro heuene coueride (or cloþide) wip a cloude/ & þe reyne bowe in his heede/ and þe face of hym was as sunne/ & þe feet of hym as a pilier of sir/ and he hadde in his hande a litil booc openyd/ and he putte his rízt- fote on þe see/ forsoþe his líte on þe erþe/ and he criede wip greet voyce/ as a lioun whan he roríþ/ and whanne he hadde criede · seuene þundris spaken here voyces/ and whanne þe seuene þundris hadden spoken here voyces/ I was to writ- ynge/ and I herde a voyce fro heuene seyinge/ signe þou (or marke) what þingis þe seuene þundris spaken/ & nyl þou write hem/ and þe aungel whom I sawe stondynge aboute þe see & aboute þe erþe/ lifteþ up his hande to heuene · & swore by þe lyuyng into worldis of worldis þat made of nouzte heuene & þo þingis þat ben in it · & þe see & þo þingis þat ben in it · for tyme schal nomore be/ but in þe dayes of þe voyce of þe seueneþ aungel · whanne he schal bygynne for to synge in trumpe/ þe mysterie of god schal be endide · as þe euuangelizide by his seruauantis prophetis/ and I herde a voyce fro heuene estelone spekyngge wip me & seyinge/ go þou & take þe booc openyd of þe bonde of þe aungel stondynge aboute þe see & on þe lande/ and I wente to þe aungel seyinge to hym/ þat he

## ye apocalips

he schulde ȝue to me þe booc/ and he ſeyde to me take þe booc & deuoure it · & it ſchal make þi wombe ſor to be bitter/ but in þi mouþe it ſchal be ſwete as honye/ and I took þe booc of þe aungels honde & deuouride it · & it was in my mouþ as ſwete honye/ and whanne I hadde deuouride it · my wombe was bitter/ and he ſeyde to me/ it bihoueh þee eſteſone ſor to prophece to beþen men & to puplis & to langagis & to many kyngis//



**A**nd a meſure lik to a ȝerde is ȝouen to me · & it is ſeyde to me/ riſe þou & mete þe temple of god & þe auter · & men worſchippynge in it/ forſoþe caſte oute þe porche þat is wiþ oute ſorþ þe temple · & mete it not for it is ȝouen to beþen men · & þei ſchulen deſoule þe holp cȝtee · by ſourty monethes & two/ and I ſchal ȝue to my two witneſſis & þei ſchulen prophecie a þouſande dayes two hundride & ſixty þei cloþide wiþ ſackis/ þes ben þe two olyues & two candilſtikis ȝpupnge liȝt · þei ſtondynge in þe ſiȝte of þe lord of þe erþe/ and ȝif any man ſchal wolne ſor to anoye hem/ ſir ſchal go oute of þe mouþe of hem · & ſchal deuoure here enemyes/ ȝif any man ſchal wolne ſor to hurte hem · þus it bihoueh hym ſor to be ſlayne/ þes haue þe power of ſchit-tyngge heuene · þat it rayne not in þe dayes of here prophecie/ and þei haue power on wattris · of turnynge hem into blood · & ſor to ſmyte þe erþe wiþ al plage · & how ofte euer þei ſchulen wolne/ and whanne þei ſchulen ende here witneſſynge · þe beeft þat ſteȝeh vp of þe depneſſe · ſchal make batayle aȝenes hem · & ſchal ouercome hem · & ſchal ſlee hem and þe bodyes of hem ſchulen ligge in þe ſtretis of þe greet cȝtee · þat is clepide goſly ſodom & egipte · where þe lord of hem was crucifiede/ and þei ſchulen ſlee of lynagis & of puplis & of tungis & of beþen men · þe bodies of hem by þre dayes & an halfe/ & þe bodyes of hem ſchulen not be ſuffride · ſor to be putte in biriels/ and men enhabitynge þe erþe ſchulen haue  
ioye

## ye apocalips

iope vpon hem/ and þei schulen make merpe & sende ziftis to  
gedir for þes two prophetis turmentiden hem þat dwelten in  
erþe/ and astir þre dayes & an halfe/ þe spirit of liif of god  
entriden into hem · & þei stoden on here seet/ & greet drede  
fel on hem þat sizen hem/ and þei herden a greet voyce fro  
heuene/ seyinge to hem/ steyte vp bidir/ and þei steyzeden  
into heuene inne a cloude/ & þe enemyes of hem sizen hem/  
and in þat houre a greet erþe moungge is made/ & þe tenþe  
part of þe cytee fel/ and here ben slayne in þe erþe moungge  
þe names of men seuene housande/ & þe toþer ben sente in  
drede & zauen glorie to þe god of heuene ¶ ye secounde two  
wente/ & lo þe þridde two schal come sone/ and þe seueneþ  
aungel songe in trumpe/ & greet voyces ben made in heuene  
seyinge/ þe rewme of þis worlde is made oure lordis/ & of  
crisis his sone/ and þei schulen regne into worldis yf worldis  
amen/ ¶ And þe foure & twenty seneours (or eldre men) þat  
sitten in here seetis in þe sizte of þe lorde/ fellen into here  
faces & worschippede god seyinge/ we done þankyngis to þee  
lorde god almyȝty · whiche art & whiche was & whiche art to  
comynge/ whiche hast taken þi greet vertue & has regnyde/  
and folkis ben wrope & þi wrappe came · & tyme of deade  
men for to be demyde · & for to zylde hire to þi seruauntis &  
prophetis & halowis & dredynge þi name to smale & litil/ &  
distruyinge hem þat corrupiden þe erþe//

C<sup>m</sup> 12<sup>m</sup>



And þe temple of god in heuene is openyde/ & þe  
arke of his testament is seyn in his temple/ and  
leytynge ben made · & voyces & erþe moungge &  
greet hayle/ & a greet token apperide in heuene/ a  
womman coueride or cloþide wip þe sunne · & þe mone vndir  
hire feet · & in þe heed of hire a crowne of twelue sterres/ and  
sche haunȝe in wombe · & sche criede berynge childe/ & is  
turmentide þat sche bere childe/ and anoper token is seen in  
heuene/ and lo a greet reed dragoun haunȝe seuene heedis  
& ten



## ye apocalips

& ten hornes: & in þe hedis of hym feune dyademes/ and þe  
 tayle of hym drowe þe þridde parte of sterres of heuene: &  
 sente hem into erþe/ and þe dragoune stode bifore þe wom-  
 man þat was to berynge childe: þat whanne sche had borne  
 childe: he schulde deuoure hym/ and sche childide a sone male  
 þat was to rewlynge alle folkis in an yren zerde/ and hire  
 sone is rauyschide to god & to his trone/ and þe womman  
 flewe into wilder nesse: where sche haþ a place reedy of god:  
 þat sche fede hire here a housande dayes two hundride & sixty/  
 and a greet batayle is made in heuene: & mychael & his aun-  
 gels fouzten wip þe dragoune/ and þe dragoune sauhte & his  
 aungels: & þei hadden not myhte neþer þe place of hem is  
 founden more in heuene/ and þe ilke dragoune is caste doune:  
 þe greet olde serpent þat is clepide þe deupl & sathanas: þat  
 deceyues al þe worlde: is caste oute into þe erþe: & his aun-  
 gels ben sente wip hym/ and I herde a greet voyce in heuene  
 seyinge/ nowe is made helpe: & vertue: & kyngdom of oure  
 god: & þe power of his crist/ for þe accuser of oure breþeren is  
 caste doune: whiche accuside hem bifore þe sizte of oure god:  
 day & nyght/ and þei ouercamen hym for þe blood of þe lombe:  
 & for þe worde of his witnessynge: & þei loueden not here  
 foules (or lyues): til to deþ/ þerfore glade zee heuenes: & zee  
 þat dwelle in hem ¶ **¶** Glo to þe erþe & see: for þe sende came  
 doune to zou haupnge greet wraþþe: witynge for he haþ litil  
 tyme/ and astir þat þe dragoune lize for he was caste doune  
 into erþe: he pursuede þe womman þat childide a male sone/  
 and two wengis of a greet egle ben zouen to þe womman:  
 þat sche schulde fle into deserte into hire place where sche is  
 fed by tyme & tymes & þe halfe of tymes: fro þe face of þe ser-  
 pent/ and þe serpent sente oute of his moup astir þe wom-  
 man water of flood: þat he schulde make hire to be drawen of  
 þe flode/ & þe erþe helpide þe womman/ and þe erþe openyde  
 his moup: & soupyde þe flood þat þe dragoune sente of his  
 moup/ and þe dragoune is wroþe to þe womman/ and he  
 twente

## ye apocalips

lynge in erbe · for signes þe whiche ben zouen to it for to do  
in þe sizte of þe beest · sepinge to men dwellynge in erbe · þat  
þei make an ymage of þe beest þat haþ þe wounde of swerde  
& lyuede/ and it is zouen to hym þat he schulde zoue a spirit  
to þe ymage of þe beest · & þe ymage of þe beeste speke/ and  
he schal make þat who euer schal not honoure þe ymage of þe  
beest · he slayne/ and he schal make alle · smale & greet · &  
riche & pore · & fremen & seruauntis · for to haue þe carecter  
(or lettre) in þe right-hande or in here forhedis · þat no man  
may bie or selle no but þei þat haue þe carecter or þe name or  
þe nowmbre of his name/ here is wisdom/ he þat haþ vnder-  
stondynge/ acounte þe nowmbre of þe beest/ soþely þe nowm-  
bre of man is · & his nowmbre is · sire hundride & sixty &  
sire//



**A**nd I sate & lo þe lombe stood on þe mounte sion ·  
& wif hym an hundride & four & fourty housande ·  
haupnge his name & þe name of his fadir · writen  
in here forhedis/ and I herde a voyce fro heuene ·  
as þe voyce of many wattris · & as þe voyce of greet hundre/  
and þe voyce whiche I herde · as if harpers harpyng in here  
harpis/ and þei songen a newe songe bifore þe feet of god · &  
bifore þe soure beestis & þe eldre men/ and no man myȝte  
sepe þe songe · no but þe an hundride & soure & fourty hou-  
sande þat ben bouzt of þe erbe/ þes it ben þat ben not de-  
soulde wif wymmene · soþely þei ben virgyns/ þes suen þe  
lombe · whidit euer he schal gon/ þes ben bouzte of alle þe  
prymacies (or firste fructis) · to god & to þe lombe · & in þe  
mouþ of hem lesynge is not founden/ soþely þei ben wif ou-  
ten wemme · bifore þe trone of god ¶ And I sate anoder aun-  
gel sleinge by mydde heuene · haupnge þe euerlastynge gos-  
pel · þat he schulde euangelize to men sittynge on · & on  
alle folc & lynage & langage & puple · sepinge wif · we/  
brede see þe lorde · & zoue see to hym honoure · re

C<sup>m</sup> 14<sup>m</sup>

## ye apocalips

þe bridelis of horsis: by furlongis a housande & two hundredide//



And I ſize anoper token in heuene greet & wondreful · ſeuene aungels haupnge ſeuene þe laſte plagis for þe wrappe of god is endide in hem/ and I ſize as a glafen ſee mengide wiþ ſir · & hem þat ouercamen þe beeft in his ymage: & nowmbre of his name ſtondpyng aboue þe glafen ſee · haupnge þe harpis of god · & ſyngynge þe ſonge of moyſes ſeruaunt of god: & þe ſonge of þe lombe ſeyinge/ greet & wondreful ben þi werkis lorde god al myzty · þi weyes ben iuſte & trewe: lorde kyng of worldis/ lorde who ſchal not drede þee · & magnyfie þi name/ for þou al one art piteuous (or merciful) · for alle ſolkis ſchulen come & ſchulen worſchip in þi ſizte: for þi domes ben open// ¶ And aftir þes þingis I ſize & to þe temple of þe tabernacle of witneſſyng in heuene is openyde/ and ſeuene aungels haupnge þe ſeuene plagis wenten oute of þe temple · cloþide wiþ a ſool clene & white · & biſore girde wiþ golden girdels: aboute þe beeftis/ and one of þe ſoure beeftis ʒaue to þe ſeuene aungels · ſeuene golden violis ful of þe wrappe of god: lpyng into worldis of worldis/ and þe temple is fulſilde wiþ ſmoke of þe maieſte of god: & of þe vertue of hym/ and no man myzte entre into þe temple: til þe ſeuene plagis of þe ſeuene aungels weren endide//

C<sup>m</sup> 15<sup>m</sup>



And I herde a greet voyce fro heuene: ſeyinge to þe ſeuene aungels/ go ʒee & ſchede oute þe ſeuene vyolis of goddis wrappe: in to erþe/ and þe firſte aungel wente & ſchedde oute his viole into erþe: & a wounde ſeerſe & werſe is made into alle þat hadden þe carcite (or marke) of þe beeft: & into hem þat worſhippen þe beeft & his ymage/ and þe ſecounde aungel ſchedde oute his viole in þe ſee: & blood is made as of a deade þing · & eche

C<sup>m</sup> 16<sup>m</sup>

## ye apocalips

of wyne of indignacioun of his wraþhe/ and eche yle ſeþe  
aweþe: alſo hillis ben not founden/ and greet heyle as a talent  
came doune fro heuene into men/ and men blaſfemeden god  
for þe plage of hayl: for it is made wondirly greet//



**A**nd one of þe ſeuene aungels came þat had ſeuene  
violis: & ſpac wiþ me ſeyinge/ come þou I ſchal  
ſchewe to þee þe dampnacioun of þe greet hoore  
þat ſittip on manye warris: wiþ whiche kyngis of  
erþe diden fornyracioun: & þei þat dwellen in erþe ben ful  
drunken of þe wyne of hire leccherie/ and he took me aweþe into  
deſerte: in ſpirit/ and I ſiþe a womman ſittynge on a reed  
beest ful of names of blaſfemye: hauynge ſeuene hedis & ten  
hornes/ and þe womman was enuyrounyde wiþ purpur &  
rockyn (þat is reed) & engoldide wiþ golde & wiþ precious  
ſtoon & perles: hauynge a golden cuppe in hire hande ful of  
abhomyracioun: & vnclenneſſe of hire fornyracoñ/ and in þe  
forhede of hire a name writen: myſterie/ babiloyne þe greet  
modir of fornyracoñs: & of abhomyracoñs of erþe/ and I ſiþe  
a womman drunken of þe blood of ſeyntis: & of þe blood of  
martiris of Ihu/ and whanne I ſiþe hire I wondride wiþ  
greet wondrynge: & þe aungel ſeyde to me/ whi wondriſt þou?  
I ſchal ſeþe to þee þe ſacrament of þe womman & of þe beest  
þat berip hire: þat haþ ſeuene hedis & ten hornes/ þe beest  
whom þou ſiþe: was & is not/ and ſche is þe ſeyþinge vp fro  
depneſſe: & ſche ſchal go into perifchynge/ and men dwellynge  
in erþe ſchulen wondre: whos names ben not writen in þe  
booc of liþ fro makynge of þe worlde: ſeinge þe beest þat was  
& is not/ and þis is witte þat haþ wiſdome/ þe ſeuene hedis  
ben ſeuene hillis on whom þe womman ſittip: & ben ſeuene  
kyngis/ ſþue haue fallen doune: one is: & anoþer comen not  
zit/ and whanne he ſchal come: it bihouen hym for to dwelle  
a ſchorte tyme/ and þe beest þat was & is not: & ſche is þe  
eyþþe: & is of þe ſeuene: & ſchal go into perifchynge/ and þe  
ten

C<sup>m</sup> 17<sup>m</sup>



## ye apocalips

ten hornes whom þou haſt ſeen: ben ten kynges: þat zit hane  
not taken kyngdom: but þei ſchulen take power as kyngis:  
one houre aſtir þe beeft/ þes hane one counſeyl: & ſchulen bi-  
take here vertue & power to þe beeft/ þes ſchulen ſiſte wiþ þe  
lombe: & þe lombe ſchal ouercome hem: for he is lorde of  
lordis & kyng of kyngis: & þei þat ben wiþ hym: clepide &  
choſen & ſeiþful/ and he ſeyde to me/ þe wattris þat þou haſt  
ſeen where þe hoore ſittip: ben puple ſolkis & tungis/ and þe  
ten hornes þat þou haſt ſeen in þe beeft: þes ſchulen hate þe  
fornycarie womman: & ſchulen make hire deſolate (or diſ-  
counſortide) & nakid: & ſchulen ete þe flepſche of hire & ſchu-  
len brenne hire to gedir wiþ fir/ ſohely god zaue into þe  
hertis of hem þat þei do þat þat is pleaunt to hym: þat þei  
ʒyue here kyngdom to þe beeft: & þe wordis of god ben endide/  
and þe womman whom þou haſt ſeyn: is þe grete cytee þat  
haþ kyngdom vpon kyngis of erþe//

C<sup>m</sup> 18<sup>m</sup>



And aſtir þes þingis I ſiſe anoter aungel compnge  
doune fro heuene: haupnge greet power: & þe erþe  
is liſtenyde of his glorie: & crynge wiþ ſtronge  
voyce ſeyinge/ greet babiloyne ſel doune: & is  
made þe habitacioun of deuylis: & þe kepynge of eche vnclene  
ſpirit: & þe kepynge of eche vnclene foule & hateful: for alle  
ſolkis drunken of þe wrappe of þe fornyacioun of hire/ and  
kyngis of erþe & marchauntis of erþe diden fornyacioun wiþ  
hire/ and þei ben made ryche: of þe vertue of þe delices of  
hire/ and I herde anoter voyce of heuene ſeyinge/ my puple  
go ʒee oute of it: & be ʒee not parceners of þe treſpaſſis of it:  
& ʒee ſchul not receyue of þe plagis of it: for þe ſynnes of it  
camen into heuene: & þe lorde hadde mynde of þe wickidneſſes  
of it/ ʒilde ʒee to it/ as & ſche ʒildide to ʒou: & double ʒee dou-  
ble þingis aſtir hire werkis/ in þe drynke þat ſche medelide to  
ʒou: menge ʒee double to hire/ how myche ſche glorifiede hire  
ſelf & was in delices: ſo myche turmente ʒyue ʒee to hire &  
wepynge.



## pe apocalips

wepynge • for in hire herte sche seih/ I sitte a queen and I am  
 not a widowe: & I schal not se wepyng/ and herfore in one  
 day hire plagis schulen come: deþ & mournynge & hungre/ and  
 sche schal be brent in fyre: for god is stronge þat schal deme  
 hire/ and þe kyngis of erþe schulen wepe & weyle hem on  
 hire: þe whiche diden fornycatō wih hire & lyueden in de-  
 lices • whanne þei schulen se þe smoke of brennyng of hire/  
 stondynge [ ] for drede of turmentis of hire • seyinge/ wo • wo •  
 wo • þe ilke grete cytee bablyone • & þe ilke stronge cytee: for  
 in one houre þi doom cometh/ and marchauntis of erþe schulen  
 wepe vpon hire & mourne: for no man schal bye more þe  
 marchaundise of hem/ þe marchaundis of golde & siluer &  
 precious stoon & margarite (or peerle) & bijs & purpur & silke  
 & cockyn • & eche tree thyme • & alle vessels of puer • & alle ves-  
 sels of precious stoon • & of brasse & yren & marble & canel &  
 amome (þat is swete saueryng tree) • & of odoramentis &  
 oynementis & encense: & of wijn & oyle & flour & whete • & of  
 iumentis (or werke beestis) & scheep & horsis & cartis • & of  
 seruauntis & of soulis (or lyues) of men/ and þin applis þe de-  
 siris of þi lijf wenten aweye fro þee: & alle satte þingis & sul-  
 cleet perischiden fro þee/ and marchaundis of þes men schulen  
 no more synde þo þingis/ þei þat ben made ryche of hire:  
 schulen stonde fer for drede of turmentis of hire • wepyng &  
 mournynge & seyinge/ wo • wo • þe ilke greet cytee þat was  
 cloþide wih bijs & purpur & cocke • & was goldide wih golde &  
 precious stoon & margaritis: for in one houre so many richellis  
 ben desitute/ and eche gouernoure • & alle þat schippen into  
 place & maryners & þat wirchen in þe see: stoden fer & crieden  
 seinge þe place of brennyng of hire: seyinge/ what like to þis  
 grete cytee? and þei sente poudre vpon here hedis: & crieden  
 wepyng & mournynge & seyinge/ wo • wo: þe ilke grete cytee  
 in whom alle þat haue schippis in þe see • ben made riche of  
 prynces of it: for in one houre it is desolate/ heuene & holp  
 apostlis & prophetes glade see on it: for god haþ demyde zoure  
 doom

## pe apocalips

I sel doune bifore his feet · pat I schulde worschip hym/ and he seide to me/ se pat thou do not/ I am þin euen seruaunt & of þi breþeren haupnge þe witnesynge of Ihū/ worschip thou god/ forsoþe þe witnesynge of Ihū· is spirit of prophecye/ ¶ And I sice heuene openyde/ & lo a whit horse · & he þat satte vpon hym was clepide seipful & soþfast/ & wiþ ryztwelness he demeth & siztith/ forsoþe þe yren of hym as flume of sijr · & in his hede diademes haupnge a name writen/ whiche no man knewe no but he/ and he was cloþide in cloþe spreynte wiþ blood/ & þe name of hym was clepide þe worde of god/ and þe oostis (or cumpanyes) þat ben in heuene · sueden hym in whijt horsis/ cloþide wiþ bijsen white & clene/ and a swerde scharpe on eche syde camen forþ of his mounþ · þat in it he smyte folkis/ & he schal reule hem in an yren zerde/ and he tredith (or desoulith) þe pressure of wiyn of wodenesse/ of al myzty god/ and he hath writen in his clooth & hemme/ kyng of kyngis & lorde of lordis/ ¶ And I sice an aungel stondynge in þe sunne/ & he criede wiþ greet voyce seyinge to alle briddis þat flown by þe mydel of heuene/ come zee & be zee gaderide to gadir to þe grete soper of god/ þat zee ete þe fleschis of kyngis · & þe fleschis of tribunes · & fleschis of stronge men · & fleschis of horsis & of þe sittynge in hem · & þe fleschis of alle fremen & seruauntis/ & of smale & of grete/ and I sice þe beest & kyngis of erþe · & þe oostis of hem gederide to make batayle wiþ hym þat satte on þe horse & wiþ his ooste/ and þe beest is cauhte & wiþ hire þe falle prophete þat made signes bifore hire · in whiche he deceyvede hem þat token þe carette of þe beest/ & þat worschippeden þe ymage of it/ þes two ben sente quycke into þe pool of sijr/ brennyng in brymston/ and þe oþer ben slayne in swerde of þe sittynge on þe horse þat cometh forþ of þe mounþ of hym/ & alle briddis ben fulfild/ wiþ þe flesche of hem//

## ye apocalips

werkis of hem/ and he see zawe his deade men þat weren in it/  
and deþ & helle zauen here deade men · þat weren in hem/  
and it is demyde of alle: vp þe werkis of hem/ and helle & deþ  
ben sente into þe pool of fyr/ þis is þe secounde deþ/ and he  
þat is not founden writen in þe booc of liſt: is sente into þe  
pool of fyr//



**A**nd I ſize newe heuene & newe erþe/ forſoþe þe C<sup>o</sup> 21<sup>m</sup>  
firſte heuene & þe firſte erþe wenten aweye: &  
nowe is not þe ſee/ and I ſoon ſize þe holy cytee  
Jeruſalem newe comynge doune fro heuene of god ·  
made redy as a wiſf ournyde to hire houſbonde/ and I herde  
& greet voyce of þe trone: ſeyinge/ lo þe tabernacle of god  
wiþ men · & he ſchal dwelle wiþ hem/ and þei ſchulen be his  
puples: & he god wiþ hem ſchal be here god/ and god ſchal wiþ  
aweye eche teer: fro yzen of ſeyntis/ and deþ ſchal no more  
be · neþer mournynge neþer crynge · neþer ſorowe ſchal be  
ouer: þe whiche firſte þingis wenten aweye/ and he ſeyde þat  
ſatte in þe trone/ lo I make alle þingis newe/ and he ſeyde to  
me write þou · for þes wordis ben moſte ſeiþful & trewe/ and  
he ſeyde to me/ it is done/ I am alpha & o: þe bygynnyng &  
ende/ I ſchal zyue frely to þriſtynge: of þe welle of quyeke  
water/ he þat ſchal ouercome: ſchal welde þes þingis/ and I  
ſchal be god to hym · & he ſchal be ſone to me/ forſoþe to proude  
men & unbileueful & curſide · & manquellers · & fornycatours ·  
& to men doinge denyim · (or ſleinge by denyim) & worſchipers  
of ydolis · & to alle liers: þe parte of hem ſchal be in þe pool  
brennyng wiþ fyr & brymſton · þat is þe ſecounde deþ. ¶ And  
one came of þe ſeuene aungels hauynge vyolis ful of ſeuene þe  
laſte plagis: & he ſpac wiþ me ſeyinge/ come þou I ſchal ſchewe  
to þee þe ſpouſe: wiſf of þe lombe. and he took me vp in ſpirit:  
into a greet hil & hize/ and he ſchewide to me þe holy cytee  
Jeruſalem · comynge doune fro heuene of god: hauynge þe clerete  
of god/ and þe liſt of it lyk to a precious ſtoon: as to þe ſoon

## pe apocalips



**A**nd he schewide to me a fode of quicke water • C<sup>m</sup> 22<sup>m</sup>  
 schynynge as crystal: comynge forþe of þe seet of  
 god/ and of þe lombe/ in þe mydel of þe strete of it •  
 & on eche syde of þe fode: þe tree of lyf bryngynge  
 forþ twelue fructis: by eche monethes zildynge his fructe • &  
 þe leeuës of þe tree to helpe of folkis/ and eche curside þing  
 schal no more be: but þe seetis of god & of þe lombe schulen  
 be in it • & þe seruauntis of hym schulen serue to hym/ and þei  
 schulen se his face: & his name in here forhedis/ and nyzt schal  
 no more be: & þei schulen not haue nede to þe lizte of lanterne  
 neþer to lizte of sunne: for þe lorde god schal lizten hem • &  
 þei schulen regne into worldis of worldis/ and he seyde to me/  
 þes wordis ben moſte seipful & trewe/ and þe lorde god of spi-  
 ritis of prophetis sente his aungels for to schewe to his ser-  
 uauntis: what þingis it bihouep for to be done sone/ and lo I  
 come swiftely/ bleſside be he þat kepith þe wordis of prophecie  
 of his booc/ and I Ioon þat herde & ſawe þes þingis • & astir  
 þat I hadde herde & seyn • I ſel doune þat I schulde worship  
 bifore þe feet of þe aungel: þat schewide to me þes þingis/  
 and he seyde to me/ ſe þat þou do not/ forſoþe I am þin euen  
 ſeruaunt & of þi breþeren prophetis: & of hem þat kepen þe  
 wordis of prophecie of his booc/ worship þou god/ and he  
 seyde to me/ ſigne (or ſeele) þou not: þe wordis of prophecie  
 of his booc/ forſoþe þe tyme is nyzt/ he þat noyzeþ: noyze zit/  
 and he þat is in ſilþes: ware ſoul zit/ and he þat is iuſte: be  
 he zit iuſtifiede/ and þe holy be he halowide zit/ lo I come  
 ſone • & my mede wiþ me for to zilde to eche man aſtir his  
 werkis/ I am alpha & o • þe firſte & þe laſte • bygynnyng &  
 ende/ bleſside þei þat waſchen here ſolis in blood of þe lombe:  
 & þe power of hem be in þe booc of lyf: & by zatis entre into  
 þe cytee// ¶ Forſoþe wiþ oute forþ houndis & benym doers (or  
 piſoners) & vnchaſte men • & manquellers • & ſerupnge to  
 ydolis • & eche þat louep & doiþ leetynge/ I Iþc ſente myn  
 aungel

## pe apocalips

aungel for to witnesse to zow pes þingis/ in chirchis/ I am þe  
root & kynde of daupd a schynynge morne sterre/ and þe hous-  
bonde & þe spouse (or wiif) seyn: come þou/ and he þat heriþ:  
seiþ: come þou/ and he þat þristiþ: come/ and he þat wole:  
take frely þe water of liif) forsoþe I witnesse to eche man her-  
ynge þe wordis of prophecie of þis booc/ zif any man schal  
putte to to þes: god schal putte to vpon hym: þe plagis writen  
in þe booc/ and zif any man schal do aweye of þe wordis of þe  
booc of þis prophecie: and schal take aweye þe parte of hym  
fro þe booc of liif & fro þe holy cytee & fro pes þingis þat ben  
writen in þis booc/ he seiþ þat heriþ witnessynge of pes þingis:  
zhe amen/ I come soone amen/ come þou lorde Ihu/ þe grace  
of oure lorde Ihu crist: wiþ zou alle amen///

here endiþ þe apocalips

Blesside be þe holy trinite Amē

















